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IN THIS ISSUE Page

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بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

RAYS OF HOPE

PRAISE be to Allah, with this issue we are completing thirty-seven years of uninterrupted publication of Yaqeen International. We have entered the twilight years of our fourth decade and are hopefully looking forward, *insha' Allah,* to witnessing many more decades of this our humble service in the cause of Islam, presenting it in its pristine purity according to Qur'an Majeed and Sunnah. We ever pray to Almighty Allah and always seek His help in this behalf.

The year that we are closing was one of great expectations. Albeit, the Muslim blood shed by its arch enemies is still running mercilessly in the streets, the dark clouds have not been without their silver linings, by God's grace. The rays of hope have begun to shine on several spots of the highly disturbed Muslim world.

IRAN-IRAQ: Iran celebrated the first decade of its Revolution, but it is to be regretted, that it passed eight long years of the decade in war with Iraq. The ceasefire brought about under the aegis of the United Nations is still indicative only of an uneasy peace. The real issues between Iran and Iraq have so far defied any lasting solution.

According to one estimate, this senseless war has already cost the two belligerent countries a colossal sum of Dollars 350 billion besides the great loss of life and limbs, large-scale disruption of trade and production, pitiable destruction of human habitates, and untold misery in general. Yet, there is no redeeming feature. The balance sheet on either side is in deficit. The troubled waters provided only the sadistic joy of a fishing excursion to the super-powers that be.

Have we learnt any lesson? Wars nowadays are not decided by manpower or the courage of one's conviction. Today, war is only a clash of high technology and sophisticated lethal weapons, which are the sole monopoly of the Jews and Christians. In the circumstances, we repeat what we said earlier, that is, sit round a negotiating table with an open mind guided by justice alone and sort out all the outstanding issues with peace and honour, in the light of Qur'an Majeed which advocates reference of such affairs to God and His Apostle; and resort to arbitration. Let the whole Muslim Ummah be your arbiter. Remember the Qur'anic principles which can be our best guide:

> "Whatever it be wherein you differ, the decision thereof is with God . . ." (42:10).
>
> "The believers are but a single brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear God, that you may receive mercy." (49:10)

Obstinacy or obduracy leads to nowhere. An old Chinese saying is: There are three sides to a question, your side, your opponent's side, and the right side. Try to discover the right side, coolly, jointly and justly, and make lasting peace among yourselves. Let not the ray of hope emitted by the ceasefire relapse into darkness again.

PALESTINE: The massive national uprising, the *INTIFADA,* was intensified on the occupied Palestinian territories of Ghaza Strip and the West Bank, while the grim resistance continued in the Palestin-

ians' refugee camps outside their homeland. It seemed that a crucial turning point was already reached, in the long heroic struggle for the liberation of Palestine from the clutches of its powerful usurpers.

Therefore, on November 15, 1988, the Palestine National Council, in its Nineteenth Session held in Algeria, proclaimed, in the name of God and in the name of the Palestinian Arab people, the establishment of the independent State of Palestine on the Palestinian territory, with Jerusalem (Al-Quds Ash-Sharif) as its Capital. Some of the salient features of the charter of this State are:

(1) It is the State of the Palestinians wherever they may be. In it will be safeguarded their political and religious convictions and their human dignity by means of a Parliamentary Democratic System of governance, based on freedom of expression and the freedom to form parties.

(2) The rights of minorities will be duly respected by the majority, as minorities must abide by the decisions of the majority.

(3) Governance will be based on principles of social justice, equality and non-discrimination in public rights, of men or women, on grounds of race, religion, colour, or sex, under the aegis of a constitution which ensures the rule of law and an independent judiciary.

(4) It is an Arab State, an integral and indivisible part of the Arab Nation.

(5) It proclaims its commitment to the principles and purposes of the United Nations, and to the Universal Declaration of Human Rights. It proclaims its commitment also to the Non-Aligned Movement.

(6) It will join with all states and peoples in order to assure a permanent peace based upon justice.

(7) It calls upon the United Nations to bear special responsibility for the Palestinian Arab people and its Homeland. It calls upon all peace and freedom loving peoples and States to assist it in attainments of its objectives, to provide it with security, to alleviate the tragedy of its people, and to help it terminate Israel's occupation of the Palestinian Territories.

(8) It declares that it believes in the settlement of regional and international disputes by peaceful means, in accordance with the United Nations' Charter and Resolutions.

A charter for an independent State of Palestine has already been drawn and the State has also received prompt diplomatic recognition from Governments of a large number of free countries We are, however, as yet at the blue-print stage. A fierce blood-letting struggle still goes on. Be that as it may, the history of Islam teaches that the blood offered in the righteous Cause of Islam never goes waste. The words of Almighty God resound in our mind:

> "Verily We have granted you a manifest victory." (48:1).

This Verse came in the wake of the Peace Treaty of Hudaibia when the Holy Prophet went more than halfway to meet the Quraysh for peace. Now the PLO has gone more than halfway to meet the Israel. The door for direct dialogue is now open. If we continue our struggle for Palestine, in the Cause of God, insha' Allah the Divine promise of victory is going to repeat itself. We felicitate the State of Palestine. Here also, we see a ray of hope for a brighter future.

AFGHANISTAN: In pursuance of the Geneva Accords, the Soviet forces have since totally vacated Afghanistan, though leaving it all battered, war-torn, and in shambles. Almighty God has put the Afghan nation to yet another severe test. They have won the war with a Superpower. Will they now win peace among themselves in order to put their house again in order under conditions of tranquillity and prosperity? The task of reconstruction is both difficult and gigantic. Unity in the ranks and file of all the Afghans contains the key to the problem of their rehabilitation and freedom. God's dictum is:

> "And hold fast, all together, by the Rope of God, and be not divided among yourselves ..." (3:103).

If you follow this Divine command, you will be on the path of friendship with God Himself, and He in His mercy will allay all your fears:

> "Behold! Verily on the friends of God there is no fear, nor shall they grieve." (10:62).

The Afghans must learn, after their long and great sufferings of some nine years, that they have to shatter the idols of factionism, sectarianism, and corroding communism. Be Muslim, and thereby alone you can emerge a strong and united nation capable of looking after yourselves and defending your fatherland. After a long, long, day has history given you a rare opportunity, for God's sake don't let it slip out of your hands. As we pointed out at the time of the Geneva Accords, "Islam draws a clear distinction between conditions of war and peace. Do not therefore lose the

opportunity of peace that has not come for any love for the Afghans but out of international political dictates and compulsions." The options are now yours, the initiatives now lie with you, and it is now for you, and you alone, to make quickly your choice. If you make the right choice, that is, the choice in favour of peace and unity, surely the victory is going to be yours, by the grace of God. Here again we see a ray of hope and we bid our Afghan brethren godspeed.

NEW UNIONS: It is but natural for the Muslims of the world to forge unity among themselves. Therein lies their all-round strength and collective welfare. To this end, Arab states have been trying time and again to bring about their common unions of sorts. The efforts have, however, not met with unqualified success. Yet they portend future betterment.

It may be recalled that in 1958, Egypt and Syria formed the United Arab Republic, but it lasted hardly for four years. Iraq and Jordan formed the Arab Federation which proved much too short-lived. It lasted for five months only. Last year, Algeria and Libya contemplated a union, but it did not go beyond a pious wish. In the same year, Algeria, Tunisia, Syria, Mauritania, the Sudan, and North and South Yemen agreed to work out an Arab Federation which is nowhere in sight as yet. The failures in all these cases occurred partly due to external political pulls and partly because they aspired to achieve too much too soon. On the other hand, such unions can be feasible, by and large, if they are based on a minimum well-defined common programme, to begin with at least. The United Arab Emirates is a living example of a workable clear-cut sphere of unity.

It is in this background that we look at the newly formed economic group of Jordan, Egypt, Iraq, and North Yemen; and towards the Maghreb Union of Morocco, Libya, Tunisia, Algeria, and Mauritania. In the last analysis, economic grouping is more promising and feasible than any wholesale merger of several individual political entities.

The Treaty for the Union of the Arab Maghreb is precise and forward-looking in its scope and working. It is to be headed by a Presidency comprising the Heads of State of the five member-countries. The chairmanship will have a six-monthly term. The Council shall meet twice a year in regular sessions. The Treaty in question stipulates that any aggression against one of the member-states will be considered as directed against all other members of the Union. The Treaty provides that the member-states shall not tolerate in their territories any activity aimed against the security, territorial integrity, or political regime of any of the member-states. The member-states shall not adhere to any political or military bloc directed against the political independence or territorial integrity of any member-state.

King Hassan II of Moracco has been named the first President of the Presidential Council. It is understood that the Union will function somewhat on the pattern of the European Economic Community. The member-states will gradually unite economically and culturally, and work out a common foreign policy in course of time.

We welcome these moves and hope they would also facilitate accession of more states to widen their sphere of common activity. Our ultimate aim should be to form a world federation of all, or nearly all, free Muslim states. Our position in this regard was clearly reiterated by Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) in his Farewell Pilgrimage Sermon, thus:

> "O people! Every Muslim is the brother of other Muslim, and all the Muslims form one Brotherhood."

And Almighty God has admonished:

> "Be not like those who are divided amongst themselves and fall into disputations after receiving clear Signs: For them is a dreadful Penalty on the Day (of Judgment)...." (3: 105-106).

CONCLUSION: The Index of Articles included in this issue will give readily an idea of the coverage of Yaqeen International in our outgoing year. We may mention in particular that we have as of new completed the English translation, and transliteration, of the first eighteen Parts of Qur'an Majeed. The work is in progress in order to complete the task as a whole. We thank Almighty Allah for what we have been able to accomplish so far and seek His continued help to be able to proceed further with this matter.

We thank our esteemed world-wide readers for their continued encouragement to us and their interest in Yaqeen International. Any suggestions or comments from them for improvement will always be welcome. They will undoubtedly receive our earnest and prompt attention. We request them to contribute articles to our journal, and to work for enlarging the circle of its readership and contribution.

We pray to Allah to grant us the zeal to continue our humble efforts through Yaqeen International to serve His cause and to spread *His Message and the Traditions of* His Last Messenger, Muhammad (*Sallallahu 'alaihi wa sallam*). Ameen!

AL-QUR'AN

PERFECTION OF HUMANITY

By Syed Mahmood Akhtar

If we throw a cursory glance over the world we find in it a creation, animate as well as inanimate, of varying nature and characteristics, which distinguish one of its kind from another. Some of them have neither the faculty of sensation nor that of mobility such as stones, fossils and minerals. Others are bestowed with qualities of growth and sensation but yet they are void of volition and consciousness. Plants and vegetation are their best examples. There are yet others which though endowed with powers of sensation, movement, volition and consciousness, possess them only in an imperfect form. In this category may be cited all types of animals. There is, however, one species which has been gifted by the Creator with all the above attributes in perfect form and at a level par excellence.

It is mankind which is distinct from the rest of Allah's creation. Man is the embodiment of all the aforesaid qualities in distinctive traits and degrees.

The quantum of these sterling traits or faculties between man and the rest of the creation determines the measure and extent of the responsibility levied upon them respectively by the Creator, Almighty Allah. The one having less volition, intellect and consciousness, has been given less burden and less responsibilities as compared to the other one who is equipped with greater finer faculties and therefore charged with correspondingly greater responsibilities.

Man, being receptive of all the faculties in full and perfect form has been awarded by the Creator total responsibility of running the affairs of the world in His name.

In the terminology of Islam this responsibility is called *'Amaanat'*, or Trust. It denotes man's willingness or acceptance to abide by the commandment of Allah, his Creator and Sustainer, as it reached him through His Apostles and which culminated in His Last Message called Qur'an Majeed revealed to the Last of the Apostle, Muhammad (*Sallallahu 'alaihi wa sallam*). About the 'Amaanat' Allah has said in Qur'an Majeed:

> "We did indeed offer the Trust (*Amaanat*) to the Heavens and the Earth and the Mountains but they refused to undertake it, being afriad thereof. But man undertook it. He is indeed unjust and foolish." (33;72).

Pitiless he is because he did not conceive the implications of accepting the *Amaanat* which the Heavens, the Earth and the Mountain had flatly refused to bear. How simply did he agree to hold it and abide by it?

This *'Amaanat'* (Trust), had been descending bit by bit upon mankind in the days bygone through their respective Prophets. Finally, in the wake of man's collective intellectual calibre from infancy to adolescence, it culminated in its perfect form in the compact and comprehensive shape of Qur'an Majeed.

Qur'an Majeed is the last code consisting of the complete *Amaanat* which had been descending upon man earlier in fragments. It contains norms and regulations for his guidance. About it Allah says:

> "Had We sent down this Qur'an on a mountain, verily you would have seen it humble itself and cleaving asunder for fear of Allah. . . . (59:21).

Man can win the pleasure of Allah only if he successfully accomplishes the undertaking, that is if he acts in the course of his life according to the injunctions contained in Qur'an Majeed. On the contrary, if he behaves otherwise, he will invite the wrath of Allah. In that case he will be going against the terms and conditions of the *Amaanat* as laid down in Qur'an Majeed.

No doubt man's calibre and capabilities were at stake when he committed to undertake the Trust (*Amaanat*) because it entailed heavy responsibility on him and his progeny. But Allah, his Creator, accepted his undertaking because He knew that he could abide by it as He has said in Qur'an Majeed:

> "On no soul does Allah place a burden greater than it can bear. . . ." (2:286)

Had man been inherently unfit to bear the burden of *Amaanat*, Allah would never have accepted his commitment. In the terminology of Islam, *Shari'ah* is synonymous to *Amaanat* A perfect man is one who strictly abides by the canons of *Shari'ah* as laid down in Qur'an Majeed and elucidated by Sunnah. Such a man holds a balanced mind and shows moderation in all his mundane deeds. Anyone, whose thinking and actions are not according to *Shari'ah*, may be likened to the one having only the shape and form of man, but otherwise resembles the beast. In Qur'an Majeed, Allah says:

> "We have indeed created man *in the best of moulds, then do* We abase him (to be) the lowest of the low, except such as believe, and do righteous deeds. For, they shall have a reward unfailing." (95: 4-6).

The same idea has been stated at another place, thus.

> "By (the Token of) Time (through the Ages), verily Man is in loss, except such as have Faith, and do righteous deeds and (join together) in the mutual teaching of Truth, and of Patience and Constancy." (103:1-3).

It appears from the above two quotations from Qur'an Majeed that there is only one way of saving oneself from disgrace and ruination and that is to have Faith as per Islam and to do good deeds. What is this Faith and what are the good deeds? In the terminology of Islam, Faith primarily means to believe in Oneness of Allah (Tauhid), to acknowledge Him as the Sole Creator and Sustainer of the world including Man, to abide bv what He has ordained. By 'good deeds' is meant to act in accordance with the injunctions of Qur'an Majeed and the Sunnah. Qur'an Majeed is the Last Code of Conduct, the Last Scripture, for Man on the earth. This code contains rules and regulations (*Shari'ah*) to guide man to lead a righteous life on the earth and thereby win the Pleasure of Allah This Code was given to Man bv Allah as a Trust at the time of Creation and he did agree to abide by it.

The question may arise how to act up to the *Shari'ah* in order to discharge the Trust (*Amaanat*) It appears to be a difficult task for man by himself to abide by it There must be someone to give practical demonstration of acting according to the rules of *Shari'ah*. The question is quite natural It may be borne in mind that Almighty Allah did not throw Man into the wilderness of the world at the mercv of inclement elements in the midst of wild animals. On the contrary, He sent His Messengers who taught Scriptures to mankind so that he could learn how to live in the world. These Messengers themselves acted unto the injunctions contained in their respective Scriptures, all based on Oneness of Allah, and thereby convinced their people that it was practical and easy to live if they were but to follow them. In other words, these Messengers (Prophets) of Allah served as Models for their people to inculcate Divine Truth and to live by it Those who followed them in letter and spirit were the best of Allah's creation in their age.

Mankind in course of time tremendously advanced intellectually from its infancy and adolescence to maturity. It needed scripture containing a comprehensive code for its guidance and a Perfect Model of man to cope with the needs of the old as well as the modern scientific and technological world. Old divine Scriptures had since long vanished into the sands of Time. The so-called scriptures available today, are nothing but distortion of the original ones. And so had passed away the long chain of the Prophets from Hazrat Adam (*'alaihis salaam*) to Jesus, or Hazrat 'Isa (*'alaihis salaam*) There is no record available of their private and social life too Nor does anybody know what type of men were they. People needed a Prophet, every aspect of whose life could serve as a Model for them to follow.

Allah in His Mercy did send such a model, the Last of His Prophets, Muhammad (*Sallallahu 'alaihi wa sallam*), who, as Philip K. Hitti admits, was "born within the full light of history." Every aspect of the life of the Holy Prophet is fully exposed to the modern man. Every essential detail of his life, private as well as public, is available for man's guidance. He set an example of leading a life strictly and completely in accord with the injunctions of Qur'an Majeed, the Last of the divine Scriptures. Allah has testified in it:

> "You have indeed in the Apostle of Allah (Muhammad) a beautiful pattern (of conduct) for anyone whose hope is in Allah and the Final Day and who engages much in the praise of Allah." (33:21).

It is imperative, therefore, upon every man to follow his pattern of conduct in order to lead a noble and righteous life. The life of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is the best model for mankind if Peace is desired in this world and Salvation in the Hereafter.

Oxford Scholar Dr. Charis Waddy Visits International Islamic University

Dr. Charis Waddy, a scholar from Oxford, who is on a visit to Pakistan as a guest of the Prime Minister, visited the International Islamic University at Islamabad. In a function organised by the Islamic Research Institute in the auditorium of the University Dr. Waddy gave a lecture explaining her approach to the understanding of Islam. Dr. Zafar Ishaq Ansari, the Director General of the Institute, introduced her.

Dr. Waddy's talk was followed by a lively session of questions and answers. At the end Dr. Muhammad Afzal, Rector, International Islamic University, addressed the gathering.

For a write-up on Dr. Charis Waddy and her works, see Yaqeen International of May 22, 1983, p. 22, under Book Review.— *Editor*

AL-FIQH-UL-ISLAMI (Islamic Jurisprudence)

'ID-UL-FITR

Islam has no concept of festivals as occasions for mere merry-making for the sake of sensuous pleasure or body's rapture. Remembrance of God and seeking His pleasure is the sole aim of what might pass for festivities in Islam or among its adherents.

Among pre-Islamic 'Arabs, equinox of the spring and that of the autumn when the sun crosses the equator and the day and the night are of equal duration, were the two days of the year when festivals were held by them. When the Holy Prophet of Islam had emigrated to Madinah, he was told that the people of Madinah had two days which they would pass in frolics and pleasantries. He inquired, "Which are these two days?" They replied, "We used to make merry on such and such days in the Times of Ignorance." Upon this the Messenger of God said, "God has changed for you things better than these two; they are the Day of Sacrifice and the Day of Fitr." (Abu Daud).

The appearance of the new moon of Shawwal, the tenth month of the Islamic calendar, brings to close the month-long Ramadhan fasting and its concomitant prolonged nightly Taraveeh prayer. It heralds the celebration of 'Id-ul-Fitr on the following day.

A tradition of the Holy Prophet has it that a caravan came to him testifying that they had sighted the new moon in the evening. He ordered them to discontinue fasting and come back after the dawn to their places of prayer. (Abu Daud).

The first of Shawwal is, so to say, the thanksgiving day for Muslims on the completion of Ramadhan fasting and its other ancillary acts of worship. Special early forenoon congregational prayer of 'Id-ul-Fitr is offered on this day and charity is extended to the poor and the needy. It is a day of feast and rejoicing in the name of God and to seek His pleasure. It is by way of gratitude for His bestowing on the Faithful the month-long multifarious blessings of Ramadhan.

NIGHT OF REWARD

The night of 'Id-ul-Fitr is called the Night of Reward (Laila-tul-Jaza'). It is said that in the morning of this day, God sends down to earth His angels to take positions at street corners, calling out:

> "O Ummah of Muhammad (*Sallallahu 'alaihi wa sallam*)! Proceed towards the Bountiful Cherisher Who showers His blessings in the greatest measure, and forgives sins."

God asks His angels as to what ought to be the reward of the worker who has performed his duty well The angels reply:

> "O our Lord and our Master! The return is that they be paid in full measure."

Upon this God declares:

> "O My angels! Bear witness with Me that I have bestowed upon them, in return for their Fasts and Taraveeh during the month of Ramadhan My pleasure and forgiveness."

And to the believers, He says:

> "O My servants! Beg of Me. Upon My honour and might, in your present congregation today, whatever you would pray for the Hereafter, I shall bestow upon you; and whatever you would beg for your earthly life, I shall grant it if advisable; so long as you attend upon Me, I shall cover up your shortcomings; and I shall not put you to disgrace before sinful defaulters. Now go back (home), absolved and forgiven; you have pleased Me and I am pleased with you"

The angels become exceedingly jubilant and they rejoice at the rewards bestowed by God upon the Ummah of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) at the end of the holy month of Ramadhan.

PRAYER

'Id-ul-Fitr prayer comprises two congregational Waajib (essential) rakaa't. The intent (Niyyat) is to be made accordingly before the Imam calls Takbeer-e-Tahreemah.

There is no Call (Azaan) or Iqamah to this prayer The Tradition says: "There is neither Azaan on the day of Fitr when the Imam is coming out, or after he has come out, nor Iqamah, or Call, nor anything. There is no Azaan and no Iqamah at that time" (Muslim)

The method of this prayer has only one departure from an ordinary two Rakaa't congregational prayer. It has six additional Takbeerat, three in each Raka't (For details, refer to a guide book on Prayer).

SERMONS

'Id prayer includes two sermons. Compared to Friday sermons (Khutbaat), 'Id sermons have two differences. First, 'Id sermons are delivered after the prayer, whereas Friday sermons precede the prayer. Secondly, 'Id sermons are Sunnah, whereas Friday sermons are obligatory (Farz). The listening of 'Id sermons is regarded essential.

It is reported that Holy Prophet Muhammad (*Sallallahu 'alaihi wa*

sallam) was presented with a bow on 'Id day and then he delivered the sermons leaning on the bow. (Abu Daud).

SUNNAH BEFORE PRAYER

After getting up early in the morning on the day of 'Id-ul-Fitr, it is commendable to take bath, to use tooth stick (Miswaak) to cleanse the teeth, to put on new or the best dress that one may afford, to apply perfume, and to take breakfast before proceeding to offer 'Id-ul-Fitr Prayer.

TAKBEER RECITATION

The following Takbeer is to be recited in murmur on way to 'Id-ul-Fitr prayer and on the way back after the prayer:

الله اکبر الله اکبر لا اله الا الله والله اکبر

الله اکبر ولله الحمد ○

TRANSLITERATION

Al-laa-hu Ak-bar Al-laa-hu-Ak-bar Laa i-laa-ha il-lal-laa-hu wal-laa-hu Ak-bar Al-laa hu Ak-bar wa lil-laah-hil-hamd.

TRANSLATION

Allah is Most-Great, Allah is Most-Great; there is no god save Allah, and Allah is Most-Great, Allah is Most-Great, and all praise is for Allah.

CHANGE OF ROUTE

It is reported that the Holy Prophet used to go out for 'Id prayer by one route while he would return by a different route. (Tirmizi). It is commendable to follow this practice of the Holy Prophet.

SADAQA-TUL-FITR

'Id-ul-Fitr literally means "feast of alms or charity." It is an occasion for alms-giving. "Bring out your alms", said Ibn 'Abbas (*Razi Allahu 'anhu*), "for the Messenger of God has ordained this as a divine institution." (Mishkaat).

Sadaqa-tul-Fitr is the alms or charity that becomes due at pre-sunrise (Fajr) prayer on the day of 'Id-ul-Fitr. It is prefereable to discharge this charity before proceeding for 'Id-ul-Fitr prayer. Failing this, it can as well be disbursed afterwards to discharge the act of charity which is essential.

UPON WHOM DUE

Sadaqa-tul-Fitr is due on a Muslim on whom Zakaat is due. It is also payable by one from whom Zakaat might not have yet become due but who nevertheless possesses goods in excess of his needs that will, in course of time, be liable to Zakaat, whether full one year has passed on it or not.

Sadaqa-tul-Fitr is not due from one who himself is eligible to receive Zakaat or Sadaqa-tul-Fitr.

If someone possesses property in excess of his needs but is at the same time indebted, then Sadaqa-tul-Fitr becomes due only if after offsetting the liability of debt, so much is left as will attract payment of Zakaat, otherwise not.

If one pays Sadaqa-tul-Fitr during the month of Ramadhan, he is not required to pay it again on 'Id-ul-Fitr day.

Sadaqa-tul-Fitr is due for self as well as on behalf of each of one's minor children. However, if a minor child is himself in possession of property which attracts Sadaqa-tul-Fitr, it can be paid out of it. Major children are required to pay on their own behalf.

Sadaqa-tul-Fitr is essential even if one did not observe Ramadhan fasting for any reason.

QUANTUM

Sadaqa-tul-Fitr may be given in cash or in kind. If wheat or its flour or ground parched wheat is given, its weight should be 1.67 kilo, or to be on the safe side 2 kilos. If barley or its flour is given, it should be double of what is prescribed for wheat.

If it is proposed to give Sadaqa-tul-Fitr in cash, it should be equivalent of the value of the prescribed quantity of foodgrain converted at its ruling market price.

If any foodgrain other than wheat or barley is proposed to be given, its value should be equated to that of the quantity prescribed for wheat or barley.

DISTRIBUTION

Those entitled to receive Zakaat are eligible to take Sadaqa-tul-Fitr also. Sadaqa-tul-Fitr from one payer can be given to any one eligible person or distributed among several such persons. Conversely, that from several persons can be given to a single eligible person.

These questions have been dealt with in the light of Hanafite Fiqh.

AL-HADIS: Hazrat Sa'ad-b-Abi Waqqas (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: Of the good fortune of a Muslim gentleman, there are a specious abode, a good neighbour and a pleasant conveyance. (Ahmad).

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'EID MUBARAK'

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May Allah grant us to live together in one brotherhood with peace and amity! Amen!

EMINENT MUSLIMS

IBN JAREER TABARI

(Rahmatullah 'alaih)

By Syed Mahmood Akhtar

His name was Muhammad. Abu J'afar was his patronymic appellation. With reference to his father he was called Ibn Jareer. Since he was born in a village of Tabaristan (Persia), in 224 AH/839 C.E., he was usually known as Ibn Jareer Tabari. He died in Baghdad in 310 A.H./923 C.E.

'Allamah Ibn Jareer Tabari got his early education at home from his father and committed Qur'an Majeed to memory at the tender age of seven. Then he travelled to Baghdad, Syria and Egypt for the acquisition of further knowledge. Thereafter he returned to Baghdad and settled there permanently until his death. In exegesis, history and jurisprudence (*Fiqh*), Ibn Jareer Tabari was regarded as the last word. Side by side of his vast knowledge and learning, he possessed great human virtues too. Nobody could preclude him from saying the truth.

His exegesis or commentary on Qur'an Majeed consists of thirty volumes whereas his history comprises thirteen volumes. He wrote a book on *Fiqh* too. Its title is *"Ikhtilaaf-ul-Fuqahaa"*.

Ibn Jareer Tabari had not only thoroughly applied himself to the study of the history of Islam but he also had deep knowledge of the world history. As a result, when he started writing history, he began from the creation of the world and also included the history of the Prophets and their peoples till the advent and advancement of Islam. He dwelt upon the Persians, the Romans, the Greeks, the Chinese and the Egyptians, in brevity or at some length depending on the extent of his information. In that way Ibn Jareer may be counted as the first Muslim historian who paid attention to the Arabs and their tribes as well as the other nations of the world.

Ibn Jareer wrote the history of Islam year-wise, that is from its beginning up to 302 A.H. in close conformity with his predecessors such as 'Abdullah bin Abi Bakr bin Hazm, Haysam bin 'Adi, and others.

One characteristic which the history of Ibn Jareer bears is that he incorporated in it every narration which he heard from the people. He did not bother about the authenticity of the narration or veracity of its narrator, even if he be a Christian or a Jew.

As for the early history of Islam and the biography of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), Ibn Jareer resorted to the following sources:

> Abu M'ashar Najeeh Al-Sindhi Al-Madani (d 170 AH), 'Urwah bin Zubayr, Muhammad bin Al-Musannaa, Abaan bin 'Usman bin 'Uffan, ibn Ishaq Muttalibi (d 150 AH), Muhammad bin 'Umar Al-Waqidi (d. 207 AH), and Ibn S'ad Al-Madaa'ini (d 225 AH).

Some people erroneously say that Ibn Jareer Tabari was a Shi'ah by faith. The main reason giving rise to this misunder-standing was the fact that there was a Shi'ah scholar (553 A.H.) by the name of Abu J'afar Muhammad bin 'Ali bin Muslim Al-Tabari. He wrote a book on Shi'aism entitled *"Bishaa-rat-ul-Mustafaa."* Ibn Jareer, being his namesake and compatriot, was wrongly taken as the author of the book holding the Shi'ah faith. Its authorship has wrongly been attributed to him.

One thing is, however, certain that Ibn Jareer Tabari was a resident of Persia, which was the homeland of Shi'aism. This prevailing condition might have heavily affected his predilection towards Hazrat 'Ali and *Aal-i-Bait*. That is why we find mention of *'Alaihis salaam* every time after the name of Hazrat 'Ali in his book of history But it is absolutely wrong to say that Ibn Jereer was a Shi'ah. We quote an incident in support.

After a long stay in Baghdad when Ibn Jareer returned to Tabaristan, he found great enthusiasm for Shi'aism along with strong vilification against some of the noble Companions of the Holy Prophet. That sort of vituperation aroused in him the vivacity of writing a book entitled *"Kitaab-ul-Faza'il"* in defence of the Four Caliphs. It created so severe antagonistic reaction and commotion among the Shi'aic circles of the town that Ibn Jareer had to flee for his life to Baghdad where he then settled permanently

The fact is that Ibn Jareer was neither a Shi'ah nor a follower of any of the four Jurists, namely.

> Imam Abu Hanifah, Imam Maalik, Imam Shaafi'i and Imam Ahmad bin Hanbal (*Rahmatullah 'alaihim*)

He was himself a Mujtahid and a founder of his own school of Islamic jurisprudence. He wrote a book on juristic differences among the Muslim Jurists discussing in it their arguments, derivatives, rules of conduct and schools of thought. The name of his book is *"Ikhtilaaful Fuqahaa"*. Of the other two books, one is *"Sharih-us-Sunnah"* and the

other "*Lataeful Qazi Fi Ahkaam Sharaa'-il-Islam.*" The former was also published in 1311 A.H. at Bombay. Both these books deal with his own school of Juristic thought.

It is necessary for a jurist, a scholar, an author or a historian not to receive any stipend from the government nor be on the service roll of any of its departments or offices, so that he may express his thoughts and opinions freely and independently In this respect, too, Ibn Jareer is held in high esteem According to his biographers, his father was a wealthy person holding considerable property. At the age of 12 when Ibn Jareer left his home town for receiving education abroad, his father had been providing sufficient funds for his comfortable living. After completion of education too, he did not owe any debt of gratitude to any state or government for his living.

Khaqani, who was a great admirer of Ibn Jareer, tried his best during the period of his Prime Ministership to persuade him to accept an office in Judiciary, but he refused it. Rather, he avoided all contacts with bureaucrats and ministers. He was a self-respecting person and a man of independent views which he used to assert in every matter that he dealt with. That is why we find high esteem for his Exegesis, Fiqh, Traditions, Tajwid (right accent), and monumented works as a historian. Muhammad Abul Fazl Ibrahim in his Introduction to the History of Tabari Vol. 1 has made mention of 26 books of history written by Ibn Jareer Tabari. Imam Shafi'i has remarked about Imam Abu Hanifah that "all Jurists depend upon Abu Hanifah". The same position in respect of history is held by Tabari. That is why all the historians of Islam, born after Tabari, used him as a source of information. Even Ibn Aseer, who was himself a dependable authority on history, relied so much on Tabari that his (Ibn Aseer's) history appears to be a replica of Ibn Jareer's history. Dr. Salahuddin Al-Munjid has written "Ibn Aseer was himself a distinguished historian. His reliance on Tabari is proof of how deep was the influence of Ibn Jareer Tabari on latter historian."

However, in spite of such greatness of Tabari's history, it should be remembered that in his books he incorporated, without scrutinising their veracity, all types of information that was narrated by the authors of the first and second centuries Hijrah or which he himself heard from his contemporaries.

It is to be noted that these sources of Tabari's history were not all alike. They differed in their political inclinations and religious propencity. Some of them belonged to Kufah and Basrah, the die-hard centres of opposition to Hazrat 'Usman (*Razi Allahu 'anhu*), and some supported persian Shi'ahs Besides, apart from the authors who were reliable, there were those whose writings were manifestly unreliable

We now refer to those writers whom Tabari chose as his sources while discussing the third Caliphate

(i) WAQIDI

One of the important sources of Tabari's history is Muhammad bin 'Umar al-Waqidi. Whatever may be Waqidi's status as a *Muhaddis* (Narrator of Traditions of the Holy Prophet), as a historian he held a distinguished position in his time He was appointed Qazi (a Judge) during the rule of Mamun-ur-Rashid. But, because of his old age, illness and some misfortunes, his memory was badly impaired. As a result, as in narration of Traditions, his History too did not go unaffected.

(ii) IBN S'AD

The second source of Tabari's history was Muhammad bin S'ad (168 A.H. — 230 A.H.). He was a disciple of Al-Waqidi. Like Waqidi, he too acquired early education at Madinah and thereafter at Baghdad. He, therefore, shared some of the drawbacks of Waqidi.

(iii) 'ALI BIN MUHAMMAD AL-MADA'INI

The third source of Tabari's history was 'Ali bin Muhammad Al-Mada'ini. He was born at Basrah in 135 A.H. but settled in Mada'in He died in 225 A.H. He was a great scholar and author of many books of which none is available now. Tabari, Bilazari, Abul 'Abbas Al-Mubrad, Abul Farah Isfahani, Mas'udi, et cetera, had nevertheless made use of them. Yahyaa bin Mu'een, a commentator of Ahaadith, regarded Mada'ini as a reliable narrator.

(iv) ABU MUKHNAF LUT BIN YAHYA

He too was one of the important sources for Tabari. His grand father, Makhnaf, was a Companion of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) and an admirer of Hazrat 'Ali (*Karramallahu wajhahu*). For this reason, according to Nadeem of Al-Fahrist, Abu Makhnaf, too, had Shi'aic inclination. The author of Al-Qaamoos regarded his narrations unreliable and such was also the opinion of other *Muhaddiseen* about him. Abu Makhnaf has been frequently quoted by Tabari in his history. Some writers have advised the readers to set aside the quotations from Abu Makhnaf in Tabari's history and then see what it comes to.

The celebrated German Orientalist, wellhausen, in his book, "The Arab Kingdom And its Fall", has quoted Abu Makhnaf but he

has been criticising him too. This book has been translated into English. It was also rendered into Arabic directly from German by Dr. Yusuf-ul-'Ash.

(v) SAIF BIN 'UMAR

Another important source of Tabari's history was Saif bin 'Umar Al-Kufi Al-Asadi Al-Tamimi (d. 180 A.H.). According to Dr. Jawwad 'Ali, Tabari has cited in his history the name of Saif for over 300 times. Saif bin 'Umar wrote several treatises on the apostatical uprising during the First Caliphate, disturbances during the Third Caliphate, and events of Hazrat 'Ali's rule including the battles of Jamal and Siffin. None of these treatises has, however, survived. Tabari had made much use of them. Saif bin 'Umar was the disciple of one Jaabir Al-J'afi Al-Kufi, a Shi'ah scholar. Saif himself belonged to Tamimi tribe and displayed strong partiality for Shi'aism as well as for his tribe. Most of the Traditionists and research scholars, therefore, regard his narrations as fabricated or weak. Hafiz Ibn Hajar Al-'Asqalaani too held the same opinion about him (Tahzeeb-ut-Tahzeeb, Vol. 4). Similar views were held by the Orientalists like Wellhausen, Caetani and Brokelmann against Saif bin 'Umar.

(vi) 'UMAR BIN SHATBAH

Among the sources of Tabari's history, we also find the name of 'Umar bin Shatbah bin 'Ubaidah bin Rata Alus Zaid Al-Basri (d. 262 A.H.). He was a renowned historian of his time. In literature as well as history he was the disciple of Asma'i. He learnt history from 'Ali bin Muhammad Al-Mada'ini. Nadeem has spoken of 20 books written by 'Umar bin Shatbah. Those who have quoted him in their works, include such famous Traditionists as Ibn Maajah, Ahmad bin Yahya Al-S'alab Al-Nahwi, Ahmad bin Yahya Al-Bilazari, and Abu Bakr 'Abdullah bin Muhammad. Tabari is stated to have gone through all the books of 'Umar bin Shatbah, and had even personally heard some of the narratives form him.

From all what we have stated above it will appear that Tabari while quoting narratives from various sources did not follow any particular school of thought. He incorporated in his history whatever he read or heard without scrutinizing its authenticity. This is perhaps so because the works of the predecessors were gradually becoming extinct and as such the coming generations were not to be benefited by them. Keeping this point in view, we find Tabari had rendered glorious and stupendous service and he therefore deserves gratitude of the Muslim Ummah. But, in spite of all his comprehensiveness, it cannot be denied that Tabari's history consists of all types of narrations comprising truth, half-truth, as well as untruth, authentic as well as fabricated, and also contradictory For example, —

> It is narrated that in reply to a question raised by Hazrat 'Abdur Rahman bin 'Auf when Hazrat 'Usman made a firm promise to follow the footprints of the Holy Prophet and the Caliphs (*Razi Allahu 'anhum*), Hazrat 'Ali replied to Hazrat 'Abdur Rahman bin 'Auf: "Well, since Hazrat 'Usman has so promised there need not be any delay." Hazrat 'Abdur Rahman bin 'Auf took the oath of allegiance to Hazrat 'Usman and after him Hazrat 'Ali too did the same.

At another place Tabari has stated the same incident in a different way, as follows:

> "When Hazrat 'Abdur Rahman bin 'Auf gave his hand in Hazrat 'Usman's hand, Hazrat 'Ali did not take the oath. He went away from there. But members of the Shooraa got hold of him and threatened him to take the oath. Seeing that Hazrat 'Ali took the oath."

It is evident how contradictory are these two narratives. Dr. Taha Husain remarks that it was against the dignity and station of Hazrat 'Ali to have stooped so low as to take allegiance under a threat. The first narrative therefore appears to be true. In spite of its high evaluation, it is unfortunate that Tabari's history should have been overstuffed with such contradictions

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Dr. Abdul Qadeer Khan Honoured

The prestigious Pakistan Academy of sciences has elected the famous nuclear scientist Dr. A.Q Khan as its fellow.

Dr. A.Q. Khan is a Fellow of Institute of Engineers, Pakistan, Member, Institute of Metallurgical Engineers, Member Canadian Institute of Metallurgists, Member Japan Institute of Metals and Member Pakistan Engineering Council.

In recognition of his contribution he has been awarded the Federation of Pakistan Chambers of Commerce and Industry gold medal of honour, Justice Hamoodur Rahman gold medal, Lion's Club gold medal, Rawalpindi-Islamabad Union of Journalists gold medal, Diamond Jubilee gold medal for 1987 by Pakistan Engineering Congress, and many other honours.

Why Islam, And Not Any Other Religion?

Having recognized the need for religion and belief in God, one may ask how in the midst of a busy life with so little leisure for detailed study, one may discover the best religious creed among a number of competing religions each claiming to be exclusively true. The task is not so difficult as it is supposed to be, nor does it involve scholarly studies.

Take the fundamental tenets of any religion and its practical injunctions and examine them. You will easily understand the kind of life which it desires its followers to live and the character it tries to build up. Apply the test of practicability, that is to say, whether average men and women can live up to its injunctions and prohibitions without straining their powers of endurance too much. This test is necessary, because religion is not the sole monopoly of a few exceptional individuals

Religious creeds which call upon ordinary men and women to rise to heights of selflessness and nobility which are attainable only by the exceptional few, can never be successful in their mission. Our conceptions of nobility ought to be set with the weaknesses of human nature in view.

NON-VIOLENCE

Take for example the cult of non-violence. It is supposed that a man who does not use physical violence is somehow nobler than the one who does.

Now, apart from the fact that this is not true, even if it were, it would be expecting too much of the average men and women to think that they will bear all the evils and injustice heaped upon them without physical retaliation. Moreover, it is a false view of nobility, since it assigns a passive role to the pious and the virtuous, leaving the active role to unscrupulous, opportunists and men who love power for its own sake.

Secondly, a religion which is sincere in its effort to improve human relations, should be clear and unambiguous in regard to its fundamental beliefs and precepts. Religious creeds shrouded in philosophical mysteries., can afford intellectual pleasure to a few men of intellect, but they can never inspire ordinary men and women to be steadfast in virtue. There is nothing so simple and clear to an average intelligence as truth.

The true religion is always simple, both as regard its beliefs and its practical injunctions. A religion, encumbered with profound philosophies and elaborate ceremonials requiring the guidance and help of philosophical commentators and priests learned in rituals, can appeal only to a few eccentrics. It demands too much leisure and time, as well as dependence on others.

Creeds which are based on excessive optimism or excessive pessimism are always unpractical and utopian. It is because of its pessimism that Christianity ceased to be a living force soon after the death of its founder. Pauline Christianity is based upon the doctrine of original sin. It presupposes that man is by nature a sinful creature. This led to the doctrine that Christ has atoned for all the sins of mankind, as if any human being could save others from the consequences of their own sins.

ORIGINAL SIN

The notion of original sin also led to self-suppression and self-mortification which in the end produced the revolt against religion. Buddhism also is similarly obsessed by the evil and suffering in the world. Buddha could not bear the sight of human sufferings and retired to the forests to seek refuge from pain.

The case of over-optimism is illustrated by the creed of Marxian Communists. Can any man of sense believe that mere abolition of private property and spread of education would make men virtuous and well-behaved? If poverty or lack of education is the sole cause of evil in society, the rich, the well-to-do and the educated classes should have been the very paragons of excellence, instead of the selfish creatures they generally are.

If economic well-being alone could produce love of justice, one wonders, why the capitalists, the financiers and the bankers try to pull each other down in the face of dangers so obvious as Communism. On this theory one would expect them to be fair and virtuous at least in relation to themselves, as this would serve their class interests.

THE ISLAM

The distinctive characteristics of Islam as a world religion are its simplicity, its explicitness and its highly realistic attitude towards human problems, leaning neither towards excessive optimism nor excessive pessimism and enjoining moderation and balance of mind in all things. Islam tolerates neither those who would make of life an unending revelry, a sort of drunken feast, nor those who would empty it out of all joy and pleasure, zest and adventure.

It has no room for puritans and ascetics on the one hand, and for moral anarchists and lovers of license, on the other. It allows freedom and satisfaction to all human desires and instincts, not excluding the instinct of war and revenge,

within certain specified limits, but not outside of them. It rejects the doctrine of original sin and maintains that all men and women are born completely innocent and it is only by their own deeds and actions that they acquire good or evil. Islam recognises that social and external conditions have great influence in shaping men's conduct and character, and, therefore, tries to set right the social, political, and economic system in consonance with its own spiritual and moral ends.

But it does not, like Communism and other Western 'isms', consider that mere improvement of social, political and economic conditions will make men virtuous and just. It advocates and insists upon both individual reform and self-discipline through belief in God and the Hereafter, as well as social and economic reform, because the spiritual and material aspects of life are closely interdependent, and if any one of the two is neglected at the cost of the other, the balance and poise of social life is bound to be unhinged.

But Islam lays the final responsibility on the individual for all his virtues and vices. The individual cannot plead, "I was born in an evil environment and therefore all my faults should be laid at the door of society." To such pleadings it replies: If you were born in an evil society, you should either have broken all connection with it and sought a better one or you ought to have endeavoured to change your social environment in co-operation with others who likewise saw the evil."

Islam does not want men to be tolerant to evil and injustice for fear of incurring the displeasure and wrath of those who happen to be in power. Those who put up with evil are, in its eyes, no better than evil-doers. Thus it encourages a positive attitude towards life and is always on the side of those who fight to rectify evils, provided their fight is not inspired by selfish personal or party ends and is based upon real hatred of evil. Those who see evil triumphant and retire to seek their own personal salvation, have no place of honour in the Islamic society.

Islam is no more appendage to life, it is life itself. It cannot be broken up into 'national churches'. It sees life as a whole and treats it as one indivisible unity not to be broken up into fragments The moral and religious attitude of a Muslim ought to guide him in all walks of life, social, political and economic. A Muslim cannot be a Muslim in the mosque and a nationalist or communist in politics. He is a Muslim everywhere.

UNIQUENESS

Alone among the religions of the world, Islam created a state dominated by religious and moral motives, thereby teaching us that political power ought to be subordinated to ethical and that religion should not be allowed to serve the ends of a State which is not formed and actuated by moral ideals

Alone among the religions of the world, Islam made a reality of international brotherhood in which geographical, national and racial frontiers have no place, a brotherhood founded on a common view of life and common principles of conduct, the only real and lasting brotherhood. Islam stands alone among the religions of the world, in respect of its complete freedom from the domination of priests and from the burden of elaborate ceremonials. It is a priestless religion because it has done away with rituals and ceremonies.

(Courtesy — RADIANCE)

DIGNITY OF DOING LITTLE JOBS

Caliph 'Umer Ibn 'Abdul Aziz was talking to a person late one night. The lamp started to go out. "I will wake up the servant. He will put oil in it," the man said. 'Umer told him not to do so. He himself arose, fetched oil, and put it in the lamp. "I was 'Umer Ibn 'Abdul Aziz before I performed this little task," he said, "and I still am 'Umer Ibn 'Abdul Aziz."

AL-HADIS: Hazrat Abdullah-b-Mas'ood *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: To backbite a Muslim is transgression; and to fight with him is infidelity. (Agreed).

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Supplement to Vol. 37 Issue No. 24

ALPHABETICAL LIST-CUM-INDEX OF ARTICLES

Contained in

YAQEEN INTERNATIONAL VOLUME 37

FROM 7TH MAY 1988 TO 22ND APRIL 1989

Article — Page

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṣ Bold, ح=ḥ Madd, ز=z, آ=āā, ص=ṣ, و=ōō, ض=ḍ, ى=ēē, ط=ṭ Fine, ظ=ẓ Madd, ع=', آ=āa, ـْ (Jerk), و=ōo, ى=ēe

SECTION 6 *(Contd.)* | *RU-KOO' 6 (Contd.)* | ركوع ٦ (متبع)

45 And Allah created every animal from water,
45 *Wal-laa-hu kha-la-qa kul-la dāāb-ba-tim-mim-māā'*
وَاللّٰهُ خَلَقَ كُلَّ دَآبَّةٍ مِّنْ مَّآءٍ

so there is some of them that creeps upon its belly,
Fa-min-hum-maieen-yam-shee 'a-laa baṭ-nih
فَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰى بَطْنِهٖ

and some of them that walks on two legs
Wa min-hum-maieen-yam-shee 'a-laa rij-lain
وَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰى رِجْلَيْنِ

and some of them that walks upon four (feet)
Wa min-hum-maieen-yam-shee 'a-lāa ar-ba'
وَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰٓى اَرْبَعٍ

Allah creates what He wills
Yakh-lu-qul-laa-hu maa ya-shāā'
يَخْلُقُ اللّٰهُ مَا يَشَآءُ

Indeed, Allah has power to do every thing
In-nal-laa-ha 'a-laa kul-li shai-in qa-deer
اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

46 We have indeed sent down clear signs
46 *La-qad an-zal-nāa aa-yaa-tim-mu-baiee-yi-naat*
لَقَدْ اَنْزَلْنَآ اٰيٰتٍ مُّبَيِّنٰتٍ

And Allah guides whom He will to the straight path.
Wal-laa-hu yah-dee maieen-ya-shāā-u i-laa ṣi-raa-ṭim-mus-ta-qeem.
وَاللّٰهُ يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ

47 And they say: We believe in Allah and the Messenger and we obey (them).
47 *Wa ya-qoo-loo-na aa-man-naa bil-laa-hi wa-bir-ra-soo-li wa a-ṭa'-naa*
وَيَقُوْلُوْنَ اٰمَنَّا بِاللّٰهِ وَبِالرَّسُوْلِ وَاَطَعْنَا

	Then after that a party of them turns away		*sum-ma ya-ta-wal-laa fa-ree-qum-min-hum-mim-ba'-di zaa-lik*	ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّن بَعْدِ ذَٰلِكَ
	And they are not believers		*Wa maa u-lāā-i-ka bil-mu'-mi-neen*	وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ۞
48	And when they are called to Allah and (to) His Messenger	48	*Wa i-zaa du-'ōo i-lal-laa-hi wa ra-soo-li-hee*	وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ
	that he may judge between them		*li-yah-ku-ma bai-na-hum*	لِيَحْكُمَ بَيْنَهُمْ
	then lo! a party of them turns away		*i-zaa fa-ree-qum-min-hum mu'-ri-doon*	إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ ۞
49	And if the right had been on their side	49	*Wa ien-ya-kul-la-hu-mul-haq-qu*	وَإِن يَكُن لَّهُمُ الْحَقُّ
	they would have come to him in all obedience		*ya-tōo i-lai-hi muz-i-neen*	يَأْتُوا إِلَيْهِ مُذْعِنِينَ ۞
50	Is there a sickness in their hearts,	50	*A-fee qu-loo-bi-him-ma-ra-dun*	أَفِي قُلُوبِهِم مَّرَضٌ
	or have they doubts or do they fear		*a-mir-taa-bōo am ya-khaa-foo-na*	أَمِ ارْتَابُوا أَمْ يَخَافُونَ
	that Allah and His Messenger may deal unfairly with them?		*aieen-ya-hee-fal-laa-hu 'a-lai-him wa ra-soo-luh*	أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ
	No, it is they who are the wrongdoers		*Bal u-lāā-i-ka hu-muz-zaa-li-moon*	بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ۞
	SECTION 7		*RU-KOO' 7*	رکوع ۷
51	The response of the believers when they are called	51.	*In-na-maa kaa-na qau-lal-mu'-mi-nee-na i-zaa du-'ōo*	إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا

	English		Transliteration	Arabic
	to Allah and His Messenger that He may judge between them,		*i-lal-laa-hi wa ra-soo-li-hee li-yah-ku-ma bai-na-hum*	إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ
	is that they only say: We have heard and we obey		*aieen-ya-qoo-loo sa-mi'-naa wa a-ta'-naa.*	أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا
	And it is they who are the successful.		*Wa u-lāā-i-ka hu-mul-muf-li-hoon.*	وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ
52	And he who obeys Allah and His Messenger,	52	*Wa maieen-yu-ti-'il-laa-ha wa ra-soo-la-hoo*	وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ
	and fears Allah and saves himself from His disobedience,		*wa yakh-shal-laa-ha wa yat-taq-hi*	وَيَخْشَ اللَّهَ وَيَتَّقْهِ
	then it is they who are the successful.		*fa-u-lāā-i-ka hu-mul-fāā-i-zoon*	فَأُولَٰئِكَ هُمُ الْفَائِزُونَ
53	And they swear by Allah their most solemn oath,	53	*Wa aq-sa-moo bil-laa-hi jah-da ai-maa-ni-him*	وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ
	that if you order them they will surely go forth (on Holy War).		*la-in a-mar-ta-hum la-yakh-ru-junn.*	لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ
	Say. Do not swear (but show) requisite obedience		*Qul-laa tuq-si-moo Taa-'a-tum-ma'-roo-fah*	قُلْ لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ
	Surely, Allah is well Aware of what you do		*In-nal-laa-ha kha-bee-rum-bi-maa ta'-ma-loon*	إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ
54.	Say Obey Allah and obey the Messenger,	54	*Qul a-tee-'ul-laa-ha wa a-tee-'ur-ra-soo-la*	قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
	and if you turn away then surely upon him (who turns away) is that (responsibility)		*fa-in ta-wal-lau fa-in-na-maa 'a-lai-hi*	فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ

	English		Transliteration	Arabic
	which is laid (upon him) and upon you is that which is laid upon you		*maa hum-mi-la wa 'a-lai-kum-maa hum-mil-tum*	ما حمل وعليكم ما حملتم
	And if you obey him, you will get right guidance		*wa in tu-tee-'oo-hu tah-ta-doo*	وإن تطيعوه تهتدوا
	And the Messenger is responsible only to convey (the message) clearly		*Wa maa 'a-lar-ra-soo-li il-lal-ba-laa-ghul-mu-been*	وما على الرسول إلا البلغ المبين ۝
55	Allah has promised those of you who believe and do virtuous deeds,	55	*Wa-'a-dal-laa-hul-la-zee-na aa-ma-noo min-kum wa 'a-mi-lus-saa-li-haa-ti*	وعد الله الذين ءامنوا منكم وعملوا الصلحت
	that He will make them successors in the land		*la-yas-takh-li-fan-na-hum fil-ar-di*	ليستخلفنهم في الأرض
	as He had made successors those who were before them,		*ka-mas-takh-la-fal-la-zee-na min qab-li-him*	كما استخلف الذين من قبلهم
	and that He will establish for them their religion which He has approved for them		*wa la-yu-mak-ki-nan-na la-hum dee-na-hu-mul-la-zir-ta-daa la-hum*	وليمكنن لهم دينهم الذي ارتضى لهم
	and He will surely give them in exchange security after their fear		*wa la-yu-bad-di-lan-na-hum-mim-ba'-di khau-fi-him am-naa.*	وليبدلنهم من بعد خوفهم أمنا
	They shall worship Me and shall not associate anything with Me		*Ya'-bu-doo-na-nee laa yush-ri-koo-na bee shai-aa*	يعبدونني لا يشركون بي شيئا
	And whoever are ungrateful after this, then it is they who are the disobedient		*Wa man ka-fa-ra ba'-da zaa-li-ka fa-u-lāā-i-ka hu-mul-faa-si-qoon.*	ومن كفر بعد ذلك فأولئك هم الفسقون ۝

56 **And keep up prayers (Salaat) and pay the Mandatory Charity (Zakaat)**

56. *Wa a-qee-muṣ-ṣa-laa-ta wa aa-tuz-za-kaa-ta*

وَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ

and obey the Messenger, so that you may be shown mercy.

wa a-ṭee-'ur-ra-soo-la la-'al-la-kum tur-ḥa-moon

وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ۝

57 Never think that those who do not believe

57 *Laa taḥ-sa-ban-nal-la-zee-na ka-fa-roo*

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا

can frustrate (Allah) in the land.

mu'-ji-zee-na fil-arḍ

مُعْجِزِينَ فِي الْأَرْضِ

Their abode is the fire (of Hell)

Wa maa waa-hu-mun-naar

وَمَأْوَاهُمُ النَّارُ

And an evil resort it is indeed

Wa la-bi'-sal-ma-ṣeer

وَلَبِئْسَ الْمَصِيرُ ۝

SECTION 8

RU-KOO' 8

ركوع ٨

58 O you who believe let those whom your right hands possess (as slaves) and those of you who have not reached the age of puberty ask your permission

58 *Yaa-aiee-yu-hal-la-zee-na aa-ma-noo li-yas-ta'-zin-ku-mul-la-zee-na ma-la-kat ai-maa-nu-kum wal-la-zee-na lam yab-lu-ghul-ḥu-lu-ma min-kum*

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَـْٔذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَٰنُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنكُمْ

three times (before coming into your presence) Before the morning prayer

ṣa-laa-ṣa mar-raat Min qab-li ṣa-laa-til-faj-ri

ثَلَٰثَ مَرَّٰتٍ مِّن قَبْلِ صَلَوٰةِ الْفَجْرِ

and when you put off your (extra) garments at noon and after the night prayer

wa ḥee-na ta-ḍa-'oo-na ṡi-yaa-ba-kum-mi-naẓ-ẓa-hee-ra-ti wa mim-ba'-di-ṣa-laa-til-'i-shaa'.

وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ الظَّهِيرَةِ وَمِنۢ بَعْدِ صَلَوٰةِ الْعِشَآءِ

These are the three times of privacy for you

Ṣa-laa-ṣu 'au-raa-tul-la-kum

ثَلَٰثُ عَوْرَٰتٍ لَّكُمْ

	It is no sin for you, nor for them after these (times)	Lai-sa 'a-lai-kum wa laa 'a-lai-him ju-naa-hum-ba'-da-hunn.	ليس عليكم ولا عليهم جناح بعدهن
	to go round visiting one another (without permission)	Taw-waa-foo-na 'a-lai-kum ba'-du-kum 'a-laa ba'd	طوفون عليكم بعضكم على بعض
	Thus does Allah make clear to you the revelations	Ka-zaa-li-ka yu-baiee-yi-nul-laa-hu la-ku-mul-aa-yaat	كذلك يبين الله لكم الايت
	And Allah is All-Knowing All-Wise	Wal-laa-hu 'a-lee-mun ha-keem	والله عليم حكيم ۝
59	And when the children among you reach the age of puberty,	59 Wa i-zaa ba-la-ghal-at-faa-lu min-ku-mul-hu-lu-ma	وإذا بلغ الأطفال منكم الحلم
	then they should also ask for permission as those before them had asked for permission	fal-yas ta'-zi-noo ka-mas-ta'-za-nal-la-zee-na min qab-li-him	فليستأذنوا كما استأذن الذين من قبلهم
	Thus Allah makes clear to you His revelations	Ka-zaa-li-ka yu-baiee-yi-nul-laa-hu la-kum aa-yaa-tih	كذلك يبين الله لكم ايته
	And Allah is All-Knowing All-Wise.	Wal-laa-hu 'a-lee-mun ha-keem	والله عليم حكيم ۝
60	And as for women who have sat down (i e. are past child-bearing), having no hope for marriage,	60 Wal-qa-waa-'i-du mi-nan-ni-sãã-il-laa-tee laa yar-joo-na ni-kaa-han	والقواعد من النساء التي لا يرجون نكاحا
	there is no sin for them if they lay aside their (outer) garments	fa-lai-sa 'a-lai-hin-na ju-naa-hun aieen-ya-da'-na si-yaa-ba-hun-na	فليس عليهن جناح أن يضعن ثيابهن
	without displaying their adornment.	ghai-ra mu-ta-bar-ri-jaa-tim-bi-zee-nah.	غير متبرجت بزينة

	English		Transliteration	Arabic
	But if they abstain (from it), that is better for them		*Wa aleen-yas-ta'-fif-na khai-rul-la-hunn.*	وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ
	And Allah is All-Hearing, All-Knowing		*Wal-laa-hu sa-mee-'un 'a-leem.*	وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝
61	No blame shall lie on the blind,	61	*Lai-sa 'a-lal-a'-maa ha-ra-junw-*	لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ
	nor any blame on the lame,		*wa laa 'a-lal-a'-ra-ji ha-ra-junw-*	وَلَا عَلَى الْأَعْرَجِ حَرَجٌ
	nor any blame on the sick nor on yourselves		*wa laa 'a-lal-ma-ree-di ha-ra-junw-wa laa 'a-lāa an-fu-si-kum*	وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَىٰ أَنفُسِكُمْ
	in that you eat from your houses		*an ta'-ku-loo mim-bu-yoo-ti-kum*	أَن تَأْكُلُوا مِن بُيُوتِكُمْ
	or the houses of your fathers		*au bu-yoo-ti aa-bāā-i-kum*	أَوْ بُيُوتِ آبَائِكُمْ
	or the houses of your mothers		*au bu-yoo-ti um-ma-haa-ti-kum*	أَوْ بُيُوتِ أُمَّهَاتِكُمْ
	or the houses of your brothers		*au bu-yoo-ti ikh-waa-ni-kum*	أَوْ بُيُوتِ إِخْوَانِكُمْ
	or the houses of your sisters		*au bu-yoo-ti a-kha-waa-ti-kum*	أَوْ بُيُوتِ أَخَوَاتِكُمْ
	or the houses of your paternal uncles		*au bu-yoo-ti a'-maa-mi-kum*	أَوْ بُيُوتِ أَعْمَامِكُمْ
	or the houses of your paternal aunts		*au bu-yoo-ti 'am-maa-ti-kum*	أَوْ بُيُوتِ عَمَّاتِكُمْ
	or the houses of your maternal uncles		*au-bu-yoo-ti akh-waa-li kum*	أَوْ بُيُوتِ أَخْوَالِكُمْ

or the houses of your maternal aunts	*au bu-yoo-ti khaa-laa-ti-kum*	أَوْ بُيُوتِ خٰلٰتِكُمْ
or that (house) of which you possess the keys	*au maa ma-lak-tum-ma-faa-ti-ḥa-hōo*	أَوْ مَا مَلَكْتُم مَّفَاتِحَهٗ
or (that of) your friend	*au ṣa-dee-qi-kum*	أَوْ صَدِيقِكُمْ
There is no blame on your part whether you eat together or separately	*Lai-sa 'a-lai-kum ju-naa-ḥun an ta'-ku-loo ja-mee-an au ash-taa-taa*	لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا
And when you enter houses then bid salutation	*Fa-i-zaa da-khal-tum bu-yoo-tan fa-sal-li-moo*	فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا
upon your people as a greeting from Allah, full of blessing (and) purity	*'a-lāa an-fu-si-kum ta-ḥiee-ya-tam-min 'in-dil-laa-hi mu-baa-ra-ka-tan ṭaiee-yi-bah*	عَلٰى أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ اللّٰهِ مُبٰرَكَةً طَيِّبَةً
Thus Allah makes clear to you the revelations, so that you may understand	*Ka-zaa-li-ka yu-baiee-yi-nul-laa-hu la-ku-mul-aa-yaa-ti la-'al-la-kum ta'-qi-loon*	كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُونَ ۝

SECTION 9 — *RU-KOO' 9*

62 Indeed, the believers are those who believe in Allah and His Messenger,	62 *In-na-mal-mu'-mi-noo-nal-la-zee-na aa-ma-noo bil-laa-hi wa ra-soo-li-hee*	إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ اٰمَنُوا بِاللّٰهِ وَرَسُولِهٖ
and when they are with him (i.e. the Messenger) on some public affair,	*wa i-zaa kaa-noo ma-'a-hoo 'a-lāa am-rin jaa-mi-'il-*	وَإِذَا كَانُوا مَعَهٗ عَلٰى أَمْرٍ جَامِعٍ
they do not go away until they have asked leave of him	*lam yaz-ha-boo ḥat-taa yas-ta'-zi-nooh*	لَمْ يَذْهَبُوا حَتّٰى يَسْتَأْذِنُوهُ

	English		Transliteration	Arabic
	Surely, those who ask leave of you are those who believe in Allah and His Messenger.		*In-nal-la-zee-na yas-ta'-zi-noo-na-ka u-laa-i-kal-la-zee-na yu'-mi-noo-na bil-laa-hi wa ra-soo-lih.*	إن الذين يستأذنونك أولئك الذين يؤمنون بالله ورسوله
	So, when they ask leave of you for any of their affairs,		*Fa-i-zas-ta'-za-noo-ka li-ba'-di sha'-ni-him*	فإذا استأذنوك لبعض شأنهم
	then give leave to whom you wish of them and beg Allah's forgiveness for them		*fa'-zal-li-man shi'-ta min-hum was-tagh-fir la-hu-mul-laah*	فأذن لمن شئت منهم واستغفر لهم الله
	Surely, Allah is Ever-Forgiving, Most Merciful.		*In-nal-laa-ha gha-foo-rur-ra-heem.*	إن الله غفور رحيم
63	Do not consider that the call of (or by) the Messenger is like the Calling of one another among you	63	*Laa taj-'a-loo du-'āā-ar-ra-soo-li bai-na-kum ka-du-'āā-i ba'-di-kum ba'-daa*	لا تجعلوا دعاء الرسول بينكم كدعاء بعضكم بعضا
	Indeed, Allah knows those of you who slip away secretly		*Qad ya'-la-mul-laa-hul-la-zee-na ya-ta-sal-la-loo-na min-kum li-waa-zaa.*	قد يعلم الله الذين يتسللون منكم لواذا
	So let those who violate his command beware,		*Fal-yah-za-ril-la-zee-na yu-khaa-li-foo-na 'an am-ri-hee*	فليحذر الذين يخالفون عن أمره
	lest they should come to grief or a painful torment should visit them.		*an tu-see-ba-hum fit-na-tun au yu-see-ba-hum 'a-zaa-bun aleem.*	أن تصيبهم فتنة أو يصيبهم عذاب أليم
64	Beware! Surely, to Allah belongs whatever there is in the heavens and the earth	64	*A-lāa in-na lil-laa-hi maa fis-sa-maa-waa-ti wal-ard.*	ألا إن لله ما في السماوات والأرض
	Indeed, He knows what state you are in.		*Qad ya'-la-mu māa an-tum 'a-laih.*	قد يعلم ما أنتم عليه

And the day when they are returned to Him.	*Wa yau-ma yur-ja-'oo-na i-lai-hi*	وَيَوْمَ يُرْجَعُوْنَ اِلَيْهِ
He will tell them what they did	*fa-yu-nab-bi-u-hum bi-maa 'a-mi-loo*	فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا
Allah is well Aware of everything	*Wal-laa-hu bi-kul-li shai-in 'a-leem*	وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ

CHAPTER 24-AN-NOOR ENDS HERE تم هنا السورة ال-٢٤-النور

Revealed at Makkah.	*Mak-kiee-yah*	سورة الفرقان مكية
6 Sections 77 Verses	*Ru-koo-'aa-tu-haa 6* *Aa-yaa-tu-haa 77*	
In the name of Allah the All-Compassionate, the Most Merciful	*Bis-mil-laa-hir-rah-maa-nir-ra-heem*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
SECTION 1	*RU-KOO' 1*	ركوع ١
1 Blessed is He Who sent down the Criterion (the Book distinguishing between right and wrong) to His servant,	1 *Ta-baa-ra-kal-la-zee naz-za-lal-fur-qaa-na 'a-laa 'ab-di-hee*	تَبٰرَكَ الَّذِيْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ
that it may be a warner to (the peoples of) the worlds.	*li-ya-koo-na lil-'aa-la-mee-na na-zee-ra-nil-*	لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرًا
2 He to Whom belongs the Sovereignty of the heavens and the earth	2 *la-zee la-hoo, mul-kus-sa-maa-waa-ti wal-ar-di*	الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ

	English	Transliteration	Arabic
	and Who did not take a son (to Himself)	*wa lam yat-ta-khiz wa-la-danw-*	وَلَمْ يَتَّخِذْ وَلَدًا
	and He has no partner in the Sovereignty,	*wa lam ya-kul-la-hoo sha-ree-kun fil-mul-ki*	وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ
	and He created every thing, then ordained for it a predetermined measure	*wa kha-la-qa-kul-la shai-in fa-qad-da-ra-hoo taq-dee-raa.*	وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا ۝
3.	And they (the people) have adopted, beside Him gods	3 *Wat-ta-kha-zoo min doo-ni-hee aa-li-ha-tal-*	وَاتَّخَذُوا مِن دُونِهِ آلِهَةً
	that create nothing and are (themselves) created,	*laa yakh-lu-qoo-na shai-anw-wa hum yukh-la-qoo-na*	لَّا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ
	and they have no power to do anything bad or good for themselves,	*wa laa yam-li-koo-na li-an-fu-si-him dar-ranw-wa laa naf-'anw-*	وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا
	and they have no power over death nor over life, nor over raising (the dead to life)	*wa laa yam-li-koo-na mau-tanw-wa laa ha-yaa-tanw-wa laa nu-shoo-raa.*	وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ۝
4	And those who disbelieved said: This (Qur'an) is nothing but a lie that he has forged	4 *Wa qaa-lal-la-zee-na ka-fa-roo in haa-zaa il-laa if-ku-nif-ta-raa-hu*	وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا إِفْكٌ افْتَرَاهُ
	and other people have helped him at it	*wa a-'aa-na-hoo 'a-lai-hi qau-mun aa-kha-roon*	وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ
	Now indeed they have come down to wrongdoing and falsehood	*Fa-qad jaa-oo zul-manw-wa zoo-raa*	فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ۝
5	And they say: These are the tales of the ancients which he has got written down	5 *Wa qaa-loo a-saa-tee-rul-aw-wa-lee-nak-ta-ta-ba-haa*	وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا

English	Transliteration	Arabic
and they are dictated to him morning and evening	*fa-hi-ya tum-laa 'a-lai-hi buk-ra-tanw-wa a-see-laa.*	فَهِيَ تُمْلٰى عَلَيْهِ بُكْرَةً وَّاَصِيْلًا ۝
6. Say. He Who knows the secrets in the heavens and the earth has revealed it	6 *Qul an-za-la-hul-la-zee ya'-la-mus-sir-ra fis-sa-maa-waa-ti wal-ard*	قُلْ اَنْزَلَهُ الَّذِيْ يَعْلَمُ السِّرَّ فِي السَّمٰوٰتِ وَالْاَرْضِ
Surely, He is Ever-Forgiving, Most Merciful	*In-na-hoo kaa-na gha-foo-rar-ra-hee-maa*	اِنَّهٗ كَانَ غَفُوْرًا رَّحِيْمًا ۝
7 And they say What kind of a Messenger is this	7 *Wa qaa-loo maa li-haa-zar-ra-soo-li*	وَقَالُوْا مَالِ هٰذَا الرَّسُوْلِ
that he eats (food) and walks in the markets?	*ya'-ku-lut-ta-'aa-ma wa yam-shee fil-as-waaq*	يَاْكُلُ الطَّعَامَ وَيَمْشِيْ فِي الْاَسْوَاقِ
Why has an angel not been sent down to him	*Lau lāa un-zi-la i-lai-hi ma-la-kun*	لَوْلَآ اُنْزِلَ اِلَيْهِ مَلَكٌ
that he should be a warner with him;	*fa-ya-koo-na ma-'a-hoo na-zee-ran*	فَيَكُوْنَ مَعَهٗ نَذِيْرًا ۝
8 or (why not) a treasure has been sent down to him,	8 *au yul-qāa i-lai-hi kan-zun*	اَوْ يُلْقٰٓى اِلَيْهِ كَنْزٌ
or there has been a garden for him wherefrom to eat?	*au ta-koo-nu la-hoo jan-na-tuieen-ya'-ku-lu min-haa*	اَوْ تَكُوْنُ لَهٗ جَنَّةٌ يَّاْكُلُ مِنْهَا
And the wrongdoers say You follow no other than a man bewitched	*Wa qaa-laz-zaa-li-moo-na in tat-ta-bi-'oo-na il-laa ra-ju-lam-mas-hoo-raa*	وَقَالَ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا مَّسْحُوْرًا ۝
9 See, how they coin similitudes for you,	9 *Un-zur kai-fa da-ra-boo la-kal-am-saa-la*	اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ
so that they have gone astray and cannot find a way	*fa-dal-loo fa-laa yas-ta-tee-'oo-na sa-bee-laa*	فَضَلُّوْا فَلَا يَسْتَطِيْعُوْنَ سَبِيْلًا ۝

SECTION 2	*RU-KOO' 2*	ركوع ٢
10. Blessed is He Who, if He will, can make for you better than this —	10 *Ta-baa-ra-kal-la-zee in shãã-a ja-'a-la la-ka khai-ram-min zaa-li-ka*	تَبٰرَكَ الَّذِيْٓ اِنْ شَآءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذٰلِكَ
gardens beneath which streams flow,	*jan-naa-tin taj-ree min taḥ-ti-hal-an-haa-ru*	جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
and He will make for you palaces	*wa yaj-'al-la-ka qu-ṣoo-raa*	وَيَجْعَلْ لَّكَ قُصُوْرًا ۝١٠
11 No, but they deny the Hour (of Reckoning),	11 *Bal kaz-za-boo bis-saa-'a-ti*	بَلْ كَذَّبُوْا بِالسَّاعَةِ
and We have prepared a Blazing Fire for him who denies the Hour (of Reckoning)	*wa a'-tad-naa li-man kaz-za-ba bis-saa-'a-ti sa-'ee-raa*	وَاَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيْرًا ۝١١
12 When it sees them from a distant place,	12 *I-zaa ra-at-hum-mim-ma-kaa-nim-ba-'ee-din*	اِذَا رَاَتْهُمْ مِّنْ مَّكَانٍ بَعِيْدٍ
they will hear its raging and roaring.	*sa-mi-'oo la-haa ta-ghaiee-yu-ẓanw-wa ẓa-fee-raa*	سَمِعُوْا لَهَا تَغَيُّظًا وَّزَفِيْرًا ۝١٢
13 And when they are flung chained together into a narrow place in it,	13 *Wa i-zaa ul-qoo min-haa ma-kaa-nan ḍaiee-yi-qam-mu-qar-ra-nee-na*	وَاِذَآ اُلْقُوْا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِيْنَ
they will pray there for death	*da-'au hu-naa-li-ka ṡu-boo-raa.*	دَعَوْا هُنَالِكَ ثُبُوْرًا ۝١٣
14 (They will be told): Do not pray today for one death	14 *Laa tad-'ul-yau-ma ṡu-boo-ranw-waa-hi-danw-*	لَا تَدْعُوا الْيَوْمَ ثُبُوْرًا وَّاحِدًا
but pray for many deaths	*wad-'oo ṡu-boo-ran ka-ṡee-raa*	وَّادْعُوْا ثُبُوْرًا كَثِيْرًا ۝١٤

15 Say. Is this better or the Garden of Eternity which	15 *Qul a-zaa-li-ka khai-run am jan-na-tul-khul-dil-la-tee*	قُلْ اَذٰلِكَ خَيْرٌ اَمْ جَنَّةُ الْخُلْدِ الَّتِيْ
has been promised to the God-fearing?	*wu-'i-dal-mut-ta-qoon*	وُعِدَ الْمُتَّقُوْنَ
For them that shall be a reward and a place of final return	*Kaa-nat la-hum ja-zāā-anw-wa ma-ṣee-raa*	كَانَتْ لَهُمْ جَزَآءً وَّمَصِيْرًا ۝
16. There is for them in it what they desire, to live for ever	16 *La-hum fee-haa maa ya-shāā-oo-na khaa-li-deen*	لَهُمْ فِيْهَا مَا يَشَآءُوْنَ خٰلِدِيْنَ
It is a promise to be prayed for from your Lord (for fulfilment)	*Kaa-na 'a-laa rab-bi-ka wa'-dam-mas-oo-laa*	كَانَ عَلٰى رَبِّكَ وَعْدًا مَّسْـُٔوْلًا ۝
17 And on the day when He gathers them and those whom they used to worship other than Allah,	17 *Wa yau-ma yaḥ-shu-ru-hum wa maa ya'-bu-doo-na min doo-nil-laa-hi*	وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ
He will say Was it you who misled these my servants,	*fa-ya-qoo-lu a-an-tum aḍ-lal-tum 'i-baa-dee hāā-u-lāā-i*	فَيَقُوْلُ ءَاَنْتُمْ اَضْلَلْتُمْ عِبَادِيْ هٰۤؤُلَآءِ
or they themselves strayed away from the right path?	*am hum ḍal-lus-sa-beel*	اَمْ هُمْ ضَلُّوا السَّبِيْلَ ۝
18 They (i.e. the false gods) will say Glory be to You it was not proper for us	18 *Qaa-loo sub-ḥaa-na-ka maa kaa-na yam-ba-ghee la-naa*	قَالُوْا سُبْحٰنَكَ مَا كَانَ يَنْۢبَغِيْ لَنَآ
to take any patrons other than You,	*an-nat-ta-khi-za min doo-ni-ka min au-li-yāā-a*	اَنْ نَّتَّخِذَ مِنْ دُوْنِكَ مِنْ اَوْلِيَآءَ
but You gave them and their forefathers benefits to enjoy,	*wa laa-kim-mat-ta'-ta-hum wa aa-bāā-a-hum*	وَلٰكِنْ مَّتَّعْتَهُمْ وَاٰبَآءَهُمْ

	English		Transliteration	Arabic
	until they forgot (Your) remembrance.		*ḥat-taa na-suẓ-ẓikr*	حَتّٰى نَسُوا الذِّكْرَ
	and they became a lost people.		*Wa kaa-noo qau-mam-boo-raa.*	وَكَانُوا قَوْمًا بُورًا
19	So indeed, they (the false gods) belie you in what you used to say,	19	*Fa-qad kaẓ-ẓa-boo-kum bi-maa ta-qoo-loo-na*	فَقَدْ كَذَّبُوكُمْ بِمَا تَقُولُونَ
	now then you can neither avert (punishment) nor (find) help		*fa-maa tas-ta-ṭee-'oo-na ṣar-fanw-wa laa naṣ-raa*	فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا
	And whoever of you does wrong, We shall make him taste a great punishment		*Wa maɪeen-yaẓ-lim-min-kum nu-ziq-hu 'a-zaa-ban ka-bee-raa*	وَمَنْ يَظْلِمْ مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا
20	And never have We sent any Messengers before you	20	*Wa mãa ar-sal-naa qab-la-ka mi-nal-mur-sa-lee-na*	وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ
	but that they ate food and walked in the markets		*il-lãa in-na-hum la-ya'-ku-loo-naṭ-ṭa-'aa-ma wa yam-shoo-na fil-as-waaq*	إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ
	And We have made some of you a trial for others.		*Wa ja-'al-naa ba'-ḍa-kum li-ba'-ḍin fit-nah*	وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً
	Will you remain steadfast? And your Lord is All-Seeing		*A-taṣ-bi-roon Wa kaa-na rab-bu-ka ba-ṣee-raa*	أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا

PART 18 QAD AF-LA-HA ENDS HERE

تم هنا الجزء ١٨- قد افلح

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

الى حضرات قراء اليقين وسائر الامة الاسلامية نتقدم باصدق

التهانى واخلص الامانى

بحلول

عيد الفطر المبارك

وندعو الله تعالى ان يعز الاسلام والمسلمين بنصره وتاييده

ويحفظهم من جميع الآفات والمكاره

— آمين —

مجلة اليقين العالمية

فهرس محتويات المجلد السابع والثلاثين المرتب حسب الحروف الهجائية

من ٢٠ رمضان المبارك ، ١٤٠٨ هـ الى ١٥ رمضان المبارك ، ١٤٠٩ هـ

الموافق

٧ مايو ، ١٩٨٨ م الى ٢٢ ابريل ، ١٩٨٩ م

وفى هذا الحادث الجليل نرى شعاع أمل فى مستقبل باهر لاهل فلسطين من فضل الله .

افغــانستان

انه من دواعى عظم سرورنا ان جيوش الاتحاد السوفيتى قد انسحبت اخيرا من ارض افغانستان المسلمة انسحابا تاما وذلك نزولا على بنود معاهدة جنيف . ولسنا مغالين ان قلنا أن الافغان صمدوا لقوة جبارة كالسوفيت وار غموها بعون الله على الانسحاب . هذا من جهة واما من الجهة الاخرى فان المجاهدين الافغان فى امس الحاجة الى جمع شملهم وتوحيد صفوفهم لكى يتمكنوا من تأسيس حكومة اسلامية تتلاءم وطموحاتهم - الغرض النهائى الذى خاضوا من اجله غمار حرب مدمرة هيدابة وضحوا فى سبيل تحرير الوطن باموالهم وارواحهم .

اما شئون المجلة والخدمات التى قدمناها من خلالها فتجدون عند ختام هذا العدد فهرسا لمحتوياتها تشمل مقالات شيقة ونافعة ومنيرة حول دين الاسلام واحكامه ومبادئه وأخرى متعلقة بشئون العالم الاسلامى وسياسته ، عدا ما تتضمن صفحاتها من ترجمة معانى القرآن باللغة الانجليزية السهلة والكتابة الصوتية لنص القرآن العربى بالحروف الرومانية .

هذا ونشكر قراءنا الكرام عبر العالم على ما شرفونا بتعاونهم القيم المتواصل طوال السنة واهتمامهم المتزايد بشئون المجلة وتوسيع حلقة قرائها ، ونرجو منهم ان لا يبخلوا بافادتنا بآرائهم وتوصياتهم لرفع مستوى المجلة وترقية وتطوير مكانتها ونحن بدورنا تعهد ببذل قصارى مجهوداتنا فى أعلاء كلمة الله ونشر انوار القرآن والسنة المطهرة . والله ولى التوفيق . . .

عــن أسامة بن زيد رضى الله عنها قال : قلت يا رسول الله: لم أرك تصوم من شهر من الشهور ما تصوم من ؟ شعبان قال : ذاك شهر يغفل الناس عنه بين رجب ورمضان ، وهو شهر ترفع فيه الأعمال إلى رب العالمين ، واحب أن يرفع عملى وأنا صائم . رواه النسائى .

روى عــن أنس بن مالك رضي الله عنه قال : كان رسول الله ﷺ يصوم ، ولا يفطر حتى نقول ما فى نفس رسول الله ﷺ أن يفطر العام ، ثم يفطر فلا يصوم حتى نقول ما فى نفسه أن يصوم العام ، وكان أحب الصوم اليه فى شعبان . رواه أحمد والطبرانى.

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضىٰ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجىٰ شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

الكلمة الختامية

الحمد لله والصلاة والسلام على رسوله الكريم الذى لانبى بعده اما بعده .

يسرنا ان نستكمل بهذا العدد العام السابع والثلاثين لنشراليقين انترنيشنل دون اى انقطاع وهكذا قد دخلنا العشرة الرابعة من حياة المجلة واصبحنا بذلك نتطلع الى ان نشهد ، ان شاء الله ، عشرات اكثر نقدم فيها خدماتنا المتواضعة فى سبيل الاسلام الدين القيم الحنيف ونعرض ذلك الدين الحق على العالم بأسره فى صفائه ولقائه الاصليين وذلك طبقا لما جاء به القرآن الكريم ولما أمرنا به السنة النبوية الغراء . وندعو الله العزيز القدير ، نلتمس مساعدته تعالى فى هذا الصدد .

اما العام السابع والثلاثون الذى نتحدث عنه والذى ينتهى بهذا العدد من مجلتنا يتميز بتوقعات كبيرة ، على الرغم من ان الدم المسلم اصبح رخيصا ، الذى يريقه اعداء الاسلام الالداء فى الشوارع بلا هوادة . الا ان الغيائم السوداء لا تخلو من خطوطها الفضية المبشرة من فضل الله ، لأن اشعة الأمل اخذت تلمع على امكنة عديدة فى العالم الاسلامى المصاب بشتى المشاكل والشدائد التى نلمس فيمايلى بعض ظواهرها :

ايران — العراق

جاء اخيرا وقف اطلاق النار فى الحرب الايرانية — العراقية الدائرة بين بلدين اسلاميين منذ السنوات الثمان الماضية وذلك تحت رعاية الامم المتحدة . على ان الحرب المسمومة المحمومة تركت فى أثرها مسائل لا تحصى يجب على الفريقين ان يحاولوا حلها بمشاعر الاخوة والمودة الاسلامية فى اقرب وقت ممكن حتى يتلاشى من المناطق المتأثرة بالحرب آثار الدمار والخراب وتسودها من جديد اجواء الأمن والسكون ، ولتكن نتائج هذه الحرب المدمرة للعالم الاسلامى تحذيرا من الاستسلام لدوافع الخلاف والعداء والتعصب والتهور مهما يكن من أمر .

فلسطين

كما يعلم كلنا انه لايزال الصراع البطولى جاريا بين مجاهدى فلسطين والقوة الصهيونية الغاصبة مع ما يسفر عنه من خسارة باهظة فى الاموال والارواح للفريقين المتحاربين .

يبدوان الصراع قد دخل فى المرحلة الحاسمة ونتيجة لذلك قام المجلس الوطنى الفلسطينى فى جلسته التاسعة عشرة المنعقدة فى ١٥ نوفمبر ، ١٩٨٨ م باعلان اقامة دولة فلسطينية مستقلة والقدس الشريف كعاصمة للدولة الجديدة .

بسم الله الرحمن الرحيم

عن ابى هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم احب البلاد الى الله مساجدها وابغض البلاد إلى الله اسواقها .

(متفق عليه)

قال رسول الله صلى الله عليه وسلم من عدا الى المسجد او راح اعد الله له نزله من الجنة كلما عدا او راح .

(متفق عليه)

يوضح الحديثان أهمية المساجد ومنزلتها عند الله ، لما للمساجد صلة مباشرة بالعبادة والطاعة وخاصة الصلاة التى هى عماد دين الإسلام اذا كانت المساجد على هذه الدرجة من الأهمية والقداسة ، فأمر الله تعالى عباده ببناء المساجد وعمارتها واحترامها والاهتمام بها لذكره تعالى واقامة الصلاة . وكما نعلم تلعب المساجد دورا هاما فى جمع شمل المسلمين وتعزيز صرح الدين فقال تعالى

ومن اظلم ممن منع مساجد الله ان يذكر فيها اسمه . . .

انما يعمر مساجد الله من آمن بالله واليوم الآخر . . .

التحرير

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بالبريد الجوى

	روبيات
• البلاد الأفريقية و الأوروبية و الصين واليابان وماليزيا و سنغافورة	٣١ ر
• أستراليا ، كندا ، جزائر فيجى ، نيوزيلنده و الولايات المتحدة الأمريكية	٢٥ ر
• الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، سورية وتركية أفغانستان ، الوظبى ، البحرين ، لوبيا ، الدوحة ، دبى ، الهند ، الكويت	١٣ ر
• سرى لانكا ، الشارقة و المملكة العربية السعودية .	١٩ ر
• اندونيسيا .	٢ ر
• بنامة ، أمريكا الجنوبية وجزائر الهند الغربية	٢٧٥٫٠٠

بالبريد البحرى

(ا) الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية	٩٤ ر
(ب) جميع البلاد الأخرى	١٤٥ ر

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هواتف

المكتب الرئسى ٢٢٦٥٩٧-٩٨

المكتب الفرعى ٥٢٤٣٢٥

التسديد مقدما

والله ولى التوفيق ه

المجلد ٣٧ ١٥ رمضان ، ١٤٠٩ هـ الموافق ٢٢ ابريل ، ١٩٨٩ م العدد ٢٤

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Vol. 37 No. 23

IN THIS ISSUE Page

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In the name of Allah, the All-Compassionate, the Most-Merciful

LAST DECADE OF RAMADAAN

SPEAKING of the sanctity and blessedness of the month of Ramadaan, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said that its first ten days comprise the decade of Mercy; the middle ten of Forgiveness; and the last ten of Salvation from Hell. (Baihaqi). The last decade comprises, so to say, the culminating steps of the spiritual ropeladder thrown by Ramadaan. It is the decade when the month-long acts of worship and piety reach their climax. The general routine of Ramadaan comprises fasting, continuous recitation of Qur'an Majeed, and long *Taraveeh* prayers during the night. Besides all these, the last decade has the privileges of *E'tikaaf* and *Laila-tul-Qadr*.

E'TIKAAF. Monastery has always been a fond pursuit of minds endued with spiritual bents and devotional inclinations Monkery is to live in seclusion under a certain religious vow. The purpose is to weaken the flesh and to strengthen the spirit by withdrawing one's self from the world around him Such escapism is unnatural, for man cannot after all get away from himself Christian philosophy of pity, sympathy with suffering, and deeds of mercy apart, Islam does not approve of the element of asceticism introduced into it by the monasts Qur'an Majeed makes it clear:

> "... We ordained in the hearts of those who followed him (Jesus son of Mary) compassion and mercy, but the Monasticism (*rahbaanniyya*) which they invented for themselves, We did not prescribe for them.. ." (57.27).

The Holy Prophet is reported to have said: *"Laa rahbaaniyyata fil-Islaam)"*, (no monkery in Islam). When the Holy Prophet used to retire to the Cave of Hira' for meditation and worship, he did not wish at all to annihilate himself or to abdicate the world. He was in search of his Lord and His guidance in order to make the world a better place for mankind to live in. He wished to establish the Kingdom of God on the earth itself, not in any imaginary realm or domain outside the physical world. Emancipation of man in flesh and spirit was his object.

E'tikaaf during the latter part of Ramadaan offers another example of elevating the soul together with the body without surrendering the world for good, or withdrawing from it for ever, under any religious vow. The latter course creates a class of monks and promoters of monasticism. *E'tikaaf* means remembrance and worship of God and rehearsing His Verses in seclusion in a mosque of the locality. A short time before the sunset on the twentieth of Ramadaan and until the sighting of the new moon on the twenty-ninth or the thirtieth, retirement to a mosque, with prior intent (*Niyyat*) for *E'tikaaf*, is called *E'tikaaf*. It is meant for worship in seclusion to seek God's good pleasure.

In terms of Fiqh, *E'tikaaf* may be classified as Sunnat Kifa'i, that is to say, if a single person in the locality performs it, all the rest are absolved of the responsibility, otherwise the entire residents are answerable for the lapse. Hazrat Shah Waliullah (*Rahmat-ullah 'alaihi*) has said: *"E'tikaaf* in a mosque shows the way to attainment of

satisfaction of the self. It purifies the heart and inculcates in man the qualities of angels. Besides, it provides an opportunity to intensify prayer.It is also a means of finding out *Laila-tul-Qadr*. The Holy Prophet assigned *E'tikaaf* to the last decade of Ramadaan and gave it the status of his *Sunnat* for observance by the righteous among his *Ummah*." (Hujjat-ul-Balighah). To be in *E'tikaaf* is considered a source of spiritual excellence and heart's delight of a very high order. The Holy Prophet said:

> "E'tikaaf restrains a person from sin and the reward of all such good deeds subsists which he was not able otherwise to perform." (Mishkaat)

LAILA-TUL-QADR: Let us recall Chapter 97 of Al-Qur'an which, in translation, reads as follows;

> "We have indeed revealed this (Qur'an) in *Laila-tul-Qadr*. And what will explain to you what *Laila-tul-Qadr* is? *Laila-tul-Qadr* is better than a thousand months: In it come down the Angels and the Spirit (Gabriel), by God's permission, with all decrees. Peace! This until the break of the dawn."

The Arabic word *QADR* has several shades of meanings. It stands for Power, Measure, Honour, Worth, Destiny, Determination, etc. Commenting on the above cited Qur'anic Chapter, Hazrat Shah 'Abdul Qadir (*Rahmatullah 'alaihi*) says, "Revelation of Holy Qur'an began on this night, i.e. *Laila-tul-Qadr*. Then Almighty God did bless this night for ever with three excellences. First, to do good in this night is like practising goodness over one thousand months. Secondly, the phenomena that are predestined to occur in this world, come down upon the firmament of the earth on this night. Thirdly, it is during this night that God sends spiritual peace that lends sweetness and delight to man's acts of devotion to God."

The revelation of Al-Qur'an by itself is the choicest gift of love and considerateness to man from the Creator. It contains His final Word sent to the last of His apostles for the guidance of the entire mankind for all time. Almighty God elucidates:

> ".... We have made this (Qur'an) a light with which We guide such of Our servants as We will...." (42:52).

The event of the descent of the Glorious Qur'an, the Divine Book of Wisdom and Guidance, demands spirited celebration and earnest thanksgiving to God, the Most Merciful. *Laila-tul-Qadr* undoubtedly offers for this purpose a most welcome opportunity to the believers.

A THOUSAND MONTHS: The expression "a thousand months" used in the Qur'anic Verse is not to be taken literally. It rather points to an indefinitely long span of time, a time beyond human count, or timeless time so to say. Time has not only a quantitative but also a qualitative connotation. Related to the revelation of the Word of God, it touches the very apex of excellence. Its qualitative superiority goes beyond its quantitative expanse, because righteousness can multiply one moment to a million moments in terms of worth or value, with God's blessings and will.

We measure life in terms of the profane time divided into nights and days, but righteousness and its intensity is the Divine perimeter for it. It is the quantum of reward from God that man earns in a given time that makes one night equivalent of "a thousand months". It depends on the quality of one's acts of goodness and worship. For example, about the Ramadaan fasting the Holy Prophet said:

> "Every good action of the son of Adam will be multiplied from ten up to seven hundred times." (Agreed).

This is how time multiplies itself in terms of righteousness and its related reward from Almighty God. Righteousness is the Divine calculus of time. The mystery of time lies in the fact that while it itself fleets, it sends forward deeds to reckon in the Hereafter, and leaves behind its lingering coveted memory depending on how far it was spent in total submission to God and kindness towards His creatures.

SEARCH OF THE NIGHT: Great indeed are the blessings of the holy month of Ramadaan, and of its last ten days in particular when acts of worship, which also include *E'tikaaf* and *Laila-tul-Qadr* devotions, reach their climax.

There was inquisitiveness among the early believers to know which particular night was *Laila-tul-Qadr* When the Companions asked about it from the Holy Prophet, Hazrat 'Ayesha (*Razi Allahu 'anha*) reports that he said:

> "Search for it in the odd ones of the last ten nights of Ramadaan." (Bukhari).

The concensus of the scholars in Islam is that it is the twenty-seventh night of Ramadaan.

Poet-savant Shaikh Sa'di of Shiraaz has succinctly put, "If every night were the Night of *Qadr*, the Night of *Qadr* would be of no worth." The believers set out in search of this night in the last decade of the month of Ramadaan. The pleasure of this spiritual quest is unique. Hazrat 'Ayesha has narrated an-

other tradition of the Holy Prophet, as follows:

"I asked: O Messenger of God! Tell me if I were to discover the Night that be *Laila-tul-Qadr*, what should I recite in it?"

The Holy Prophet advised her to make the following supplication to God:

"O God! You are Forgiving, You love forgiveness, so do forgive me." (Bukhari).

NIGHT IS GOD'S SIGN: God manifests His Power not only in fitful furies of nature such as tempests, rains, and thunder, but also in regular, routine happenings in the cosmic system, like the passage of time. Says He:

"It is God who alternates the Night and the Day: Verily in these things is an instructive example for those who have vision." (24:44).

CONCLUSION: In God's scheme of things, rememberance (*Zikr*) of God in seclusion such as *E'tikaaf* has great merit. Also, *Laila-tul-Qadr* has a charm of its own for the same purpose. Both draw God-fearing man's attention to devotional practices. Both are special features of the last decade of Ramadaan. They both have great spiritual significance. Throughout his mundane life, man oscillates between a fixed fate and a limited free will. *E'tikaaf* and *Laila-tul-Qadr* offer unique opportunities for the exercise of man's limited free will within a limited short time to seek God's good pleasure, by totally resigning one's self to God and His command.

May Almighty God grant us the heavenly gains inherent in acts of worship during the last decade of Ramadaan, particularly in *E'tikaaf* and *Laila-tul-Qadr*. May He lift us from the stages of Mercy and Forgiveness to the ultimate stage of Salvation. Amen!

AL-QUR'AN

CREATION OF THE WORLD

By Syed Mahmood Akhtar

This world is, no doubt, a conglomeration of wonders and excitements for man. In the ancient past when human knowledge was in its infancy, man had no idea of the properties of things around him nor of their utilities for him. He did not even know the innumerable kinds of species of animals, plants, et cetera, as compared to the knowledge of the modern man. Similarly the man of the modern age has no full knowledge of the immeasurable expanse of the world and many of its creatures in spite of the great scientific advancement and explorations. He considers the earth, the moon and the sun as his only world, but in the context of the universe as a whole, our entire solar system is not bigger than a mere speck. However, whether it be the universe void of any scientific development or research for the primitive man, or the one well-equipped with the present day scientific knowledge of the modern man, there is no decrease in his amazement. Rather new avenues of scientific investigations, probes and inventions rouse still further his state of astonishment about the nature of the universe.

This world, this conglomeration of wonders, raises certain basic questions in the mind of man and at the same time also provides an answer.

The first group of questions seeks to know how the World came into being? Who is its Creator? Is its existence the outcome of some accident? Or is it a wilful and well-planned creation of a Master Mind?

The second question is a corollary of the first one. It asks what is the purpose of World's creation?

A little reflection on the sight of Nature, will provide a proper answer to these questions.

The world, with its vast and unfathomable expanse, its strange, astonishing and admirable components producing fantastic effects on man's mind, the moon, the earth, the awe-inspiring mountains, et cetera, provide convincing evidence to man to conclude that this wonderful panoramic reality must have been the product of a Skilful Creator, Whom we call by the name of Allah. It could not have come into being by itself nor by some jumbled, blind interplay of the elements as conjectured by a group of the materialists. Besides, we see in every day life that when an artist draws a picture or a sculptor sculps his model, they have some purpose behind their creative venture. They do not make them wantonly but with some specific end in view. It is natural to ask, then: How can the Maker, Allah, of this beautiful and mysterious world, create it without any purpose? Allah says in Qur'an Majeed:

"Not for (idle) sport did We create the heavens and the earth and all that is in between." (21:16).

"Do they not reflect in their own minds? Not BUT FOR JUST ENDS and for a TERM APPOINTED did Allah create the heavens and the earth, and all between them...." (30:8).

It will, therefore, be inferred that the world is not only created by the Creator, ALLAH, but also that He created it for an appointed time. Its existence is not everlasting or perpetual but ephemeral or for a limited time. These facts have been stated repeatedly to mankind by all the Prophets of Allah contrary to the whimsical fancy of the materialists who regard that the world came into being by itself and will disappear by itself. However, those endowed with rightful thinking, believe that the world was created by Allah under a certain divine scheme or purpose. In Qur'an Majeed Allah says:

> "Men who celebrate the Praise of Allah standing, sitting, and lying down on their sides, and contemplate the (wonders) of creation in the heavens and the earth (with the thought that):
>
> 'Our Lord! Not for naught have You created (all) this." (3:191).

PURPOSE OF CREATION

Now, the question arises: What could be the purpose of creating the world? This question and its answer are very important for man His own deliverance is dependent upon this answer inasmuch as it will determine his value, worth and place in the universe. Also, it will decide the relationship of man with his Creator, Allah.

It is evident that ever since man landed on the earth he is busy in making use of things around him for his benefit. In other words, whatever Allah has created it is for the use and benefit of man whom He created as the Best of His Creation. He made him His vicegerent on the earth. Allah has put everything He has created at man's disposal. Qur'an Majeed says:

> — "It is He Who has created for you all things that are on earth.." (2:29)
>
> — "And cattle He has created for you (men). From them you derive warmth, and numerous benefits and of their (meat) you eat." (16:5)
>
> — "And (He has created) horses, mules, and donkeys, for you to ride and use for show. And He has created (other) things of which you have no knowledge" (16:8)
>
> — "He has made subject to you the sun and the moon, both diligently pursuing their courses And the Night and the Day has He (also) made subject to you." (14:33)

In short, we can draw the following conclusions from what has been stated above:

1. The world has been created by Allah.
2. It has been created for an appointed time.
3. Everything that we find in it has been created for the use and benefit of man because He has created man as the Best of His Creations (*Ashraf-ul-Makhlooqaat*) and as His vicegerent (*Khaleefah*) on the earth.

As a matter of fact by making man His vicegerent Allah has elevated his rank and station above the rest of His creation. This is evident from Qur'an Majeed:

> "We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours above a great part of Our Creation." (17:70).

In other words, on the one hand, Allah filled the world with His uncountable treasures and, on the other hand, He bestowed on man wisdom, authority, option and other capabilities surpassing those of any of His other creatures so as to make the best use of His favours. He is supposed to run its affairs to the best of his abilities. Every thing of this world is his subject Man is the master of the situation because Allah has said in Qur'an Majeed

> "It is He Who has created for you all things that are on earth " (2:29).

THE MAN

Having clearly understood this relation between man and the world, it is not honourable for man to bow himself before anything except Allah, or run after worldly things like a slave. He is meant to maintian his dignity like a master, under command of Allah, over the creation

After all, when every thing in this world is for some purpose how can man be born without a purpose? Man is ordained by Almighty Allah as the best of His creation, as Qur'an Majeed says:

> — "Did you then think that We have created you in jest and that you would not be brought back to Us (for account)?" (23:115).
>
> — "Does man think that he will be left uncontrolled without purpose?" (75:36).

It is no joke to discharge man's obligations like a human being. Allah's scheme of things devolves upon man very serious responsibilities and he will have to account in the Hereafter for all his doings during his lifetime in this world.

(*Contd. on page 269*)

HEROES OF ISLAM

Hazrat Abu Jandal Bin Suhayl

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

'Aas was his real name but in the history of Islam he is known by his epithet of Abu Jandal (*Razi Allahu 'anhu*). His genealogy ran as under:

> Abu Jandal 'Aas bin Suhayl bin 'Amr bin 'Abd Shams bin 'Abd-i-Wudd bin Nasr bin Maalik bin Hasl bin 'Aamir bin Luwaiy.

(Contd. from page No. 268)

Eating, drinking, playing, marrying and producing children are not the ulimate purpose of man's life on the earth Most of these functions are performed by animals also The purpose of a man's creation is, however, specifically and clearly stated in Qur'an Majeed:

> "I have only created jinns and men that they may serve Me. No sustenance do I require of them nor do I require that they should feed Me." (51:56-57).

The best way of leading one's life is to act according to Allah's commandments as enjoined in Qur-'an Majeed:

> "Say; 'Truly my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the worlds." (6:162).

In this verse Allah has asked Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) to tell his people to devote themselves whole-heartedly to the cause and service of Allah. In that way only man will be able to justify himself as the best of Allah's creation and hold the most distinguished position in His Divine Scheme.

His father, Suhayl bin 'Amr, was a wealthy man among the Quraysh of Makkah and he was greatly praised by the people as an eloquent orator. But unfortunately his force of expression was directed exclusively against Islam. When Makkah was occupied by the followers of Islam in 8 A.H. Suhayl bin 'Amr accepted the religion of Allah. It was rather anomalous that the strong dislike to Islam by Suhayl, while he was still a pagan, was balanced by the intense devotion of his children to the new Faith.

Hazrat Suhayl (*Razi Allahu 'anhu*) had two daughters, namely, Sahlah and Umm-i-Kulsoom (*Razi-Allahu 'anhumaa*) and two sons whose names were Hazrat 'Abdullah and Hazrat Abu Jandal 'Aas (*Razi Allahu 'anhumaa*). All the four children accepted Islam at the early call of the Holy Prophet's ministry and they were therefore counted among the Vanguards of Islam (*Saa-bi-qoon al-awaloon*).

Hazrat Abu Jandal was kept a prisoner by his father for several years with iron-fetters fastened to his legs for embracing Islam. He remained in confinement till the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) emigrated to Madinah and the battles of Badr, Uhud and that of the Ditch had been fought.

During the month of Ziq'ad of 6 AH, the Holy Prophet along with his followers set out for Makkah to perform 'Umrah. When the Quraysh of Makkah heard of it, they decided to block his way. The Holy Prophet encamped at Hudaybiah and sent a message to the Quraysh that he wanted to perform 'Umrah only and that he had no intention of waging a fight. It was therefore advisable if the Quraysh made truce with him, they were told. In reply the Quraysh deputed one 'Urwah bin Mas'ood Saqfee to the Holy Prophet for negotiating peace. On his return to the Quraysh he described how zealously the followers of Muhammad (*Sallallahu 'alaihi wa sallam*) loved him and strictly obeyed his orders even at the risk of their lives. In view of that 'Urwah bin Mas'ood Saqfee advised the Quraysh to come to terms with him. But they did not agree to his advice. The Holy Prophet sent another messenger to them but the Quraysh treated him also harshly. On the other hand, they despatched a contingent of troops to fight against the followers of Islam. The contingent was, however, captured by the Muslims, but the Holy Prophet forgave and released them. At last Hazrat 'Usman bin 'Affan (*Razi Allahu 'anhu*) was sent to the Quraysh for the sake of completion of argument The Quraysh detained him at Makkah.

When Hazrat 'Usman's stay at Makkah prolonged unduly, rumour got currency that he was martyred. Seated under an acacia tree the Holy Prophet spread out his hand and took oath from his Companions to die while seeking revenge of the rumoured killing of Hazrat 'Usman. This oath is known as *"Bai-'at-i-Rizwaan"* in the history of Islam because Allah expressed His delight over those who pledged allegiance on that occasion, as follows:

> "Allah's good pleasure was on the Believers when they swore Fealty to you under the Tree, . . ." (48:18).

Later on it was found that the news of Hazrat 'Usman's martyr-

dom was not true. However, noticing the enthusiasm of the followers of Islam on the occasion, the Quraysh of Makkah were frightened and they made hectic advances to negotiate peace with the Believers. They deputed Suhayl bin 'Amr, father of Hazrat Abu Jandal, to settle the terms.

The Holy Prophet ordered Hazrat 'Ali (*Karramallahu waj-ha-hu*) to write down the terms of the treaty.

TREATY OF HUDAYBIAH

First of all the Quraysh raised a strong objection to the words *"Rahmaan"* and *"Rasool Allah"* used in the preamble of the proposed treaty. When it was settled, the first condition proposed to be put down was that the Muslims would go back to Madinah that year without performing the 'Umrah. They could, however, enter Makkah for that purpose next year.

The second condition suggested by Suhayl was that the Muslims would return to Quraysh a runaway from Makkah, even if he happened to be a Muslim. On the other hand, any Muslim, captured by the Makkans, would not be returned to the Muslims. This condition was not acceptable to the followers of Islam. Heated discussion over the matter was still going on when an incident worsened the situation further. Hazrat Abu Jandal (*Razi Allahu 'anhu*), who was imprisoned by his father, Suhayl bin 'Amr in his house at Makkah, somehow made his escape to Hudaybiah. He was still wearing iron fetters around his legs and his shins were bleeding profusely. He was crying for help to the Faithful:

> "O Muslims! See how my father has treated me for my accepting the faith of Islam. Will you not relieve me from this affliction?"

Seeing Hazrat Abu Jandal in such a plight, an uproar of indignation, by the Faithful, filled the air. Seeing this, Suhayl bin 'Amr became irritated. He said:

> "O Muhammad (*Sallallahu 'alaihi wa sallam*)! This treaty will be concluded only if this mad man is returned to us. This is our first condition to fulfil the terms of treaty."

The Holy Prophet replied.

> "Well, this term has not even been recorded as yet. How can it be applied to the case of Abu Jandal?"

Suhayl bin 'Amr abruptly retorted:

> "Come what may. We will not agree to any term of peace unless Abu Jandal is delivered to us."

The Holy Prophet and his noble Companions tried their utmost to persuade Suhayl to forego his demand but he was adamant to that. At last the Holy Prophet, in view of the term already negotiated, agreed to return Hazrat Abu Jandal, saying:

> "Right, you take Abu Jandal with you."

At that moment Hazrat Abu Jandal started crying loudly. He was saying:

> "O group of Muslims! You are handing over a Muslim to the idolaters to perpetrate cruelty upon him. Just see the wounds on my body; how profusely they are bleeding."

His cries roused the passions of Hazrat 'Umar (*Razi Allahu 'anhu*). He said:

> "O Prophet of Allah! Are you not the truthful Prophet?"

The Holy Prophet replied:

> "Of course, I am the truthful Prophet "

The dialogue continued:

— "Are we not right and our enemies wrong?"

— "Of course, we are."

— "Why do we yield to such a treaty?"

— "I am the Prophet of Allah. I cannot disobey His Order. He alone is my Helper."

Hearing this, Hazrat 'Umar became quiet, but Hazrat Abu Jandal cried out:

> "O Muslims! Are you handing me over to the Quraysh so that they may deviate me from the Truth."

The Holy Prophet, turning to Hazrat Abu Jandal, said:

> "Have patience, O Abu Jandal! The result of our attitude will come out soon. Allah will create some way out for you and for other oppressed Muslims."

In short Hazrat Abu Jandal was handed over to Suhayl bin 'Amr and the Treaty of Hudaybiah was signed.

The Mercy of the Worlds, along with his noble Companions, set out to return to Madinah. On the way, Allah revealed the following verse of Qur'an Majeed:

> "Verily We have granted you a manifest Victory." (48·1)

The revelation was in fact a glad tiding for the Muslims foretelling their thumping victories in the days to come, albeit most of the Companions had thought that they had agreed to peace under duress.

On his return from Hudaybiah to Madinah, the Holy Prophet was informed that another Muslim having escaped from Makkah had arrived in the town. His name was Hazrat Abu Baseer (*Razi Allahu*

'*anhu*) of the Banu Saqeef tribe. The polytheists of Makkah despatched two persons to fetch him back. The Holy Prophet handed over Hazrat Abu Baseer to them in compliance with the terms of the treaty. On the way Hazrat Abu Baseer killed one of the captors. The other one fled to Madinah and complained against the action of Hazrat Abu Baseer. In the meantime Hazrat Abu Baseer too returned to Madinah and appeared before the Holy Prophet, saying:

> "O Prophet of Allah! Allah has absolved you from your responsibility because you strictly abided by the term of the treaty. It is another thing that He saved me from the clutches of the polytheists."

Turning to the noble Companions, the Holy Prophet remarked:

> "If this man could get the help of some men, he would fan the flames of war."

Hearing these remarks of the Holy Prophet, Hazrat Abu Baseer was convinced that he would surely be returned to Makkah. He, therefore, slipped away from the presence of the Holy Prophet and headed to the littoral side of Madinah. He made his halt on the trade route leading to Syria.

A few days later, Hazrat Abu Jandal too escaped from his prison-cell of Makkah and joined Hazrat Abu Baseer. Likewise some other oppressed Muslims managed to slip away from the confinement of the Quraysh and assembled round Hazrat Abu Baseer. A small force had thus been collected which started looting trade-caravans of the Quraysh proceeding from Makkah to Syria. These activities increased so much that it became nearly impossible for the Quraysh to send any trade-caravan. Their economy began to suffer for that reason. The matter came under active consideration of the Quraysh. They came to the conclusion that all that had happened was the result of detaining the Muslims and not allowing them to go to Madinah. The Quraysh themselves, therefore, decided to secure abrogation of the condition of the treaty which authorised them to claim back and detain in their custody any fugitive Muslim who reached Madinah from Makkah. Short of that, the trade of the Quraysh would be in constant jeopardy. The Quraysh, therefore, sent a messenger to the Holy Prophet to abrogate that part of the Treaty of Hudaybiah which related to the return of the fugitive Muslims to the Quraysh. The Holy Prophet acceded to that request of the Quraysh and wrote a letter to Hazrat Abu Baseer that he and Hazrat Abu Jandal (*Razi Allahu 'anhuma*) should return to Madinah and the rest of the party proceed to their respective homes. When the letter reached the hand of Hazrat Abu Baseer, he was on his deathbed While he was just going through the letter he expired. His funeral prayer was led by Hazrat Abu Jandal and after burying him there he returned to Madinah in compliance with the orders of the Holy Prophet.

Hazrat Abu Jandal took part in the victory of Makkah (8 AH). and participated in the battles (*Ghazwaat*) of Hunayn, Taif and Tabook along with the Holy Prophet. He stayed in Madinah till the Holy Prophet passed away to his Almighty Lord. He also spent there the period of the Caliphate of Hazrat Abu Bakr (*Razi Allahu 'anhu*). During the Caliphate of Hazrat 'Umar (*Razi Allahu 'anhu*), he volunteered himself among the Mujahideen bound for Syria. He fought several battles against the Romans.

In 18 AH, the epidemic of plague struck Syria and among others, Hazrat Abu Jandal, too, was mortally affected by it and died hundreds of miles away from his home.

Ibn Jareer Tabari has referred to a typical incident which occurred during the stay of Hazrat Abu Jandal in Syria. It so happened that a few of the Mujahideen fell into error of drinking. Hazrat Abu Jandal also was among those erratics. Hazrat Abu 'Ubaydah bin al-Jarrah (*Razi Allahu 'anhu*) was commander of the Islamic Force in Syria. He awarded 80 lashes to each of them publicly by order of Hazrat 'Umar, the Second Caliph of Islam. After the punishment, all the recipients were deeply repentant of their misdeed. Hazrat Abu Jandal, being too sensitive, was deeply remorseful as well as ashamed of his wrong action. He hid himself in seclusion and avoided public apperance by not stepping out of his house. Hazrat Abu 'Ubaydah informed Hazrat 'Umar about the abnormal condition of Hazrat Abu Jandal and asked him to write a consolatory letter to him (to Hazrat Abu Jandal). The Caliph addressed Hazrat Abu Jandal the following letter:

> "From 'Umar to Abu Jandal. Allah never forgives those who believe in others as His partners. Short of that sin, He will forgive if He wills so. Hence you repent for your doing, raise your head and despair not. Allah says:
>
> ". . . . O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: For Allah forgives all sins. For He is Oft-Forgiving, Most-Merciful?" (39:53).

(*Contd. on page 272 Col. 1*).

Tawhid: One of the First Fundamental of Islam

The conception of Oneness of God—Tawhid—is the basis and foundation of Islam. From this basic conception all other tenets, principles and injunctions flow, as from a life-source. Take away this conception and the whole edifice of Islam falls to the ground Other religions too have had their conceptions of God, but these were defective, incomplete and sometimes misleading.

This is the fundamental weakness of other religions which takes away much that is valuable in them, for to have a right conception of God is the first necessity of man's life. With a mistaken and defective conception of the divine Being, you will never be able to shape individual and collective life on proper lines, since you act and behave in the manner your conception of Him dictates you. The most vital factor in human behaviour is man's conception of his Creator. If this conception errs on any side, his behaviour too will be affected adversely.

If there is God, as many people rightly believe, the question immediately arises: What is His relation to His creatures and the World? How does He desire human life to be shaped? What is the law of His pleasure? Unless we have a clear answer to these questions, there is no use merely affirming his existence.

GOD IN EUROPE

If there is God, as many peo- God as modern Europe believes in him. To the civilised Europe, God is merely the Creator. Having created the World, He has retired to the seventh heaven and left man to do as he pleases and live as he pleases. With such a conception of God, it becomes unnecessary to know what is good or evil, what is justice or injustice, for if moral values and ethical standards have no relation to him who created us, they are no more than ideas based on expediency and shaped by social necessity.

One hears the name of God repeated by the statesmen of belligerent countries in Europe and strangely enough according to their conception of Him, He seems to serve equally the national and imperial interests of both the sides.

The role of Divinity has been reversed, man being the master whose causes and interests God is called upon to serve. This sort of belief is worse than open disbelief. It is clear that if we really believe in Him, we must think of Him, not merely as Creator of the World but as its Guide and Sustainer too. It is we who should serve the cause of God, for we are the servants and He, the Master. It is we who ought to seek out His will and shape our individual and collective life in accordance with it. As his creatures it lies upon us to try to discover His cause and give up loyalty to all other causes, associating ourselves finally and irrevocably with Him.

We are thus logically led to believe in Divine Revelation, for how shall we know His cause and discover His will except through His own Self-Revelation? Now all the wisdom in the world can give us a knowledge of His attributes and how He wills us to shape our life.

ISLAM

The God of Islam has revealed His will through His chosen prophets. He has given us express commands to do some things and to abstain from doing certain other things. Through His revelation, He has shown us how our individual and collective life should be shaped. He has not left the guidance of social affairs to the whim of sovereign peoples, to be determined by the counting of heads, for sovereignty belongs to Him and to Him only. And people who would usurp His sovereignty are rebels against Him. According to Islamic idea, the whole life of man should be an act of worship to God.

The offering of prayers and counting of beads is merely an outward worship, and when it is not supplemented by a total effort at living our individual, social, political and economic life in accordance with Divine will and Divine commands, it becomes a meaningless and fruitless ritual. The social and political aspects of life are, therefore, not excluded from the sovereign authority of God, as Western Civilization would like them to be. We are already witnessing the disastrous consequences of doing away with God in political and social affairs and leaving them to the sole monopoly of the devil.

(*Contd. from page* 271 *Col.* 3).

It is quite true that the noble Companions, if ever succumbed to human passion or weakness, repented for their doings and bore the punishment readily and patiently. Another thing which comes to our notice is that Hazrat Abu Jandal commanded great respect before the Caliph and other Muslims (*Razi Allahu 'anhum ajma'een*).

Hazrat 'Abdul Barr states that Hazrat Abu Jandal was a poet also and composed good poems. He has also quoted some of his verses in his book "*Al-Isti 'aab.*"

To those who would worship anything possessing the attributes of power and force, Islam teaches not to bow down before the rivers, the mountains, the Sun and the Moon, for none of these or other forces of nature has the least power to do you injury or benefit you without the will of Him Whose partial and incomplete manifestations they are. Do not treat any other authority human or supernatural, whether parliament, state dictator, saint or philosopher as worthy of obedience in its own right.

All obedience and loyalty is subject to the final and absolute loyalty to God and His commands as revealed through His Prophet. Obedience to other authorities can be rendered only in so far as their commands are in accord with God's. The doctrine of one and only God has thus the greatest political significance. It does away completely with the Divine right of kings and the sovereign right of peoples and parliaments. The Muslims cannot, by a mere vote of the majority, change one iota of the legal and moral precepts of the Qur'an. Not even by a unanimous vote can they legislate in opposition to the law of God.

The nature of political allegiance is clearly and concisely stated in the Qur'anic command, "Obey God, obey the Prophet, and obey those in authority from amongst yourselves, but *if there is difference* of opinion (either amongst yourselves or with those who are in authority over you), turn to God and the Prophet (for a decision)." Thus God and the Prophet, that is, the Qur'an and the Sunnah (traditions) of the Prophet, are the final arbiters in all matters of dispute, whether social, political or economic.

(Courtesy: RADIANCE).

Arabic Poetry of Early Islamic Period

By Syed Mahmood Akhtar

Poetry was wielded by the Arabs as a powerful weapon. By it they elevated their own value during war and peace and disparaged their opponents. That is why the poets enjoyed much importance in the Arab society. They esteemed a poet as their interpreter or spokesman He gave expression to the feelings and ambitions of his tribe. He encouraged his people in case of war and consoled them in their discomfiture and defeat. He cheered them in distress and beat drum in their weal. He incited them for vengeance. He narrated the virtues of their fallen heroes and sang songs of their dead celebrities. Poetry was the vehicle of expression and they used it on all such occasions.

How much importance the poets commanded in the Arab society can be gauged by the fact that by reciting a few verses they could make or mar the prestige of any person or people, extinguish a long standing conflagration of war and animosity, or destroy the peaceful and tranquil atmosphere of a whole region. For their special characteristics the poets of the period of Ignorance (450 C.E — 622 C.E.) and that of early Islam (623/1 A.H.—660/40 A.H.) held a distinguished position in Arabia.

When Islam entered into civic life it emerged as a strong religious and political force against its opponents who mobilised all their energy and capabilities to fight Islam and its followers. To achieve that end, they not only fought battles but also utilised the services of their poets.

During the period of Ignorance the people of Quraysh, as a whole, had no place of any significance in the realm of poetry, but in dire opposition to Islam we find a number of poets cropping up among them. For instance:

> Abu Sufyan, Musaaf'e bin 'Abd Munaaf, Umaiyah bin Abi As-Sullat, Usayd bin Abi Ayaas, Anas bin Zunaym, K'ab bin Zuhair, Abu 'Uzza Al-Jumhi and Hubayrah bin Abi Wahab Al-Makhzoomi.

In his animosity against Islam a Jew-poet K'ab bin Al-Ashraf of Madinah, too, played an important role. All these poets composed stingy satires against the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), his wives, the Ansaar and the Muhajireen, and praised their own polytheism and pagannish faith and traditions. In this way they wanted to stem the rising tide of Islam.

When the situation became too grave the Holy Prophet exhorted the Ansaar: "Those who defended Allah and his Prophet by their arms why don't they defend him by their tongues." (Ibn Rashiq Al-Qayrwaani).

In response to this advice, Hazrat Hassaan bin Saabit, Hazrat K'ab bin Maalik and Hazart 'Abdullah bin Rawaahah (*Razi Allahu 'anhum*) stepped forward to defend the honour and prestige of Islam and the Muslims, and they did perform their duty well.

Hazrat Hassaan and Hazrat K'ab used to reproach the Quraysh as regards their lineage, miserliness, greed, cowardice and their flight from the battle-field. Hazrat Abdullah bin Rawaahah chided them for their paganism and idolatry. Besides the above three 'Adi bin Hatim Al-Tai, 'Abbas bin Mardaas Aslami, Hameed bin Saur Al-Hilaali, Abu At-Tufayl, 'Amir bin Waa'elah, Aiman bin Khareem

Al-Aamil, A'nabi bin Mazn, Aswad bin Sari', Al-Haaris bin Hisham, 'Amr bin Shaas, Dharraar bin Al-Azwar, Khafaaf bin Nadbah, and Bujayr bin Zuhayr (*Razi Allahu 'anhum*) also were held as renowned poets of Islam after their conversion.

After the conquest of Makkah (8 A.H.) most of the poets of the Quraysh tribe as well as from other parts of Arabia accepted Islam. consequently, the trend of their poetry changed from paganism to Islamic subjects, such as encomiums and eulogies of the Holy Prophet. The poets who composed poetry both during Ignorance and in Islam are generally called *"Mukhadhrim"* in Arabic literature.

The view of some critics that the Arabic poetry fell a victim of degradation during the early period of Islam because of Islamic teachings and continual warfare, is against fact. Books on history and literature are quite rich in poetry. As stated earlier the Holy Prophet himself incited the Ansaar poets to compose in retaliation the satires against those of the Quraysh and he, on several occasions and in many ways, encouraged, appreciated and gave awards for good poems.

In this context the critics are often seen to quote the following verses of Qur'an Majeed in their support:

1. "We have not instructed the (Prophet) in poetry, nor is it meet for him. This is no less than a Message and a Qur'an making things clear." (36:69).
2. "Nay, they say, (these are) medleys of dreams! — Nay, he forged it! — Nay, he is but a poet. . . ." (21:5).
3. "And (they) say: What! Shall we give up our gods for the sake of a poet possessed?" (37:36).
4. "Or do they say: A Poet! we await for him some calamity (hatched) by Time!" (52:30).
5. "It is not the word of a poet: Little it is you believe." (69:41).
6. "And the poets,—it is those straying in Evil, who follow them: See you not that they wander distracted in every valley?—And that they say what they practise not? *Except those who believe, work righteousness, engage much in the remembrance of God, and defend themselves only after they are unjustly attacked*. And soon will the unjust assailants know what vicissitudes their affairs will take." (26:224-227).

These verses, though revealed to counter the misplaced criticism of the polytheists of Makkah that "Qur'an is not a miracle and Muhammad (*Sallallahu 'alaihi wa sallam*) is not a Prophet, but Qur'an is a poetry and Muhammad (*Sallallahu 'alaihi wa sallam*) is a poet", but it may be seen that poetry as such has not been made a butt of condemnation in the verses of Qur'an quoted above nor has it been depraved therein.

As for the verses quoted above from the Surah Shu'araa (No. 26) it may be noted that they were exclusively addressed to the polytheistic poets of Makkah and the Jews of Madinah, who had made Islam and the Muslims the target of their criticism in their poetry. Moreover the believer poets have been excluded in these verses *vide* the words italicised. Besides, the practice of the Holy Prophet ought to be taken as authority while interpreting these verses.

Hazrat 'Abdur Rahmaan bin K'ab bin Maalik (*Razi Allahu 'anhu*) has narrated that when the verse: "And the poets,—it is those straying in Evil, . . ." (26:224), was revealed, his father Hazrat K'ab bin Maalik (*Razi Allahu 'anhu*) appeared before the Holy Prophet and asked him: "O Messenger of God! What is your opinion about the poetry?" He replied: "The Faithful wages war with his sword as well as with his tongue. By that Being Who holds the life of Muhammad in His possession, your verses are so effective as if you are piercing lances in the (body of) the polytheists." (Al-'Asqalaani).

The Holy Prophet once said: "Satirise the Quraysh because satire is more pinching to them than the spears." For this purpose he called for Hazrat 'Abdullah bin Rawaahah (*Razi Allahu 'anhu*). When he came, the Holy Prophet asked him to satirise the Quraysh, but he was not satisfied with the satire composed by Hazrat 'Abdullah. Then the Holy Prophet called for Hazrat K'ab bin Maalik (*Razi Allahu 'anhu*). His composition too did not please him. He then called for Hazrat Hassaan bin Saabit (*Razi Allahu 'anhu*) who, when he came before the Holy Prophet, declared his own abilities thus: now you people have called a lion who is wagging in anger his tail against the ground.

The Holy Prophet sent Hazrat Hassaan to Hazrat Abu Bakr (*Razi Allahu 'anhu*) so that the latter might help the former to compose the satire by bringing home the lineal weaknesses of the Quraysh. When Hazrat Hassaan returned from Hazrat Abu Bakr, he said to the Holy Prophet: "O Messenger of God! I have been informed of all the details about your lineage and that of the Quraysh. While making Quraysh the object of my satire, I shall set you apart in so excellent a way as a hair is picked off from the mass of kneaded flour." Hazrat 'Ayeshah (*Razi Allahu*

'anhu) said: "I heard the Holy Prophet saying to Hassaan: Gabriel will render help to you as long as you continue defending God and His Messenger." (Muslim Bukhari).

The Holy Prophet was very particular about Hazrat Hassaan. He was sometimes brought to the pulpit to recite his poems. The Holy Prophet appreciated his verses and encouraged him: "Hassaan! Reply on my behalf. O God! Help him through Gabriel".

Similarly, while different delegations of the pagan Arabs visited the Holy Prophet at Madinah and wanted to impress the followers of Islam with their superiority because of their poets, the Holy Prophet called the Muslim poets to answer them. On such occasions, the name of Hazrat Hassaan was always there in the list.

How could a thing conducive to the defence and propagation of Islam be declared prohibited, all the more when poetry was the second nature of the Arabs. Hazrat Anas bin Maalik (*Razi Allahu 'anhu*) has stated: When the Holy Prophet arrived at Madinah there was no house of the Ansaar where poetry was not their pastime (Ibn Rasheeq). The Holy Prophet himself once said: The Arabs cannot give up poetry just as a camel cannot stop his grunting in moments of delight and pain. (Ibn 'Abd Rabbih).

Besides, there are a number of traditions which show that the Holy Prophet paved the way for standard, objective and constructive poetry and also reformed the mind of the poets. Once he is reported to have said: "Poetry is an arranged composition. The one agreeable to the truth is good whereas the one which is not agreeable to the truth is not good." At another time, he said: "Poetry is a kind of composition. It can both be good and bad." Perhaps in the light of these traditions, Hazrat 'Ayeshah once said: "Poetry is a composition, both good and bad. You accept good composition and leave out the bad one." (Ibn Rasheeq).

After the passing away of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), the conduct of all the four orthodox Caliphs was the same in respect of the poetry. In fact, Hazrat 'Umar and Hazrat 'Ali (*Razi Allahu 'anhumaa*) are attributed with narrations in which they emphasised to collect Arabic proverbs and their authority and learn them by heart (Abu Zayd Al-Qarshi). Hazrat 'Ali was himself a poet *par excellence*. His epic poems composed on the occasion of the battle of Siffin are considered among the best pieces of Arabic literature. It was the settled opinion of Hazrat Ibn 'Abbas that if one ever faced any literal and linguistic difficulty in Qur'an Majeed, it could be overcome by referring to the Arabic couplets (Ibn Rasheeq).

In short, the idea that Islam overlooked Arabic poetry is not correct. This idea was also echoed during the first century of Islam. One of the famous successors (*Taabe-'een*) of the Companions of the Holy Prophet, Hazrat Sa'eed bin Al-Musaiyeb, when he heard about some 'Iraqees disliking poetry, remarked that they had adopted ideas of 'Ajam in the religion (Ibn Rasheeq).

By studying the poetry of early Islam, it becomes clear that the Holy Prophet had treated poetry quite generously. He not only appreciated the poetry of Hazrat Hassaan bin Saabit, Hazrat K'ab bin Maalik, and Hazrat 'Abdullah bin Rawaahah, but he also attentively heard and praised the epicediums of Hazrat Tumazir bint 'Amr bin Al-Shareed, the most celebrated poetess of Arabia known by the name of Al-Khansaa (*Razi Allahu 'anhaa*) in the history of Islam. When he once remarked that poetry was "the flute of the Devil," he obviously had vicious poetry in view.

After the conquest of Makkah, Hazrat K'ab bin Zuhayr accepted Islam. He recited a laudatory poem in eulogy of the Holy Prophet. He was so pleased to hear it that he bestowed his mantle upon Hazrat K'ab and advised others to hear his couplets.

Zuhayr bin Sa'd, a poet of Banu S'ad tribe, had accompanied the delegation of Hawaazan to the Holy Prophet. He recited an ode in his praise. After hearing it, the Holy Prophet ordered release of all their prisoners.

Similarly, when Lailaa bint An-Nasr bin Al-Haaris, while walking around the K'abah, stopped the Holy Prophet and recited to him her epicedium about her father, he remarked that had he heard those couplets earlier he would not have ordered her father to be killed ('Amr bin Bahr-ul-Jaahiz).

The Holy Prophet so much liked the verses of Umaiyah bin Abi Al-Sallat that he used to say: "The poetry of Umaiyah has accepted Islam but his heart is still adamant."

He appreciated the following couplet of Lubayd bin Rabi'ah and described it as one of the best specimens of Arabic poetry.

> "Listen! Every thing, except God, is perishable, and surely every comfort of life is to be snatched." (Al-Isti'ab).

On another occasion, the Holy Prophet said: "No doubt, very often, poetry is like a physician." (Bukhari).

In short, in the verses of Suratush-Shu'araa of Qur'an Majeed, only that poetry has been condemned which is vile and has been misused for negative purposes.

Iraq Denies Prison Torture

Mr. Ahmed E.H. Jaffer, Chairman, Pakistan Islamic Council for International Affairs, says:

> I have heard with deep regret a shocking news on the BBC that the Amnesty International have reported that "Children are brutally treated in Iraq which has become routine practice in the prisons of Iraq. Young people have been tortured often to force them to reveal information about their relatives and even infants have been ill-treated to compell members of their families to confess alleged political offences."

The Consul General of Iraq in Karachi who was contacted says:

> "The news broadcast by BBC is incorrect, baseless and there is no truth in it whatsoever. Such a false news is to put pressure on Iraqi Government to give some concessions at the cost of Iraq's interest as a whole."

Mr. Jaffer has informed Amnesty International to make ammends accordingly.

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REPENTANCE WASHES AWAY SINS

"Verily, Allah is Oft-Forgiving and Most Merciful"

There is nothing in this universe that exists beyond the knowledge of Allah. He is the Creator of all things. He possesses perfect attributes. He fully comprehends the creation. He knows that man, the crown of creation, is liable to err. He has, therefore, consoled him not to burn within his own self, but to repent that his sins be washed away.

"Say (O Prophet to the whole humanity): O my servants who have transgressed against their souls, despair not of Allah's Mercy, for Allah forgives all sins. Verily, He is Oft-Forgiving, Most Merciful." (39:35).

Allah has further revealed

> "He (Allah) is the One that accepts repentance from his servant and forgives sins. And He knows all that you do" (13:25).

Man's life on this planet is a mysterious play of his instincts and intentions till the chapter of his activities in this transitory world is finally closed all of a sudden. For the gratification and satiation of his instincts and hungers, man has to adopt some course which may be good or evil. If his intentions are virtuous, the result if his endeavours is sure to win laurels.

But in view of man's limited faculties and imperfect knowledge of the universe and his own desires and instincts, he is liable to stumble and stagger every now and then. Caught in his diverse attachments coupled with the complexities of inclinations and absorptions, he, more often than not, errs in one form or the other. Moreover, the intricate problems of his life which seem to be interesting and pleasing, entrap him in the Devil's web which goes on increasing in strengh until he totally succumbs to the will of the Evil. This makes him reap the consequences of his actions and opens the gates of troubles and tribulations.

The troubles may be bodily or mental. If these troubles pertain to the body of the individual, he rushes to the physician for medical aid so that his troubles may be redressed. If these troubles belong to the mental faculty of man, and we know that the mental tortures are the severest of all forms of pangs, then he has to make a new search. A sane man cannot ignore the mental trouble to develop into a fatal disease. So, it would be essential to nip it in the bud. Allah has revealed to the holy Prophet of Islam, Muhammad (*Sallallahu 'alaihi wa sallam*) to publicise, for the benefit of the whole human race, that they may repent and bow to His Will, and this is the best remedy.

"Despair not the mercy of Allah .... Turn ye to your Lord, in repentance, and bow to His Will before the penalty comes on you becauce thereafter ye shall not be helped nor rescued." (39:53-54).

AL-HADIS: Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: O Muslim women! no female neighbour must hold in contempt for her neighbour even a hoof of a goat. (Agreed).

All Correspondence should please be addressed to

*The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan).
Phone. 52 43 25*

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṯ=ث Bold | ḥ=ح Madd | z=ز ãã=آ | ṣ=ص ōō=ؤ | ḍ=ض ēē=ےٓ | ṭ=ط Fine | ẓ=ظ Madd | ʻ=ع aa=آ | ʼ=ء (Jerk) oo=و | ee=ی

SECTION 5 (*Contd*)	*RU-KOO' 5 (Contd)*	رکوع ٥ (متبع)
36. In houses which Allah has ordered to be exalted	36. *Fee bu-yoo-tin a-zi-nal-laa-hu an tur-fa-ʻa*	فِیْ بُیُوْتٍ اَذِنَ اللّٰہُ اَنْ تُرْفَعَ
and His name to be commemorated therein,	*wa yuz-ka-ra fee-has-mu-hoo*	وَیُذْکَرَ فِیْہَا اسْمُہٗ
glorify Him therein every morning and evening	*yu-sab-bi-hu la-hoo fee-haa bil-ghu-duw-wi wal aa-ṣaa-li*	یُسَبِّحُ لَہٗ فِیْہَا بِالْغُدُوِّ وَالْاٰصَالِ ۝
37 Men whom neither trading nor selling diverts from the remembrance of Allah	37 *ri-jaa-lul-laa tul-hee-him ti-jaa-ra-tunw wa laa bai-ʻun ʻan zik-ril-laa-hi*	رِجَالٌ لَّا تُلْہِیْہِمْ تِجَارَۃٌ وَّلَا بَیْعٌ عَنْ ذِکْرِ اللّٰہِ
and keeping up the prayer and giving the mandatory charity (i.e. Zakaat),	*wa i-qaa-miṣ-ṣa-laa-ti wa ee-tãã-iz-za-kaa-ti*	وَاِقَامِ الصَّلٰوۃِ وَاِیْتَآءِ الزَّکٰوۃِ
they fear a Day in which the hearts and the eyes (of people) shall be upset,	*ya-khaa-foo-na yau-man ta-ta-qal-la-bu fee-hil-qu-loo-bu wal-ab-ṣaa-ru*	یَخَافُوْنَ یَوْمًا تَتَقَلَّبُ فِیْہِ الْقُلُوْبُ وَالْاَبْصَارُ ۝
38 So that Allah may reward them with the best for what they had done	38 *li-yaj-zi-ya-hu-mul-laa-hu aḥ-sa-na maa ʻa-mi-loo*	لِیَجْزِیَہُمُ اللّٰہُ اَحْسَنَ مَا عَمِلُوْا
and give them more by His grace.	*wa ya-zee-da-hum-min faḍ-lih.*	وَیَزِیْدَہُمْ مِّنْ فَضْلِہٖ

	English		Transliteration	Arabic
	And Allah provides whom He wills without count		*Wal-laa-hu yar-zu-qu maieen-ya-shāā-u bi-ghai-ri ḥi-saab*	وَاللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ۞
39	And (as for) those who disbelieved,	39	*Wal-la-zee-na ka-fa-rōo*	وَالَّذِيْنَ كَفَرُوْٓا
	their deeds are like a mirage in a desert		*a'-maa-lu-hum ka-sa-raa-bim-bi-qee-'a-tieen-*	اَعْمَالُهُمْ كَسَرَابٍۢ بِقِيْعَةٍ
	which the thirsty one thinks to be water,		*yaḥ-sa-bu-huẓ-ẓam-aa-nu māā-a*	يَّحْسَبُهُ الظَّمْاٰنُ مَآءً ۚ
	until, when he comes to it		*Ḥat-tāa i-zaa jāā-a-hoo*	حَتّٰٓى اِذَا جَآءَهٗ
	he finds it to be nothing (there),		*lam ya-jid-hu shai-anw-*	لَمْ يَجِدْهُ شَيْئًا
	but finds Allah with him		*wa wa-ja-dal-laa-ha 'in-da-hoo*	وَّوَجَدَ اللّٰهَ عِنْدَهٗ
	Who pays him back his account in full		*fa-waf-faa-hu ḥi-saa-bah*	فَوَفّٰىهُ حِسَابَهٗ ۚ
	And Allah is Swift at reckoning		*Wal-laa-hu sa-ree-'ul-ḥi-saab*	وَاللّٰهُ سَرِيْعُ الْحِسَابِ ۞
40	Or like darkness in deep sea—there covers him a wave	40	*Au ka-ẓu-lu-maa-tin fee baḥ-ril-luj-jee-yieen-yagh-shaa-hu mau-jum-*	اَوْ كَظُلُمٰتٍ فِيْ بَحْرٍ لُّجِّيٍّ يَّغْشٰىهُ مَوْجٌ
	over which is a wave over which is a cloud		*min fau-qi-hee mau-jum-min fau-qi-hee sa-ḥaab*	مِّنْ فَوْقِهٖ مَوْجٌ مِّنْ فَوْقِهٖ سَحَابٌ ۚ
	There is darkness layer upon layer.		*Zu-lu-maa-tum-ba'-ḍu-haa fau-qa ba'ḍ.*	ظُلُمٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ ۚ

	English		Transliteration	Arabic
	When he puts out his hand, he can scarcely see it		*I-zaa akh-ra-ja ya-da-hoo lam ya-kad ya-raa-haa*	إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا
	And he to whom Allah gave no light		*Wa mal-lam yaj-'a-lil-laa-hu la-hoo noo-ran*	وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا
	for him there is no light		*fa-maa la-hoo min-noor*	فَمَا لَهُۥ مِن نُّورٍ ۝
	SECTION 6		*RU-KOO' 6*	رکوع ٦
41.	Do you not see that it is indeed Allah	41.	*A-lam ta-ra an-nal-laa-ha*	أَلَمْ تَرَ أَنَّ ٱللَّهَ
	Whose Holiness celebrate all who are in the heavens and the earth,		*yu-sab-bi-hu la-hoo man fis-sa-maa-waa-ti wal-ar-di*	يُسَبِّحُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
	and (so do) the birds out-spreading their wings		*wat-tai-ru saaf-faat*	وَٱلطَّيْرُ صَٰٓفَّٰتٍ
	Each one knows its own (mode of) prayer and praise.		*Kul-lun qad 'a-li-ma sa-laa-ta-hoo wa tas-bee-hah*	كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ
	And Allah knows very well what they do		*Wal-laa-hu 'a-lee-mum-bi-maa yaf-'a-loon*	وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ ۝
42	And to Allah belongs the sovereignty of the heavens and the earth,	42	*Wa-lil-laa-hi mul-kus-sa-maa-waa-ti wal-ard*	وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
	and to Allah is the final return		*Wa i-lal-laa-hil-ma-seer*	وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ۝
43.	Do you not see that Allah makes the clouds move.	43	*A-lam ta-ra an-nal-laa-ha yuz-jee sa-haa-ban*	أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى سَحَابًا

	English		Transliteration	Arabic
	then gathers them together,		*sum-ma yu-al-li-fu bai-na-hoo*	ثُمَّ يُؤَلِّفُ بَيْنَهُ
	then piles them layer upon layer		*sum-ma yaj-'a-lu-hoo ru-kaa-man*	ثُمَّ يَجْعَلُهُ رُكَامًا
	and then you see rain comming forth from between them		*fa-ta-ral-wad-qa yakh-ru-ju min khi-laa-lih*	فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ
	And He sends down from the sky mountains (of clouds) containing hail,		*Wa yu-naz-zi-lu mi-nas-sa-mãã-i min ji-baa-lin fee-haa mim-ba-ra-din*	وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ
	so He afflicts therewith whom He will		*fa-yu-see-bu bi-hee maieen-ya-shãã-u*	فَيُصِيبُ بِهِ مَنْ يَشَاءُ
	And turns it away from whom He will.		*wa yas-ri-fu-hoo 'am-maieen-ya-shãã'*	وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ
	The flash of its lightning almost takes away the sight		*Ya-kaa-du sa-naa-bar-qi-hee yaz-ha-bu bil-ab-saar*	يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ۞
44	Allah changes the night and the day	44	*Yu-qal-li-bul-laa-hul-lai-la wan-na-haar*	يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ
	Surely, in this there is a lesson for those who have sight		*In-na fee zaa-li-ka la-'ib-ra-tal-li u-lil-ab-saar*	إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِأُولِي الْأَبْصَارِ ۞

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

وليجة من نتائج المحبة والائتلاف وغرسا من غراس الألفة والإخاء . فبالإتحاد وحده تستطيع الأمم ان تشق طريق الحياة وتزيل صعابها وتقوم معوجها وتصلح فاسدها.
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فالآية الكريمة تبيح دم الباغين الذين يعرضون اتحاد الأمة للخطر وتغرى طوائف المسلمين بالقضاء عليهم استئصال شأفتهم واطفاء فتنتهم حتى يسود الأمن جماعة المسلمين وينعم بالألفة فريق المؤمنين .

فالمؤمنون اخوة فيما بينهم يتعاونون على البر وتجمع بينهم كلمة الحق وتراخى بينهم وشائج الدين « انما المؤمنون اخوة فاصلحوا بين اخويكم واتقوا الله لعلكم ترحمون » « لاخير فى كثير من نجواهم الا من امر بصدقة او معروف اواصلاح بين الناس ومن يفعل ذلك ابتغاء مرضاة الله فسوف نؤتيه اجرا عظيما » .

أيها المسلمون الاتحاد غاية من غايات الاسلام الكبرى ومنهج من مناهجه العظمى دعا اليه وحث عليه ليستقيم بناء المجتمع ويقوم عليه امر الأمة وتستكمل بسببه مقوماته الحياة والمجتمع الذى يحرم نعمة الاتحاد مجتمع ممزق تمزقه الانانية والبغضاء ونحن الآن نرى ما حل بالأمة الاسلامية من التفرق وما شاع فيها من التمزق فنرى الحرب قد اشتعلت بين العراق وايران ودمرت كل مظاهر الحياة فى الدولتين فالصواريخ المسمومة يطلقها الجيش العراقى لتصيب المقاتل من جيش ايران وجيش ايران يرد الطعنات بمثلها وهكذا تدور الحرب بين الاخوة فى الاسلام انها حرب البغى والفتنة حرب الانانية والفرقة مات فيها الضمير الاسلامى وأخرس المنطق الانسانى ، حرب ضاعت فيها حكمة الحكماء واستيقظ فيها طمع الانسان ولقد كان الاجدر بنا ان توجه هذه الحرب الى عدونا المشترك الذى يمزق شعب الشقيقة افغانستان ويدوس كرامتها ويشرد ابناءها ويكبت روح الحرية فى هذا الشعب المناضل الأبى وعندئذ فقط يستقيم ميزان الحق والعدل وتظهر قوة الأمة الاسلامية ويكونون قد استجابوا لقول النبى ﷺ : « المسلمون تتكافأ دماؤهم ويسعى بذمتهم ادناهم وهم يد على من سواهم » وقوله : « كل المسلم على المسلم حرام دمه وماله وعرضه » اوكما قال « التائب من الذنب كمن لا ذنب له

بشكر مجلة منبر الاسلام

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا — على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته — لكل هول من الأهوال مقتحم

الاتحاد أعظم المبادىء التى دعا اليها الإسلام

الحمد لله الذى جعل الاتحاد من اعظم مبادىء الاسلام وأكرم غايات الايمان فما من امة أنعم الله عليها بنعمة الاتحاد الا عزجانبها وسما شأنها وارتفع ذكرها وما من أمة استهانت بالاتحاد وبقدسيته الا تمزقت اوصالها وهان على الناس أمرها وفقدت صلاحيات البقاء والخلود وصلى الله على سيدنا محمد الذى أمر بالاتحاد ودعا اليه وحذر من الفرقة والشتات لأن اعظم ما يصيب الأمم من البلاء هو تفرق الكلمة وفقدان الألفة والفصام للوحدة وذيوع البغضاء وأشهد أن لا اله الا الله وحده لا شريك له القائل فى كتابه (ان هذه امتكم امة واحدة وانا ربكم فاعبدون) وأشهد ان محمدا رسول الله جمع الله به كلمة المسلمين ووحد بدعوته بين صفوف المؤمنين . . وبعد . .

فان الاتحاد هو قوام الشعوب وعصمة الامم وهو السبيل الوحيد لرقى النوع البشرى وتمكين حضارته فى الأرض وهو تأكيد للمثل العليا والمعانى الرفيعة ولقد دعا القرآن الكريم الى التعاون والتضامن والاتحاد حتى يحفظ للأمة الاسلامية وحدتها ويصون جماعتها ويحمى عزتها ويضمن لها التفوق على سائر الأمم وذلك حيث يقول : « وتعاونوا على البر والتقوى ولاتعاونوا على الأثم والعدوان » ويقول : « ان الله يحب الذين يقاتلون فى سبيله صفا كانهم بنيان مرصوص » والتعاون على البر والتقوى لن يتحقق الا باتحاد افراد الأمة وتلاقى طبقات الشعب على صعيد المحبة والوفاء يقول ﷺ : « المؤمن للمؤمن كالبنيان يشد بعضه بعضا » ويقول : « مثل الاخوين اذا التقيا كمثل اليدين تغسل احداهما الاخرى » ويقول : « الناس بخير ما تعاونوا » وفى الحديث القدسى يقول الله عز وجل يوم القيامة : « اين المتحابون بجلالى اليوم أظلهم بظلى يوم لا ظل الا ظلى » .

كل هذه الاحاديث تؤكد ان الاتحاد والتآخى والمحبة ضرورة من ضروريات الوجود الانسانى فالانسان لايستطيع أن يعيش وحده ولن يكون لوجوده اثره العظيم الا اذا اتحد مع اخوانه ودخل معهم فى اطار الحب والاخاء ومد لهم يد العون والمساعدة ووقفوا جميعا صفا واحدا يواجهون صعاب الحياة . وان أعظم شىء امتن الله به على عباده هو نعمة الاتحاد والألفة والاخاء وجمع الكلمة ووحدة الهدف والغاية قال تعالى : « واعتصموا بحبل الله جميعا ولاتفرقوا واذكروا نعمة الله عليكم اذ كنتم اعداء فالف بين قلوبكم فأصبحتم بنعمته اخوانا » وقد حذرنا القرآن الكريم من الفرقة والشتات والتنازع والتناحر حتى لا تتمزق وحدتنا وتنحل روابطنا ويستهين بنا الاعداء فقال : « ولا تنازعوا فتفشلوا وتذهب ريحكم واصبروا ان الله مع الصابرين » .

اذكروا أيها الاخوة حال المسلمين الاوائل عندما اتحدت كلمتهم واجتمع أمرهم كيف دانت لهم الدنيا بأسرها وانفسحت أمامهم آفاق البطولات التى هزت انحاء العالمين واخضعوا الشعوب جميعا لارادة الامة الاسلامية الفتية وأجبروا التاريخ ان يمشى فى ركابهم ويسطر امجادهم ويخلد آثارهم ؟ ولقد كان ذلك كله ثمرة من ثمار الاتحاد

ليلــة القــدر

ليلة القدر . هي ليلة الشرف العظيمة . وليلة الفضل الوافر جعلها الله خيرا من الف شهر . وجعلها مباركة طيبة بسبب نزول القرآن الكريم فيها .

يقول الله تعالى « انا انزلناه فى ليلة القدر . وما أدراك ما ليلة القدر . ليلة القدر خيرٌ من الف شهر تنزل الملائكة والروح فيها باذن ربهم من كل أمر سلام هى حتى مطلع الفجر » ويقول تعالى . « حم . والكتاب المبين انا انزلناه فى ليلة مباركة انا كنا منذرين » .

وحديث القرآن الكريم عن ليلة القدر أكبر برهان على علو قدرها . وعظم الخير فيها . فقد باركها الله . وفيها تنزل الملائكة ومعهم الروح الأمين جبريل قائلة هل من داع فيستجاب له : هل من مستغفر فيغفر له . وهكذا هى سلام دائم حتى مطلع الفجر .

ومن الله احياء ليلة القدر لتذكر نعمه على عباده وبخاصة الملك التى كانت فيها . وهى نزول القرآن الكريم يقول النبى ﷺ من قام ليلة القدر ايمانا واحتسابا غفرله ما تقدم من ذنبه .

تحرى ليلة القــدر :

هناك اقوال كثيرة عن تحديد ليلة القدر لكن المشهور هو انها فى رمضان وفى العشر الأواخر منه . والمسلم عليه أن يتحرى ليلة القدر لاحيائها بالطاعة والقيام وقراءة القرآن الكريم وأحاديث النبى ﷺ تحدد المسلمين مظان ليلة القدر .

يقول النبى ﷺ : تحروا ليلة القدر فى العشر الأواخر من رمضان .

يروى ابن عمر رضى الله عنهما ان رجالا من اصحاب النبى رأوا ليلة القدر فى المنام فى السبع الأواخر . فقال رسول الله ﷺ : أرى رؤياكم قد تواطأت فى السبع الأواخر فمن كان متحريها فليتحرها فى السبع الأواخر .

ويقول النبى ﷺ : انى رأيت ليلة القدر ثم أنسيتها فالتمسوها فى العشر الأواخر فى الوتر .

وأحياء ليلة القدر سنة . وعلى المسلم أن يكثر فيها من الدعاء . تقول السيدة عائشة رضى الله عنها انها سالت رسول الله فقالت يا رسول الله ان علمت ليلة القدر . ما اقول فيها ؟ قال : قولى الهم انك عفو تحب العفو فاعف عنى . ويقول النبى ﷺ « اذا كانت ليلة القدر نزل جبريل عليه السلام فى كبكبة من الملائكة يصلون ويسلمون على كل قائم وقاعد يذكر الله تعالى » .

بسم الله الرحمن الرحيم

شهر رمضان الذى انزل فيه القرآن هدى للناس وبينات من الهدى والفرقان . . .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك ٥

الاعتكاف في رمضان

تعريفه : هو اللبث فى المسجد مدة بنية العبادة على وجه مخصوص .

حكمه : الاعتكاف سنة طوال العام . وسنة مؤكدة فى شهر رمضان ، وآكد فى العشر الأواخر من رمضان ، مالم يكن نذرا لأن أى طاعة ينذرها المكلف تكون واجبة عليه .

مشروعية الاعتكاف : ثبتت مشروعية الاعتكاف بما رواه عبد الله بن عمر رضى الله عنهما فى الصحيحين قال : كان رسول الله ﷺ يعتكف العشر الأواخر من رمضان . تقول أم المؤمنين عائشة رضى الله عنها كان النبى ﷺ يعتكف العشر الأواخر من رمضان حتى توفاه الله . ثم اعتكف أزواجه من بعده .

والاعتكاف سنة مؤكدة للرجال والنساء ، لما روته عائشة رضى الله عنها قالت : كان النبى ﷺ يعتكف فى العشر الأواخر من رمضان فكنت أضرب له خباء . فيصلى الصبح . ثم يدخله فاستأذنته حفصة عائشة أن تضرب خباء فأذنت لها فضربت خباء . فلما رأته زينب بنت جحش ضربت خباء آخر فلما أصبح النبى صلى الله عليه وسلم رأى الأخبية . فقال : ما هذا ؟ فأخبر فترك الاعتكاف ذلك الشهر . ثم اعتكف عشرا من شوال .

وقد أخذ الفقهاء من هذه الأحاديث مشروعية الاعتكاف وكونه سنة على الرجال والنساء . لأنه لو كان واجبا ما تركه الرسول أبدا . ولو لم يجب على النساء لانكر النبى فعل أمهات المؤمنين . ولو كان سنة فى رمضان فقط ما فعله ﷺ فى شوال .

لقد دلت الأحاديث أن الاعتكاف سنة طوال العام على الرجال والنساء وسنة مؤكدة فى رمضان . وعلى النسوة ان يعتكفن فى مكان خاص بهن بعد أخذ اذن ازواجهن .

من أحكام الاعتكاف :

يشترط فى الاعتكاف الاسلام والبلوغ والنية وكونه فى المسجد والطهارة .

ومن آداب الاعتكاف الاشتغال بالعبادة والتدبر . وعدم الاشتغال بالكلام عنه .

وعلى الجملة فى الأيام العشرة الأواخر من رمضان أيام يكثر فيها التجليات وعلى المسلم أن يتهيأ للفوز فيها . فعن عائشة رضى الله عنها قالت : كان النبى ﷺ اذا دخل العشر شد مئزره . واحيا ليله . وأيقظ أهله » .

وعلى المسلمين أن يتأسوا برسولهم ﷺ .

بسم الله الرحمن الرحيم

عن ابي جابر رضي الله عنه قال قال رسول الله ﷺ ثنتان موجبتان قال رجل يا رسول الله ما الموجبتان ؟ قال من مات يشرك بالله شيئا دخل النار ومن مات لا يشرك بالله شيئا دخل الجنة .

رواه مسلم

ابغض المعاصي واشنعها الشرك ، يحذر الله المؤمنين من الشرك باقواله :

ان الشرك لظلم عظيم . . . ومن يشرك بالله فقد ضل ضلالا بعيدا . انه من يشرك بالله فقد حرم الله عليه الجنة . . . ان الله لا يغفر ان يشرك به ويغفر ما دون ذلك لمن يشاء ومن يشرك بالله فقد افترى اثما عظيما . . .

التحرير

لا حظر

على نقل المواد المنشورة في مجلة اليقين إنترنيشنل إقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا بنسخة منها ، إلا إننا لا نسمح بنقل ترجمة القرآن الكريم الإنجليزية أو الكتابة الصوتية بالحروف الرومانية التي تنشر على صفحات اليقين قرين النص العربي على التوالي في كل عدد من المجلة.

جميع المراسلات

باسم مدير اليقين إنترنيشنل مكتب البريد . دار التصنيف ، مجاهد آباد ، حب ريور رود ، كراتشي - باكستان .

هواتف .

المكتب الرئيسي: ٢٢٦٥٩٧-٩٨

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• سري لانكا ، الشارقة و المملكة العربية السعودية .	١٩ ،
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الاعتكاف فى رمضان ·

— ان الاعتكاف سنة طوال العام على الرجال والنساء وسنة مؤكدة فى رمضان .

— ومن آداب الاعتكاف الاشتغال بالعبادة والتدبر .

— وعلى المسلمين ان يتأسوا برسولهم ﷺ

ليلة القدر

— هى ليلة الشرف العظيمة وليلة الفضل الوافر جعلها الله خيرا من الف شهر

— من قام ليلة القدر ايمانا واحتسابا غفر له ما تقدم من ذنبه

الاتحاد اعظم المبادئ التى دعاء اليها الاسلام

— الاتحاد غاية من غايات الاسلام الكبرى ومنهج من مناهجه العظمى .

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IN THIS ISSUE Page

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In the name of Allah, the All-Compassionate, the Most-Merciful

RAMADAAN AND TAQWA

TAQWA is the norm set by Islam to measure human excellence. *Taqwa* means piety, righteousness, self-restraint, abstinence, and fear of God. *Tazkiah* is another comparable word that means purifying. Almighty God adresses the mankind:

> ". . . . Verily the most honoured of you in the sight of God is (he who is) the most righteous of you.. :" (49:13).

And in his Farewell Pilgrimage Sermon Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) exhorted:

> "There is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for the white over the black, nor for the black over the while, except in righteousness."

Qur'an Majeed itself is meant to provide guidance to the righteous. Almighty God says:

> "This is the Book, in it is guidance sure, without doubt, to those who fear God." (2.2).

Qur'an Majeed frequently speaks of *Taqwa* as the way of life ordained by God for the human kind as a whole. *Taqwa,* therefore, is the *summum bonum* of life in Islam.

FIVE PILLARS: All the five imperatives of Islam are meant to promote *Taqwa*. They all lead to righteousness. When we profess Oneness of God, we purify our self from all false deities. We undertake to worship God alone. This is the stepping stone to *Taqwa*. The prayer, or *Salaat,* guards us against lewdness. It "restrain from shameful and unjust deeds" (29:45). This again is *Taqwa*. The mandatory poor-tax, or *Zakaat,* purifies wealth and consequently the one who possesses wealth. It thus leads to *Taqwa*. It is righteousness "to spend of your substance out of love for Him, for your kind, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves" (2:177), says Qur'an Majeed. When we proceed for the Pilgrimage, or *Hajj*, we are ordained to shun altogether "obscenity wickedness, and wrangling" (2: 197). This is also *Taqwa*.

RAMADAAN: Finally, Ramadaan fasting, or *Siyam,* is meant in all its aspects and bearings to promulgate and promote *Taqwa*. As Qur'an Majeed says:

> "O you who believe! Fasting is provided to you, as it was provided for those before you, that you may (learn) self-restraint." (2:183).

Taqwa therefore is the Divine purpose of fasting. In fact, Ramadaan fasting does fortify *Taqwa,* both in body and soul, individually and collectively for the society as a whole.

Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said:

> "Everything has its *Zakaat,* and the *Zakaat* of the body is fasting." (Bukhari/Muslim).

Bukhari has it that in the context of fasting he exhorted that "the eyes should refrain from seeing evil, the ears from hearing evil, the heart and mind from reflecting on evil. One who does not give up uttering lies and acting by them is not required by God that he gives up only his food and drink." It is through such multiple discipline that those who observe

fast reach a high degree of *Taqwa*. The Holy Prophet said:

> "Whoso fasts during Ramadaan out of faith and is hopeful of reward, all his past sins will be forgiven; and whoso stands up (in prayer) in Ramadaan out of faith and is hopeful of reward, all his past sins will be forgiven; and whoso stands up (in prayer) in the Night of Power (*Laila-tul-Qadr*) out of faith and is hopeful of reward, all his past sins will be forgiven." (*Mishkaat-ul-Masaabih*).

Such is the promise for those who strive for *Taqwa* by means of Ramadaan fasting. The reward is great indeed. According to a Divine saying (*Hadith-i-Qudsi*):

> "Every good act of the son of Adam will be multiplied from ten to seven hundred times, except fasting, because fasting is for Me and I shall Myself compensate him for it. A fasting person gives up his/her passions and food for Me." (Agreed)..

It will be realised that to attain *Taqwa* through fasting, Almighty God has provided several disciplines They are four-fold, namely, individual discipline, social discipline, physical discipline, and spritual discipline. All these four disciplines combine into a cohesive whole and together they lead to *Taqwa*.

INDIVIDUAL DISCIPLINE. Fasting on the part of an individual is an act of his personal submission to God. The person observing fast aims at earning God's good pleasure and avoiding His displeasure. Fasting is a means of atonement of his sins. It is an integrated process of self-denials, during a prescribed period of time, of certain necessities of life which otherwise are quite legitimate. This abnegation creates in the mind of the fasting man a tender feeling of fear of God and self-righteousness, that is *Taqwa*. When a person willingly foregoes food, drink, and sex which ordinarily are perfectly lawful, he all the more fortifies himself to refrain from things which in themselves are forbidden. Fasting fosters discipline of all the human senses, besides foregoing food, drink and sex. It goes to enhance one's capacity to desist from evil and to control his sensory desires rather than to be a slave to them

SOCIAL DISCIPLINE: Fasting promotes a spirit of unity and togetherness among the Muslims who, in fact, belong to a single *Ummah*. Muslims all over the world fast in the same month and follow a rigid routine common to all.

All adult Muslims, men and women, rich and poor, coming as they do from all walks of life, undergo the same experience of willing deprivation. There are no special favours, privileges, or exemptions, except for the sick or the traveller who can defer their fasting to a later time. Fasting thus demonstrates equality of mankind in the sight of God. It is a great leveller of human race.

Fasting generates a spirit of generosity and fellow-feeling among the Muslim *Ummah* Charito is visibly common during Ramadaan when there prevails a widespread feeling of sympath towards the poor and the needy The rich realise in the course of fasting the pains of poverty and hunger.

Fasting promotes social gatherings of the Muslims in spirited surroundings and environments charged with religious ferver. To rise together for *Sahur*, to get together to break the fast, to congregate nightly for the long *Taraveeh* paryer, to listen togther continuous Qur'anic recitation, all these create a feeling of fraternity and oneness. Atmosphere of mutual affection among the believers is thereby created..

PHYSICAL DISCIPLINE: A good deal is being said and written in favour of periodical starvation and regulation and balancing of diet. To go without food and drinks is at times necessitated by medical requirements for the sake of good health. While fasting is basically motivated to abide by God's command and to seek His good pleasure, it ideally provides at the same time correctives to several bodily ailments. It is thus also an incentive to good health.

SPIRITUAL DISCIPLINE: Fasting teaches patience and perseverance which do lead to spiritual betterment. With a view to seeking God's good pleasure, it naturally leads to meditation (*Fikr*) and remembrance (*Zikr*) of God. The whole exercise produces a feeling of inner peace, heart's contentment, and hope for the good of this world and that of the Hereafter

The bounties and blessings of Almighty God in the month of Ramadaan are countless Abstinence from even that which is ordinarily permissible, goes only to heighten the human sense of value of God's gifts. Because of the imposed deprivations of fasting, the appreciation of God's blessings becomes all the more deep. It leads to thoughtful gratitude to the Supreme Creator for His blessings.

For one whole month each year, the change of life's routine makes a refreshing experience It is not only individual but also collective and social It purifies the body as well as the soul. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said:

> "He who keeps all the fasts of Ramadaan becomes as purified of sins as a new-born child." (Agreed).

On the other hand, he said:

"If one does not abstain from cant and tells lies during the fast, God has no need for his starvation." (Bukhari).

CONCLUSION: It behoves the believers to keep Ramadaan fasts with utmost zeal and sincerity. It is not merely the form that matters but also the spirit of fasting and its attendant acts of worship. All praise be to Almighty God Who in His Infinite Mercy has given us yet another opportunity of Ramadaan fasting. Remember the invigorating and comprehensive words of Holy Proprot Muhammad (*Sallallahu 'alaihi wa sallm*) with which he proclaimed the advent of Ramadaan fasting. Said he:

"O people! Verily there has come to you a magnificent month, a blessed month, a month in which is the Night of Power which is better than one thousand months. God has made this month's fasting obligatory, and the standing (for added prayer) of its nights is supererogatory. Whoso comes in it with a good habit, is like the one who performs an obligatory act during any other month; and whoso performs an obligatory act, is like the one who perform seventy obligatory acts during any other month. It is a month of patience and Paradise is the reward of patience. It is a month of mutual sympathy, and a month in which the provision of a believer is multiplied. Whoso gives in it *Iftar* (edibles to break the fast) to any fasting man, earns forgiveness for his sins and emancipation of his neck from Hell-fire. There is for him a reward like that of the fasting man himself without anything being diminished from his own reward." (Baihaqi)

May Almighty God, in His Grace, guide us to comply with the edicts of Ramadaan in letter and spirit, enhance our *Taqwa*, and grant us His rewards for our observing the manifold regimens and disciplines of fasting and performing its ancillary prayers. Amen!

"THE SATANIC VERSES"

Since its very beginning, Islam has been subjected by its opponents to jeer and calumny. So often, its noble Prophet, (*Sallallahu 'alaihi wa sallam*) has been particularly made a victim of heartless blasphemy. However, all this put together comes to nothing but a vain little fond effort to defile the moon. Men of Faith, in their sincere zeal, have staked even their dear lives to protect the honour of the Messenger of Islam. In our own sub-continent memories are still alive of martyrs 'Abd-ur-Raheed at Delhi, 'Ilmuddin at Lahore, and 'Abdul Qayyum at Karachi, may Allah bless them. They come before mind's eye like beacon lights whenever any Devil's disciple dares to raise his head against the benign person of Holy Prophet Muhammad (*Sallallahu 'alaih wa sallam*).

Islam is founded on Oneness of God. Qur'an Majeed is God's Book of Guidance and Wisdom for the whole mankind for all time. The Prophet of Islam, Muhammad (*Sallallahu 'alaihi wa sallam*), is the last Messenger of God, prayed for by Prophet Abraham and foretold by Prophets Moses and Jesus, peace be upon them. It was he who not only preached Qur'an Majeed by word of mouth but also exemplified it by means of his deeds. Almighty God gives the assurance about Islam that he preached, practised, and promoted:

"Fain would they extinguish God's Light (by blowing) with their mouths, but God will not allow except that His Light should be perfected, even though the unbelievers may detest (it"). (9:32).

And about the last of His Prophets, He exhorts:

"O Prophet! Truly We have sent you as a Witness, a Bearer of Glad Tidings, a Warner, as one who invites to God's (Grace) by His leave, and as a Lamp spreading Light." (33:45-46).

We have in the Apostle of God a beautiful pattern of conduct (33:21) and he stands on an exalted standard of character (68:4), Almighty God Himself testifies in Qur'an Majeed. And yet the thrice-cursed Salman Rushdie should dare to come forward to show flagrant disrespect to the Holy Prophet, his most pious wives, and his noble companions The pity of it!

ANTECEDENTS: The question arises who is this Salman Rushdie and what is contained in his condemned sacrilegious book: *The Satanic Verses*? He is an Indian-born so-called Muslim, settled in England, and married to an American woman. He is perhaps yet in his forties. By profession he is an author of English language, fiction and book review being the field of his perverse literary ventures. When his maiden novel, *Midnight's Children,* appeared only three or four years back, he was rather hastily awarded the handsome Booker Prize that made him rich overnight. On that account, the sale of his novel went up considerably and it brought him unexpectedly large sums of

money by way of royalties. Quickly, then, came his second novel, *Shame*, and soon after it the third: *The satanic Verses*. This last one is spread over six hundred pages. It was published last year in U. K. by the Viking a subsidiary of the better known Penguin. Rushdie has been conspicously, nay madly, indiscreet in practically all his writings. It is said that he has not even spared his own parents from vilification. He has adversely parodied political movements and crudely caricatured their leaders. From what little has trickled out of *The Satanic Verses* is sufficient to establish that he has, wantonly indulged into blasphemy against Islam, its Holy Prophet and his wives and companions. His vicious pen has not left even Prophet Abraham, peace be upon him, whom Judaism, Christianity, and Islam equally revere as a distinguished Apostle of God. Rushdie has unsuccessfully tried to draw a veneer of allegory over his notorious fiction book, but the use of real names along with the cheap falsehood attached to them in the West, goes clearly to point out the real motive, that is sheer malignity and mere infliction of mental injury upon a billion strong Muslim community of the world. This means neither history, fiction, nor allegory in its real sense. It is pure and simple premeditated blasphemy.

The despicable book was banned in Pakistan from the very beginning. India too had to ban it despite her constitutional plea of freedom of expression. The Muslim world in general has condemned the author and banned his book, *The Satanic Verses*. The Publishers in the U S.A. have stayed its publication Eminent chain book shops have pulled its copies from their shelves. France has given up publication of its translated version. Iran has gone to the extent of issuing an open black warrant and set a very high price on Rushdie's head.

On the contrary, the Jewry has announced publication of a Hebrew version of the book, already much condemned in the Muslim world. Israel has even offered to buy the publishing rights from the other reluctant publishers. One top dignitary of Israel has even offered fully fortified asylum to Rushdie in order to ward off the Iranian threat. Here, the cat is let out of the bag. Rushdie to all intents and purposes emerges as a hired man, built up in a short span of time into a rich and famous so-called Muslim author, to be eventually used as a mercinary to malign Islam, its Prophet, and his noble wives and companions. This is religio-political sadism of the worst type, that is piloted with malice merely to injure the tender sentiments of the Muslims, on the one hand, and to provide ammunition to their enemies, on the other hand, by blatantly falsifying Islam. Those who do not see eye to yey with the world of Islam can alone enjoy the stinking *Satanic Verses*. Rushdie had earned, even before, the notoriety of writing "unreadable masterpieces", that is bulky books which no discriminating reader or critic would prefer to touch even with a long pair of tongues.

COURSE OF ACTION. Our advise to our Muslim brothers, specially the intellectuals among them, is to fight the battle also on intellectual level, adopting "a word for a word" strategy. It ought to be their first priority to restate the truth with greater vigour, with a view to dispelling the latest poisonous flasehood publicised through *The Satanic Verses*. As Qur'an Majeed says in very reassuring terms·

> "We have sent them the Truth, but they indeed practise falsehood!" (23:90).

> "Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold, falsehood does perish. Ah! Woe be to you for the (false) things you ascribe to Us." (21:18).

Islam and its Prophet stand out by dint of the Truth they preach to liberate man from shackles of tin gods and superstitions, and thereby to restore to him his real dignity. This Truth shall ever shine like a perpetual flame. Almighty God again reassures:

> "Their intention is to extinguish God's Light (by blowing) with their mouths, but God will complete (the revelation of) His Light, even though the unbelievers may detest (it). It is He Who has sent His Apostle with Guidance and the Religion of Truth, that he may proclaim it above all religion, even though the Pagans may detest (it) " (61:8-9)

Let the scholars in Islam enter into a meaningful dialogue with the world at large, with the publishers and distributors of the book, and even with Salman Rushdie himself, in an effort to guide and set the record straight. Agitation with or without political ends in view, or mere pious wishes and platitudes, or even threats, do not work. After all, fine words butter no parsnips.

FREEDOM OF EXPRESSION: The western authorities have made a rather heavy weather with freedom of expression guaranteed by their respective Constitutions. A legal battle need therefore be fought also in superior courts of the countries concerned. After all, freedom of expression should not mean licence to slander, to put slur, to libel to vilify, to use invectives. and to

(*Contd. on page No.* 257)

Growth of Muslim Population in U.S.A.

The Muslim Population is expected to outnumber the Jewish population in America during the next thirty years. As a result of this increase, Muslims will be the second largest religion after the Christians in America. At present there are about 4.6 million Muslims there. The higher birth rate among the Muslim population and ever increasing number of converts embracing Islam in America is the main cause of the increase.

(*Courtesy*: The Straight Path)

(*Contd. from page No.* 256

malign any religion or religious personages to cause pain to their countless followers.

REPENTANCE: The last resort for Salman Rushdie is to renew his *sincere* faith in Islam, if he so desires, and then to offer *sincere* repentance to All-Knowing, All-Seeing, Allah. Qur'an Majeed gives the guidance:

> "....If any of you did evil in ignorance, and thereafter repented, and amended (his conduct), lo! He (God) is Oft-Forgiving, Most Merciful" (6·54)
>
> "He is the One that accepts repentance from His servants and forgives sins " (42·25).

But the repentance is not to be a mere lip-service to God, or a crafty device to earn worldly safety. Its prerequisites, and later good behaviour commitment of the repentant, have to be fulfilled; and the related ill-gotten monetary gains diverted to God's good purpose.

O Allah! Protect us from the whisperings and promotings of Satan; help us, out of Your mercy; and guide us to the Straight Path. Amen!

INTERPRETATIONS OF ISLAM

By Dr. Ziaul Haque

The task of an interpretation is the elucidation and explanation of any phenomenon, idea or institution in relation to its objective situation. Various interpretations of Islam, medieval or modern, make sense if they are understood in their historical contexts.

Literally Islam means submission; that is, submission of human will to the Divine will. It connotes social harmony, social equilibrium, truth, goodness and justice. Therefore it is in sharp contrast to disharmony, disequilibrium, falsehood and iniquity, collectively known as evil. The ideal of truth and goodness was translated into social reality by the Prophet (*Sallallahu 'alaihi wa sallam*) in his hard struggle against the forces of falsehood and evil, in a given society. Thus historically Islam was a socio-moral reform movement which unfolded itself in the early six century A.D. in a tribal society, which was mainly a pre-feudal formation.

The general principles of truth and goodness, as expounded by the Quran and carried out by the Prophet, were cognate to the earlier messages of those prophets who preceded him, and form the essential core of prophetic missions, struggles and reforms. Only socio-economic contents changed from time to time and from place to place.

The Quran was revealed in the Hijaz And as long as the Muslim community remained a small, limited and cohesive fraternity there was no need of any speculative and interpretative intellectual activity on the part of the jurisconsults. But subsequent to Islam's territorial expansions after the demise of the holy Prophet and particularly after the counter-revolution or civil wars, this historical reform movement changed into a conquering faith which had ramified into political. economic, legal and administrative manifestations.

The Muslim community came in direct confrontation of new lands, traditions, customs, structures and institutions of somewhat advanced feudal formations. Under these pressing circumstances arose the Islamic jurisprudence (*Fiqh*) in order to define, explain and interpret the over-all socio-economic relations and institutions. The fundamental question posed by the *Fuqaha*, the jurisconsults, was: how to relate the local socio-economic relations to the *grundnorm* of the Quran and the normative conduct of the Prophet? In their response the Fuqaha developed their legal methodologies to derive laws and principles pertaining to the local conditions This was the first important interpretation of Islam and essentially reflected the medieval social order of feudalism

Parallel to this speculative/legal development, a similar religio-political transformation also took place gardually. When the egalitarian regime of the early revolutionary Islam was replaced by autocracy the coherent small Ummah, the Muslim community was stratified into various antagonistic elements. Under these conditions Islam was interpreted as a religious ritual and not as a radical reform movement of truth, goodness, equality, freedom and justice. The feudal order was based on social hierarchy, on a division of society into lords and serfs, masters and slaves, oppressors and oppressed Whereas, according to the Quran the righteous acts were truth, goodness and struggle for equality, justice and

freedom of the oppressed and the weak, the feudal morality redefined and re-interpreted the legally prescribed rituals of prayer, fasting etc. as righteous acts, thus equating rituals with morals.

Any person who paid mere lip-service and outwardly performed the legal ritual was considered a true believer and a righteous person whatever be his inner moral worth. This gave a superficial gloss of unity to a society divided and stratified into different antagonistic elements.

In this way Islam became a religious ritual and was made a political instrument in the hands of the rulers. A dangerous gap was created between religious ritual and essential social morality. The higher values of truth, equality and goodness became drab and dreary under the deafening din of falsehood and hypocrisy. The legal interpretation of Islam in terms of social control and maintenance of a status-quo reinforced this moral dichotomy and psychological simulation. Islam was thus conceptually limited to a legal relation and confined to an outwardly superficial behaviour devoid of goodness, sincerity and reality. This false and artificial behaviour bypassed the inner heart, conscience and true moral insight and sensibility.

In a society where more stress is put on mere externalities, on outward performance of rituals than on substantial truth and goodness the moral scales of judging what is false and good, wrong and right, are reversed resulting in moral chaos, apathy and cynicism This state of affairs admirably suits the culture of brute force which is characteristic of feudal autocracy. In the absence of higher values, brute force becomes the criterion of judging what is right and wrong, true and false. Force decides everything. And untruth, hypocrisy and cowardice grip the large masses.

Therefore the Sufis or mystics strongly reacted to this legalistic interpretation of Islam; they protested that too much stress on the formalistic ritual and externalities would create hypocritical behaviour and dissolve social morality. It would strengthen the hands of autocrats, usurpers and tyrants who would oppress the masses at large by using religion as a political instrument. They gave their own interpretation of Islam. This interpretation was more probable than that of the Fuqaha.

The Sufis rightly interpreted Islam as human submission to the Divine will and plan. For them Islam was an ideal, a rigorous way of life, a constant striving through various stages and stations of heart and mind, the metapsychological conditions to attain the Divine pleasure which would purify human heart and mind. They believed that without harmony of words and deeds, thought and action, heart and mind, Divine pleasure could not be attained. For the Sufis the religious rituals of prayer and fasting etc. are the means and the higher value of truth and goodness, equality and freedom, are the ends, the realities The Sufis reprimanded the Fuqaha for having political ambitions and selfish motives since the legalistic interpretation of Islam gave wide scope to the autocrats to exploit Islam for political ends. The Fuqaha rationalised the *status-quo* of existing socioeconomic relations.

The Fuqaha in return criticised the Sufis for their idealism. They accused them of rebelling against the legally established social order and of neglecting the legally prescribed laws and rituals. The Fuqaha were clearly wrong since the Sufis wanted to re-define Islam in the original sense of submission of human will to the Divine will. But their emphasis on the higher values of truth and goodness; equality and freedom was antagonistic to the feudal forces. The early Sufis, therefore, appeared to the Fuqaha as rebels against the feudal order because they tried to take the real message of the Quran to the hearts of the people.

This opposition of the Sufis to the legalistic Islam of the Fuqaha has continued into modern times. The common masses derive courage and spirit in their struggle from the Sufis while the Fuqaha have always aligned with the rulers, and compromised with the establishment.

The medieval perception of Islam was mainly conditioned by the feudal order of things and was circumscribed by the prevalent religious mentality. Everything was seen, perceived and understood through religion.

In modern times interpretations of the nature and definition of the original Islam have been deeply influenced by the modern theories of social change and economic development. Radical transformations in industry, natural and social sciences have revolutionized society. Man's outlook has rapidly changed. Scientifically critical intellectual and industrial culture has superseded and even replaced religion and theology in perceiving and explaining nature and society. This does not mean that religion is inferior to science; it only means that religion, after the decline of feudalism, has ceased to be a method of social organisation.

The concept of a social, economic and philosophical system is the product of modern science. The ideas of democracy, rule of law, fundamental human rights, economic organisation and development

relate to modern social thought which succeeded the feudal order. Under these conditions two broad interpretations of Islam are discernible: fundamentalist and liberal. The fundamentalist approach gives a literalist interpretation and does not take into consideration the changes occurring in time and space, in the social formations, and in the social thought.

A tendency has developed which sees Islam not as a religion of personal emotion and conscience but as a complete code of life and as a political and economic system which has solved all human problems for all times to come. This thinking betrays an intellectual incapacity, mental lethargy and lack of creative urge and will to understand human problems and solve them. Islam is an ideal of truth and goodness, freedom and equality. These are abstract principles. Truth has been one and the same throughout the ages. Only social and economic contents and details of this truth have changed according to the over-all social changes. In the feudal order, emancipation of slaves and their freedom was a truth. Now emancipation and freedom of the oppressed working classes is truth

When it is said that we must find solution to our socio-economic problems within Islam we either show our incapacity to solve them scientifically or we deliberately intend to preserve the existing *status-quo* and do not want to bring any change in the present order

(*Courtesy* — DAWN)

SALAAT is the Pillar of Faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail

SHAMSUDDIN ILTUTMISH

A Strong and Pious Ruler of the Indo-Pakistan Sub-Continent

The history of Islam offers a very large number of instances in which slaves rose to positions of the highest dignity both in the temporal and spiritual realms by sheer dint of their personal merit. The followers of Islam used to purchase slaves with the pious purpose of giving them good education and start in life and then setting them free to move in the world to make a position for themselves. The history of Muslim rule in the Indo-Pakistan sub-continent is unique in the fact that many of the kings of the first ruling Muslim dynasty, who sat on the throne of Delhi at the end of the twelfth century and the first half of the thirteenth, were slaves of their predecessors. It is on this account that this dynasty has always been known as the "Slave Dynasty."

ACCESSION AND EARLY ACTIVITIES OF SHAMSUDDIN ILTUTMISH

Shamsuddin Iltutmish, was the slave of the founder of the dynasty, Qutbuddin Aibak, who died in the year 1210 A.D while playing *chowgan* at Lahore and was buried there. Aibak left a large kingdom to his successor, his son Alam Shah, who was incapable of keeping it intact. Consequently, revolts began to take place in all the far-off provinces of the realm; and the Amirs and Maliks of the kingdom were made by the force of circumstances to request Shamsuddin, the trusted general, governor and personal attendant of the late sovereign, to occupy the throne which he agreed to do. When Iltutmish occupied the throne, in the latter half of the year 1211 A.D, the distant provinces of the kingdom were already held by different rebel chiefs who were trying to establish their own independent rule in their respective spheres. Sind at the time was held by Nasiruddin Qubacha, Lakhnauti by the Khilji Maliks and Ghazni and Lahore by Yaldoz. The first task to be performed by Iltutmish, therefore, was the consolidation of the Empire which was disintegrating. With remarkable boldness he handled the critical situation that faced him and succeeded in crushing all opposition, reconquering the whole of his deceased master's vast kingdom to which ultimately he added the kingdoms of Malwa and Ujjain.

MONGOL INVASION

The reign of Iltutmish is noted for the storm which swept over the north-west parts of the Indo-Pakistan sub-continent in the form of the Mongol invasion which took place under the leadership of Changez Khan in the year 1221 A.D. Fortunately for the rulers and the people of this land, the Mongols found the heat of India intolerable and went back to the lands on the west of the Indus Thus Iltutmish was free to deal with his rebellious rivals in the country.

INVESTITURE BY THE 'ABBASI KHALIFA

It was in the year 1228 A.D., 17 years after his accession, that Iltutmish received "a patent of investiture" from the 'Abbasi Khalifa, al-Mustansar-billah, at Baghdad. It was "a recognition which enormously augmented the prestige of the Indo-Muhammadan government in India" and "legitimised the Sultan's authority and made it sacrilegious for a Muslim to disobey the Commands of his lawful sovereign," for it silenced those who challenged

Iltutmish's claim to the throne on the score of his birth, and gave to his authority the sanction of a name honoured and cherished by the entire Muslim world. "Henceforth the name of the Khalifa was inscribed on the coins issued by the royal mint at Delhi and Sultan Shamsuddin Iltutmish was henceforth known as the "Nasir-i-Amir al-Mominin."

HIS PLACE IN THE DYNASTY

Iltutmish was admittedly the greatest slave king of the Indo-Pakistan sub-continent for it was certainly he who consolidated the kingdom for his successors. From his early childhood his personality appealed to all who came in contact with him and all the masters who purchased him from time to time saw in him a highly merited person and treated him not as a slave but as a beloved son. He always served his masters with diligence and won their love, esteem and confidence, and was promoted to higher and higher ranks.

DEVOTION TO PEACEFUL PURSUITS

While he was throughout his reign occupied with military exploits, subduing ferocious rivals and crushing dangerous rebellions, Iltutmish was equally devoted to the peaceful pursuits of life He was the first ruler of this sub-continent to introduce a truly Arabic coinage of which "the silver tanka weighing 175 grains became the standard coin."

He was a great patron of the pious and the learned His was an age when great Muslim saints were constantly coming to live and preach in this land and all of them received his pious attention Among them may be mentioned the names of eminent persons like Qazi Hamiduddin Nagauri, Khwaja Qutbuddin Bakhtiyar Kaki, Shaikh Bahauddin Bakhtiyar Kaki, Shaikh Bahauddin Zakariya, and Shaikh Sadruddin 'Arif. Being a deeply religious man himself, the Sultan always tried to patronise these eminent saints and to gain their goodwill. Of this galaxy of the world-famous saints Khwaja Qutbuddin Bakhtiyar Kaki, who lived at Delhi, received the greatest attention of the Sultan who frequently paid him visits. The Saint knew the Sultan intimately and he has spoken of him at some length in his well-known work from which we learn that the Sultan was usually awake during the nights and waited upon himself without disturbing his attendants. During the night he was in the habit of moving out of his palace incognito with a purse full of gold coins in his hand and he used to visit the houses of his poor subjects, make inquiries about their domestic conditions and extend monetary help to them, insisting that they should not mention to anyone that they had received such help from him It is on this account that he himself has been taken as a great saint by well-informed people

THE QUTB MINAR

It was as a token of his great devotion to Khwaja Qutbuddin that was built the Qutb Minar at Delhi which he named after the saint. In the year 1231-32 A.D., he laid the foundations of the Minar, a monument proposed to be a very great structure, which could not be finished during the lifetime of the Sultan It was destined to be completed by his successors. This great monument, which is "unrivalled for its massive grandeur and beauty of design" still, after the lapse of eight hundred years, "stands as a worthy memorial" of the greatest Slave King's glorious reign and is regarded as "the most perfect example of a tower known to exist anywhere", and it has been admitted by eminent authority that "nothing, certainly, could be more imposing or more fittingly symbolic of Muslim power than this stern and stupendous fabric; nor could anything be more exquisite than its rich but restrained carvings."

LATER EXPEDITIONS

In the year 1233 A.D, Sultan Iltutmish advanced against the kingdom of Malwa and captured the fort of Bhilsa from where he proceeded to Ujjain which, too, easily surrendered to him. After his return to the capital, a revolution broke out among the followers of a particular religious order which aimed at taking the Sultan's life. He was, however saved and all the rebels were subsequently put to death

THE END

After this incident the Sultan undertook another expedition which had, however, to be abandoned due to his ill health "The strenuous activities of the King, extending over more than a quarter of a century, had so enfeebled his health that on his return he entered the capital a sick man in a covered litter" His illness henceforth gave no signs of abatement; it rather grew from bad to worse. On the 20th of Sha'ban, 622 A.H. (1235 A.D), the Sultan breathed his last. He was laid to rest near the Qutb Minar and his beautifully carved tomb may still be seen in the northwestern corner of the ruins of the Quwwat al-Islam Mosque

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AL-HADIS. Hazrat Anas (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said. Whoever maintains two girls till they attain maturity, he and I will come on the Resurrection Day like this: and he joined his fingers. (Muslim).

QURANIC GALLERY INAUGURATED

The Federal Minister for Culture and Tourism, Agha Tariq Khan, performed the inauguration of the four-year-old Quranic gallery designed and installed at the National Museum by the Japanese under a cultural agreement.

Agha Tariq Khan said the Quran Gallery was one such step that highlighted the point that the Holy Quran was a sacred work and Muslims would not tolerate blasphemous acts aimed towards its authenticity. Salman Rushde was an effervescent bubble and will fizzle out like the rest of his kind, he added.

The Minister appealed to the people to come forward and donate or lend manuscripts, in their possession, to the National Museum for display and preservation so that efforts of the museum found support from our people who were true custodians of Islamic heritage.

Earlier in his welcome address the Director General of Archaeology and Museums said the National Museum has more than 400 manuscripts of the Quran belonging originally to different parts of the Muslim world including areas which are now Pakistan and of different periods.

At the Quran Gallery, he said, only 52 copies of the Quran which undoubtedly represent the accomplishment of the celebrated calligraphists and reflect their faith, devotion and height of proficiency in the art of writing have been displayed.

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title Cover

YAQEEN INTERNATIONAL

The gift of good reading — the whole year through!

ISLAM IN SOUTH KOREA

By IQBAL HUSAIN ANSARI

The biased allegation of the unbelievers that Islam spread by dint of the sword has proved totally false and baseless in every age. Even in very remote corners of the earth people continued entering into the fold of Islam, albeit no missionary expeditions of Islam were ever sent to such places, nor were any Muslim Military Generals deputed with the so-called Islamic "sword" for spreading Islam with force as, indeed, has been the practice of Christian Missionaries. Men in whose hearts lurks the faintest spark of the Divine Light are always hankering after the Truth. No sooner do the teachings of Islam reach them through some tourist, trader, some book or magazine than they recognise the truth of the Islamic teachings, traditions, feelings of toleration, and consequently embrace Islam. History abounds in shining examples of such voluntary conversions to Islam.

Islam did not spread in the Indian Sub-continent through the efforts of victorious Generals and Kings, nor through any Islamic Missionaries sent to this land The light of Islam came to this land through the peaceful and untiring efforts of Muslim saints. Their own pious lives served as models of truth and godliness that kindled in the hearts of the native unbelievers the longing to embrace Islam. Hazrat Data Ganj Bakhsh (RA) in Lahore and Khwaja Moinuddin Chisti (RA) in Ajmer did not wield the sword against anyone. Muslim tradesmen used to visit frequently far off islands of Asia and the Pacific Ocean. It was their spotless character and lofty morals that served as a beacon light and magnetic force to attract the people in those Islands to the light of Islam. This is exactly what happened in South Korea where there was not a single Muslim 30 years ago, nor did anyone there know anything about Islam.

Two Turkish soldiers, 'Abdur Rahman and Zubair Kochi, kindled the candle of Islam in South Korea in 1955, whose light has been spreading fast and steadily. There are presently about 33,000 Muslims in South Korea. The accidental visit of 'Abdur Rahman and Zubair Kochi was not due to any military or missionary expedition of theirs. They were among the soldiers of the United Nations' army who had been deputed to supervise the cessation of hostilities between North and South Koreas.

South Korea has a population of 30.4 millions of which the overwhelming majority follows the Buddhist faith. As a result of the 400-year old campaign of Christian Missionaries about 10 millions profess Christianity, while a considerable proportion of the population are atheists who do not believe in any religion In a land where 30 years ago there was no mosque, there are now 5 mosques and one Islamic centre The first mosque of Korea was in fact the tent of the Turkish soldiers where they themselves used to pray and teach the people Islam Addressing a small assembly of Koreans in front of this very tent, both these soldiers taught the people the broad principles of Islam. This may be termed as the first Friday sermon in Korea, because the day on which this address was delivered was a Friday. It is this very fervour of faith which 'Allamah Muhammad Iqbal describes:

> If you but care to know, You have with you the equipment—

With which you may conquer—
The seven kingdoms

It was no easy task in a foreign land with a foreign language, civil and military restrictions and the *hazards of racial antagonism to preach Islam, but what Dr. Iqbal* had prophesied in another context, came true in South Korea:

The believer is going to be favoured by the Divine Court—
With Turkish grandeur. Indian intelligence, and Arabian eloquence. Iqbal also exhorted:
In the world of Doubt, The Certainty of a believing Muslim—Is like a hermit's lamp,
Burning in the darkness of a desert night.

The words of believing men of upright character and of spiritual enlightment were sure to have their moral effect. Again, it is such men about whom Iqbal has said:

O God! what spark have these men of spiritual enlightment concealed in their chests, That a blow of their puff can ignite a snuffed candle? Ask not of these rag-clad men, If you have a sincere will, see then, thus have in their sleeves the luminous Hand (of Moses).

Their moral character and teachings had their effect at last. People began to enter into the fold of Islam. A small Muslim Association had already taken shape before these two Turks returned home. Their disciples did not like these men to leave South Korea, but they were under obligation to depart.

Korea is a small peninsular land split up into two parts by force. The cold war between the Super Powers have cut Korea, too, like Germany, into North Korea and South Korea on the basis of ideological differences between the two. North Korea is part of the communist Block under influence of Soviet Russia, whereas South Korea is in the opposite camp. Both speak the same Korean language and have the same currency called the Won. Here also many families have become divided, some members living in North Korea *while the others reside in South* Korea. Proposals to re-unite the two separated parts are heard from time to time They have, however, been so grievously estranged from each other that their re-union has not been possible so far. For the first time in forty years the President of South Korea addressed the General Assembly of the United Nations in which he has dropped a hint about effecting a re-union between Korea's two parts. North Korea, however, has its own problems, just as South Korea has its difficulties arising out of its nationality. During many past years the students in South Korea have indulged in several disturbances, riots, and agitations the like of which is not seen or heard of in any other country. The unrest was created first to remove a dictator. It was subsequently converted into an agitation to stop the International Olympic games held in Seoul in 1988, but it all proved ineffective.

In this country, since 1955, people began embracing Islam gradually, although they were not able to organise themselves for about ten years. As a result they were unable to secure permission to construct a mosque or establish an association of theirs. The Korean Muslim Foundation was set up formally and registered not before 1965, with the Korean Ministry of Culture and Information.

As soon as the good news spread that the Koreans are embracing Islam, many Muslim countries began to offer assistance. Malaysia granted scholarships to Korean students to study Islam in the Islamia College, Slangore. Many other countries helped the Foundation to build the Central Mosque and the Islamic Centre in the Atawani region of Seoul. Both were completed in 1976. *In 1979, the Muslims succeeded in securing an allotment by the Korean Government of a plot of land in a* hilly tract, measuring 11.3 acres.

It is a queer paradox that the tourist area of Atawani in Seoul, accommodating Disco and night clubs, is also the seat of Islamic Mosques whose magnificient minarets and domes present an attractive sight that attracts people who are in quest of mental peace and divine light. In this very area are located the Jami' Masjid and the Islamic Centre which are the Headquarters of the Islamic Federation. Besides these, four more mosques have been built, one each at Orpesan, Kowangju, An Juyang, and Cheonju.

According to the Korean Islamic Federation, about 500 Korean youths accept Islam every year. Dr. Abu Bakr Kim is the Chairman of the Federation and Muhammad Musa is its Deputy Chairman. The latter says that, as matters stand today, the Korean Muslims are living under the pressure of the followers and patrons of Buddhism, the religion which is thousand of years old. They are particularly handicapped in the month of Ramadaan. Dr. Abu Bakr is of the view that conditions are very favourable in this land for the propagation and promotion of Islam. The younger generation, in particular, is taking keen interest in Islam. Disgusted with materialism, some people want to take refuge in Islam. Some are inquisitive to find out what new ideas Islam has to offer. Yet, there are some who make a negative approach to Islam. They desire to know if Islam is only a religion which permits poligamy and advocates severe punishments and warfare, or has it something more in it.

It can also not be denied that some young men are accepting Islam in order to secure high-paid jobs in the oil-rich Middle East countries. About 200,000 Korean nationals are employed in Saudi Arabia, Kuwait, the Arab Emirates, Iraq, Libya, Qatar and Bahrain. Of these about 8,000 have accepted Islam of their own free will. (As there is no compulsion in religion in Islam, acceptance of Islam is no condition for securing appointment to these jobs — Yaqeen.) This fact has given added strength to the establishment of the Korean Islamic Federation and enabled it to open Islamic Centres in Kuwait, Saudi Arabia, etc. The Dala Foundation and the Government of Kuwait render assistance to the Korean youths in the matter of their employment.

It is regretted that the Korean Muslim Society is still observing many old customs and traditions which are contrary to the spirit of Islam. Muhammad Musa informed that when he accepted Islam seven years ago, people thought that he had gone mad. They avoided to see him and even his parents severed connection with him.

Abu Bakr Kim also admitted that on every New Year's day people, whether Muslim or non-Muslim, bow down before the photos of their fathers and forefathers, even though this is strictly forbidden in Islam. Owing to dearth of Muslim scholars and Imams, new converts to Islam do not involve themselves in controversies with non-Muslims. The Korean Islamic Foundation has addressed an appeal to all Muslim countries for sending Muslim Scholars, Professors and Islamic books. The Korean Muslims have very well understood the philosophy of Islamic nationhood and want to get out of the mire of the Western concept of nationalism which is based on geographical demarcations. 'Allamah Muhammad Iqbal has expressed this philosophy of Islamic nationhood in very beautiful verses:

Compare not your nation with Western nations;

The nation of the Hashimite Prophet is distinct in its composition.

The Western society is based on home land and lineage; While your society derives its strength from your faith.

Without faith no society is conceivable;

And when there is no society, there can be no nation.

(This article is based on a Urdu write up of Zulfiqar Ali Chattha carried by daily Jasarat of December 14, 1988).

Hijab Gets Legal Sanction in Egypt

Female students cannot be barred from wearing full veils at public universities, an Egyptian court ruled recently. The students were fighting a legal battle for the right to wear the Niqab, which Islam prescribes for women to put on while in public.

The decision by Egypt's adminstrative courts system would not allow university women wearing the 'Niqab' a full length dress with slits only for the eyes and attend class, despite objections from campus authorities. (The Straight Path)

There is evidently a surge of reviving Islamic values and institutions in various Muslim countries of the world. It is gratifying that Egyptian Muslim female students have taken a lead in this respect. We hope the Muslims of other countries, too, will follow suit.

ENGLISH SPEAKING UNION

A meeting of the Executive Committee of the Eglish Speaking Union was hed in Karachi under the Chairmanship of its Chairman Mr. Ahmed E. H. Jaffer. It has elected H. E. Mr. Dharma Gian Nath, Ambassador of Mauritius, as Vice Chairman of the English Speaking Union of Pakistan. The Ambassador is arriving in Karachi where he will speak about "Pakistan Mauritius Reletaions".

The Executive Committee has also unanimously elected H.E. Mr. John Wood, Ambassador of New Zealand as another Vice Chairman. The Ambassador who has recently arrived in Tehran and is also accredited to Pakistan will be arriving in Karachi for the first time and he will address the ESU Pakistan.

NEW SULTAN

Malaysia's hereditary rulers elected Sultan Azlan Muhibuddin Shah, a former top jurist, as the new King for the next five years.

Deputy Prime Minister Ghafar Baba announced the appointment of Sultan Azlan, 60, of the western state of Perak after Sultans of nine of Malaysia's 13 states cast a secret ballot in the national palace.

Saudi Arabia Recognises Afghan Interim Govt.

Saudi Arabia on March 9, recognised Afghan interim government formed last month by the Mujahideen in Pakistan.

A Foreign Ministry statement said: "The Kingdom has decided to officially recognise the government which the Mujahideen chose freely." The announcement was reported by the official Saudi Press Agency.

OIC Recognises Mujahideen Government

Foreign Ministers of the Organisation of Islamic Conference at Riyadh recognised the interim government formed by Mujahideen fighting the Soviet-backed Kabul Government, giving it the vacant Afghanistan seat.

Gulbadin Hikmatyar, Foreign Minister of the interim Afghan government, took the seat at a meeting of the 46-member organisation to sustained applause and cries of "Allah-o-Akbar."

The seat, left vacant after the 1979 Soviet intervention in Afghanistan, has now gone to the Mujahideen.

The Foreign Minister of Pakistan strongly supporting the resolution of Foreign Ministers, said the admission of Afghan interim government to "the family of Islamic Governments" would clear the way for an early and peaceful settlement of the Afghan problem.

He said OIC was the first to acknowledge the success of the Jihad and the successful outcome of the consultative Shoora which established the interim government. It was consistent support of the Muslim Ummah, he said, which played a vital role in sustaining the courage and morale of the Afghan Mujahideen.

He hoped that "there will be a peaceful transition from the illegal and unrepresentative regime in Kabul to the elected interim government."

Saudi Arabia, Bahrain and Sudan are the only States have formally recognised the Afghan interim government

The government, headed by Sibghatullah Mujaddidi, has promised to allow free elections within six months from the date that it overthrows the Soviet installed Najibullah government in Kabul: something which it says has become a matter of weeks following the recent Soviet troop pullout.

On the question of recognising the interim government, Washington says it would do so once that government has established civil administration over much of the Afghan territory and is able to carry out its policies.

At the United Nations in New York, the Soviet Union has reactivated its move to involve the Security Council in implementing the Geneva Accords on Afghanistan.

The Soviets made a similar move last month, but most of the 15 members rejected it on the ground that no useful purpose would be served as the council was not involved in the Geneva process. They said that a machinery — the United Nations Good Offices Mission in Afghanistan and Pakistan (UNGOMAP) — was already in place to do the job.

The Last Words of Harun al-Rashid

Khalifa Harun al-Rashid while on his death bed spoke to his son, Mamun al-Rashid:

"Most of the land of this earth has been under my sway. There is no dearth of wealth. Thousands of people are at my back and call and ready to obey my command without any loss of time. Even today there are experienced and specialist physicians in my court, but there is none who may be able to avoid my death and keep away the angel of death who is coming to take away my life.

"Man is quite helpless. All power rests with Allah. So, my son, I advise you to have full faith in Allah and not to care for anything else. The whole universe has been created by Him. Allah is the source of all blessings and benedictions. It is only Allah who is kind to his creation. When man sincerely repents for all his sins and faults and becomes Allah's true worshipper, He forgives him.

"Never stand against Allah's commands. Those who believe in Allah surely succeed. Those who go astray live not in peace."

Imam-i-Ka'ba Calls for Unity

Imam-i-Ka'ba Al-Shaikh Saleh 'Abdullah Mohammad Bin Hameed, has called upon the Muslim Ummah to forge unity in their ranks and shed their differences in larger interest and existence.

Addressing a congregation at Dar-ul-Hadith Rehmania he stressed the need for solidarity, fraternity, tolerance and harmony among the Muslims of the entire world for the achievement of objectives. He said that Muslims wre negating the teachings of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and orders of Almighty God and it caused manifold hardships and problems for them. Imam-i-Ka'ba said that Muslims could rule the entire world, if they abide by the teachings of Quran and Sunnah. He said, what a pity it was that we being more than one billion, are living a life of serfs and slaves.

He said that withdrawal of Soviet troops from Afghanistan was a great victory of Muslims and it was a miracle of 20th century. He said that external intervention and interference should be stopped in Afghanistan, so that Afghan freedom-fighters could form their Government independently.

All Correspondence should please be addressed to

The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan)
Phone : 52 43 25

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṣ=ث ḥ=ح z=ز ṣ=ص ḍ=ض ṭ=ط ẓ=ظ '=ع ´=ٔ (Jerk)

Bold Madd آ=āā Fine Madd آ=āa

وٓ=ōō یٓ=ēē وٓ=ōo یٓ=ēe

Part 18 *Qad Af-la-ha'* — *Chapter 24 An-Noor* — ۲۴-النور ۱۸-قد افلح

SECTION 4 (*Contd.*)	*RU-KOO' 4 (Contd.)*	رکوع ٤ (متبع)
34 And indeed We have sent down to you clear revelations	34 *Wa la-qad an-zal-nāa i-lai-kum aa-yaa-tim-mu-bai-yi-naa-tinw-*	وَلَقَدْ اَنْزَلْنَآ اِلَيْكُمْ اٰيٰتٍ مُّبَيِّنٰتٍ
and an instance of those who have passed away before you,	*wa ma-ṣa-lam-mi-nal-la-zee-na kha-lau min qab-li-kum*	وَّمَثَلًا مِّنَ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ
and an admonition for the God-fearing.	*wa mau-'i-ẓa-tal-lil-mut-ta-qeen*	وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ۝
SECTION 5	*RU-KOO' 5*	رکوع ۵
35 Allah is the light of the heavens and the earth	35 *Al-laa-hu noo-rus-sa-maa-waa-ti wal-arḍ*	اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ
The likeness of His light is as a niche wherein is a lamp,	*Ma-ṣa-lu noo-ri-hee ka-mish-kaa-tin fee-haa-miṣ-baaḥ*	مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ
The lamp is (encased) in a glass,	*Al-miṣ-baa-ḥu fee zu-jaa-jah*	اَلْمِصْبَاحُ فِيْ زُجَاجَةٍ
the glass is as if it were a glittering star,	*Az-zu-jaa-ja-tu ka-an-na-haa kau-ka-bun dur-riee-yuieen-*	اَلزُّجَاجَةُ كَاَنَّهَا كَوْكَبٌ دُرِّيٌّ

lighted (with the oil of) a blessed tree, an olive	*yoo-qa-du min sha-ja-ra-tim-mu-baa-ra-ka-tin zai-too-na-til-*	يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ
neither eastern nor western	*laa shar-qiee-ya-tinw-wa laa-ghar-biee-ya-tieen-*	لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ
its oil is about to give light	*ya-kaa-du zai-tu-haa yu-dēē-u*	يَكَادُ زَيْتُهَا يُضِيٓءُ
even though no fire touched it—	*wa lau lam tam-sas-hu naar*	وَلَوْ لَمْ تَمْسَسْهُ نَارٌ
light upon light	*Noo-run a-laa noor*	نُّورٌ عَلَىٰ نُورٍ
Allah guides to His light whom He wills	*Yah-dil-laa-hu li-noo-ri-hee maieen-ya-shāā'*	يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ
And Allah sets forth similitudes for men	*Wa yaḍ-ri-bul-laa-hul-am-ṣaa-la lin-naas*	وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ
and Allah is well aware of everything.	*Wal-laa-hu bi-kul-li shai-in 'aleem.*	وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ننشر على هذه الصفحات ترجمة معانى القرآن الكريم باللغة الانجليزية المتداولة السهلة، مع الكتابة الصوتية للنص العربى بالحروف الرومانية، تسهيلا على قرائنا الكرام النطق الصحيح لكلمات نص القرآن العربى . هذا ونناشد قراءنا الكرام التعاون فى عمل نشر دعوة الاسلام- وما علينا الا البلاغ .

المجتمع الاسلامى - اهدافه - منهاجه - أسسه . .

(متبع من العدد السابق)

والاسلام يقدم لنا الحل العملى الأمثل لمشكلة السيادة وحدودها ، أيا كان من يمارس السيادة - وهو لا شك من البشر - السيادة المطلقة لشريعة الله عز وجل ، وهو يمارس السيادة فعلا فى دائرة هذه السيادة المطلقة يستوى أن يكون من يمارس السيادة ملكا مستبدا أو حاكما غاصبا أو جماعة قليلة أو مجموع الأمة ، فكل هؤلاء تهدو السيادة لهم ممارسة فعلية تتحدد قيمتها على ضوء احكام السيادة المطلقة للشريعة الاسلامية .

وخلاصة ما ذكرته ان الدولة الاسلامية قد نشأت وقامت بمجرد توفر القوانين الأساسية اللازمة للنظام الاجتماعى بنزول القرآن وبيان هذه الأحكام تدريجيا بالوحى والتنزيل والبلاغ عن الله عزوجل من الرسول صلوات الله عليه وسلامه ، ولم تنشأ هذه الدولة بحكم القوة أو بحكم عقد من العقود أو بحكم التطور الاجتماعى ، فلم يكن لذلك كله أساس من الواقع فى نشاة الدولة الاسلامية ولسنا فى حاجة الى تقصى اسباب وعوامل موغلة فى القدم بينما الدولة الاسلامية قد قامت منذ ١٤٠٠ سنة تقريباً وظروف قيامها ونشأتها وتفصيل ذلك معلوم يقينا من الناحية التاريخية ، وكذلك فأن للشريعة الاسلامية سيادة مطلقة تفرض نفسها على الحاكم وعلى المحكوم وتتحكم فى تصرفات الحاكم والمحكوم وتكون هى الميزان فى علاقة الدولة الاسلامية بغيرها ، ولم يكن لأحد السيادة المطلقة سوى النبى ﷺ حين أنشاء الدولة وبعده ﷺ صارت السيادة مطلقة الشريعة ومقيدة بالنسبة بمن يمارسها من البشر اما من يمارسها فعلا فان ذلك يختلف باختلاف الزمان والمكان وهى مسألة واقعية بحتة - فاذا أخذنا الناحية القانونية أو الشرعية للمشكلة وجدنا أن مصدر السيادة - المشيئة الالهية - و هذا الوجه القانونى أو الشرعى قائم ودائم ولازم ، اما من يمارس السيادة فعلا فقد يكون ملكا مستبدا أو مستنيرا أو طاغية يغتصبها بالقوة ، أو مجموعة مستنيرة من الناس أومجموع الشعب ، ولكل فرض من هذه الفروض حكمه الذى يجعل الممارسة مشروعة أو غير مشروعة من وجه نظر الشرع الاسلامى .

ونلاحظ أن التحليل السابق يتلافى النقد الذى يوجهه كثير من رجال الفقه الدستورى الى النظريات الدينية فى تفسير نشاة الدولة والسيادة فيها ، اذ ينسبون الى هذه النظريات انها تساعد على استبداد الملوك ، بينما الأصل هنا أن النظرية الدينية فى الاسلام جاءت للتقييد ، لأن النظرية الاسلامية التى المحنا اليها فيما سبق تتلافى فى هذا النقص ، فان سيادة الملك نفسه مقيدة بالسيادة المطلقة للشرع بأحكامه المحددة الواضحة ، وممارسة السيادة فعلا من أى انسان بعد وفاة النبى ﷺ لا يمكن أن تنسب الى المشيئة الالهية مطلقا لامتناع ذلك عقلا ونقلا .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِى تُرْجَى شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

حبذا لو انعقدت فيه الندوات والحلقات لتدارس القرآن وسنة خير الأنام ، بل ان على كل أسرة ان تتذاكر القرآن بينها وان تجعل من وقتها ما تستمطر به رحمة ربها وخيراته التي بها تطمئن القلوب وتصفو الأنفس وتسخو الأيدي بالبر والخير والعطاء ، فتنتشر المودة والألفة ، وتندفع الحاجة وتتوثق أواصر المجتمع الاسلامي ، بل والاسلامي .

وهكذا كان احياء رمضان بالعبادة وتلاوة القرآن ومداومة الاحسان سنة رسول الله ﷺ وأصحابه .

ان الصوم سر بين المسلم وربه ، فهو عبادة لا يدخلها الرياء ومن ثم كان على ما وصفه الحديث القدسي الذي ثبت في البخاري ومسلم : (قال الله عز وجل : كل عمل ابن آدم له الا الصوم فانه لي وانا اجزي به ، والصيام جنة فاذا كان يوم صوم أحدكم فلا يرفث ولا يصخب ولا يجهل ، فان سابه أحد أو شاتمه فليقل اني صائم) .

هذا الصوم وقاية من الآثام والاجرام قولا وفعلا ، فهو حصن للمسلم ، وهو وسيلته الى اعتياد الاستقامة والترفع عن الدنايا ، هو رياضة بدنية ونفسية وتربية خلقية ، وهو قوة تدعو الى الحزم والى الجسم .

تعالوا أيها المسلمون ونحن في غرة هذا الشهر المبارك نتعهد القرآن بالحفظ والتلاوة والتدبر في آياته ، والعمل بأحكامه والجلوس الى مائدة الله التي لاينفد خيرها .

تعالوا نتخذه شهرا اوقف الاسراف في الطعام والشراب ، ولا نجعله موسما للموائد الزاخرة بما يثقل البطون ويمرض الأجساد ويتلف الأموال .

تعالوا : نتخذه موسما لعلاج السرف والترف لنوفر لبلادنا ولأنفسنا الكثير من المنافع والمرافق ونرفع عن كاهلنا عبء هذه الديون التي قد استمرأناها واسترسلنا فيها .

ها هو ذا شهر رمضان اتخذوه موسما للاقلاع عن سيء العادات ، وصوموه احتسابا لربكم ، وقوموه احسانا لعاقبتكم ، وتوادوا فيه ، وتحابوا واكتسبوا فيه بعبادتكم الصفاء والنقاء ، فان الله طيب لا يقبل الا طيبا .

تعالوا لنستمع الى وصية رسول الله ﷺ لمعاذ بن جبل رضي الله عنه لنأخذ انفسنا بها في هذا الشهر المبارك أملا في رضوان الله وهدايته قال :

« الا ادلك على ابواب الخير؟ قال بلى يا رسول الله . قال : الصوم جنة ، الصدقة تطفئ الخطيئة كما يطفئ الماء النار وصلاة الرجل في جوف الليل ثم تلا « تتجافى جنوبهم عن المضاجع يدعون ربهم خوفا وطمعا ومما رزقناهم ينفقون فلا تعلم نفس ما اخفي لهم من قرة اعين جزاء بما كانوا يعملون .

بسم الله الرحمن الرحيم

ان الذين كفروا سواء عليهم ءأنذرتهم ام لم تنذرهم لا يؤمنون . البقرة : ٦

شهر رمضان الذى انزل فيه القرآن . . .

هذا شهر رمضان ، غرة الزمان ، ومتجر اهل الايمان ، قد اختصه الله بانزال القرآن وفرض فيه على المؤمنين الصيام ، وجعله احد اركان الاسلام (شهر رمضان الذى انزل فيه القرآن هدى للناس وبينات من الهدى والفرقان فمن شهد منكم الشهر فليصمه ومن كان مريضا او على سفر فعدة من ايام اخر يريد الله بكم اليسر ولا يريد بكم العسر ولتكملوا العدة ولتكبروا الله على ما هداكم ولعلكم تشكرون) .

أليس هذا تنويها من الله سبحانه بفضل شهر رمضان الذى وجب على المسلمين صومه ؟ وأليس تنويها بفضل القرآن الذى انزله الله هدى للناس على رسوله محمد ﷺ الذى جاءت رسالته الهداية العامة لجميع الأنام ؟ (وانه لهدى ورحمة للمؤمنين) .

وفى شأن هذا الشهر وفضله روى ابن خزيمة فى صحيحه عن سلمان رضي الله عنه قال : خطبنا رسول الله ﷺ فى آخر يوم من شعبان فقال :

(انه قد اظلكم شهر مبارك ، شهر كتب الله عليكم صيامه ، شهر جعل الله صيامه فريضة وقيام ليله تطوعا ، من تقرب فيه بخصلة من خصال الخير كان كمن أدى فريضة فيما سواه ، ومن ادى فيه فريضة كان كمن ادى سبعين فريضة فيما سواه ، وهو شهر الصبر ، والصبر ثوابه الجنة وشهر المواساة وشهر يزاد فيه فى رزق المؤمن ، من فطر فيه صائما كان مغفرة لذنوبه وكان له مثل أجره من غير ان ينقص من أجر الصائم شئ) .

أرأيت أنه شهر الصبر على طاعة الله ؟ والاستسلا لأمر الله والبعد بالصوم عما حرم الله ومآل المسلم فيه و الى الصفاء والنقاء ، الصفاء من نوازع الشر والآثام ، والنقاء من اللغو والرياء وذلك باعتبار ان الصوم عباد ورياضة ، وتهذيب لبنى الانسان وتعويد على الصبر والالتزام بطاعة الله والابتعاد عما حرم الله وبه يصبح الصائم مالكا لأمر نفسه ، قويا فى دينه ودنياه ومن ه كانت تسمية الرسول ﷺ (شهر الصبر والصبر ثوا الجنة) .

والصوم نوع من الجهاد فى سبيل الله ، اذ المجاها هو من جاهد نفسه وألزمها الوفاء بطاعة الله والكف ع حرم الله ، وهذا النوع من المجاهدين قد وعدهم ال أجزل المثوبة (ذلك بأنهم لا يصيبهم ظمأ ولا نصب و يطئون موطئا يغيظ الكفار ولا ينالون من عدو نيلا ا كتب لهم به عمل صالح ان الله لا يضيع أجر المحسنين)

فى رمضان ينبغى أن تصفو النفوس وتتطهر القلو من الغل والبغضاء ، ففيه ينادى مناد (يا باغى الخير أقبل ويا باغى الشر أقصر) وفيه تنزل رحمة الله ويستجيب ا الدعاء ويمحو الخطايا .

عز وجل يطلع ليلة النصف من شعبان الى العباد فيغفر لأهل الأرض — الا رجلين : مشرك ومشاحن) وروى ايضا أن الله يغفر لجميع المسلمين فى هذه الليلة الا الكاهن والساحر ومدمن الخمر وعاق والديه والمصر على الزنا .

دعاؤه ﷺ فى ليلة النصف من شعبان :

وعن عائشة رضى الله عنها قالت (كانت ليلة النصف من شعبان ليلتى . فبات رسول الله ﷺ عندى . فلما كان فى جوف الليل فقدته . فاخذنى عليه ما ياخذ النساء من الغيرة . فتلفعت بمرطى اما والله ما كان مرطى خزا . ولا قزا ولا حريرا ولا ديباجا ولا قطنا ولا كتانا . فقيل مم كان ؟ . قالت سداده كان شعرا . ولحمته أوبار الابل . فطلبته فى حجر نسائه فلم اجده . فانصرفت الى حجرتى . فاذا به كالثوب الساقط على وجه الأرض ساجدا وهو يقول فى سجوده : سجد لك سوادى وخيالى وآمن بك فؤادى . هذه يدى وما جنيت بها على نفسى . يا عظيما يرجى لكل عظيم أغفر الذنب العظيم . اقول كما قال داود عليه السلام : أعفر وجهى بالتراب لسيدى وحق له أن يسجد . سجد وجهى للذى خلقه وصوره وشق سمعه وبصره) ثم رفع راسه ﷺ فقال : (اللهم أرزقنى قلبا تقيا نقيا من الشرك بريا . لا كافرا ولا شقيا ثم سجد وقال : (اعوذ برضاك من سخطك . واعوذ بعفوك من عقابك وبك منك لا أحصى ثناء عليك انت كما أثنيت على نفسك) قالت ثم انصرف ودخل معى فى الخميلة ولى نفس عال . فقال ما هذا النفس يا حميرة ؟ قالت : فاخبرته فطفق يمسح بيده على ركبتى ويقول ويس هاتين الركبتين . ماذا لقيا فى هذه الليلة ليلة النصف من شعبان ان الله تعالى ينزل الى السماء الدنيا فيغفر لعباده الا لمشرك او مشاحن) وفى رواية اخرى انه ﷺ قال لها : (يا حميرة اما تدرين ما هذه الليلة ؟ هذه ليلة النصف من شعبان ان الله فى هذه الليلة عتقاء من النار بعدد شعر غنم بنى كلب قلت يا نبى الله . وما بال غنم بنى كلب ؟ قال : ليس فى العرب قوم اكثر غنما منهم لا اقول فيهم ستة مدمن خمر . ولا عاق والديه ولا مصر على ربا او زنا ولا مصارم ولا مصور ولا قتات) .

رحمة الله بعباده فى هذه الليلة :

وعنه ﷺ (اذا كانت ليلة النصف من شعبان فقوموا ليلها وصوموا نهارا . فان الله سبحانه وتعالى ينزل فيها لغروب الشمس الى سماء الدنيا فيقول الا من مستغفر فاغفر له . الا من مسترزق فارزقه . الا من مبتلى فاعافيه الا كذا الا كذا حتى يطلع الفجر) ومعنى نزول الله تعالى الى ما ذكر وطلوعه لعباده اقباله عليهم وكثرة احسانه اليهم . او المراد نزول الملائكة الذين يتولون هذه العطايا — ومن اسمائها ايضا (ليلة عيد الملائكة) لما ورد ان للملائكة فى السماء ليلتى عيد . كما لمسلمى البشر يومى عيد . فعيد الملائكة ليلة النصف من شعبان وليلة القدر . ومن اسمائها ايضا (ليلة الشفاعة والعفو) لما ورد عن عائشة ﷺ (ان النبى ﷺ صلى فى تلك الليلة فنزل عليه جبريل عليه السلام فقال ان الله تبارك وتعالى قد اعتق من النار نصف أمتك وفيها اعطى تمام الشفاعة) فيا ايها المسلمون احيوا هذا الشهر العظيم بكثرة الصيام فيه كما كان يفعل رسولنا صلوات الله وسلامه عليه واحيوا فيه ليلة النصف المباركة بقيام ليلها وصيام نهارها لتنالوا السعادة والعفو والغفران وشفاعة النبى صلوات الله وسلامه عليه .

تقلب وجهك فى السماء فلنولينك قبلة ترضاها . فول وجهك شطر المسجد الحرام وحيثما كنتم فولوا وجوهكم شطره . وان الذين اوتوا الكتاب ليعلمون انه الحق من ربهم وما الله بغافل عما يعملون .

تحويل القبلة من بيت المقدس الى المسجد الحرام بمكة :

وعن عمر رضى الله عنهما قال :

(بينا الناس فى صلاة الصبح بقباء اذ جاءهم آت فقال : ان رسول الله ﷺ قد نزل عليه الليلة وقد امر ان يستقبل الكعبة فاستقبلوها . و كانت وجوههم الى الشام فاستداروا الى الكعبة) وعن البراء رضي الله عنه قال : (لما قدم النبى ﷺ المدينة صلى نحو بيت المقدس ستة عشر شهرا أو سبعة عشر شهرا . وكان يحب ان يوجه الى الكعبة . فانزل الله تعالى : (قد نرى تقلب وجهك فى السماء فلنولينك قبلة ترضاها فول وجهك شطر المسجد الحرام) فوجه نحو الكعبة . فصلى رجل معه العصر . ثم مر على قوم من الأنصار وهم فى صلاة العصر نحو بيت المقدس . فقال : هو يشهد انه صلى مع رسول الله ﷺ انه قد وجه الى الكعبة . فانحرفوا وهم ركوع رواه البخارى ومسلم .

ولقد كان تحويل القبلة الى الكعبة ايذانا بوحدة العرب وفتح مكة تحت راية التوحيد الذى دعا اليه الاسلام . وكان ذلك باكورة الوحدة الشاملة بين المسلمين . وقد كان بعض العرب يطعنون على المصطفى ﷺ انه ترك استقبال المسجد الحرام مسجد آبائه وهو البيت الذى بناه أبو الأنبياء بمساعدة ابنه اسماعيل عليهما السلام . وبتحويل القبلة الى المسجد الحرام بطلت حجة هؤلاء الطاعنين .

ويذكر المؤرخون أن — تحويل القبلة الى الكعبة كان فى شهر شعبان وفى ليلة النصف منه . ومن هنا كان اجتماع المسلمين للدعاء فى هذه الليلة .

فضل ليلة النصف من شعبان :

ولعل مما اختص الله سبحانه وتعالى به شهر شعبان من الفضل وجود ليلة النصف فيه تلك الليلة التى ارشدنا رسول الله ﷺ أنها من الاوقات الفاضلة لما اعده الله فيها لعباده من النفحات والخيرات الحسان ولذلك تسمى الليلة المباركة أى ذات البركة والخير الكثير — روى أن عائشة رضى الله عنها قالت : سمعت رسول الله ﷺ يقول : (يسح الله الخير فى اربع ليال سحا : ليلة الأضحى . وليلة الفطر ، وليلة النصف من شعبان وليلة عرفة) وروى الحافظ ابو نعيم بسنده عن انس بن مالك رضي الله عنه : أن رسول الله ﷺ قال : (اربع ليال لياليهن كايامهن . وأيامهن كلياليهن يبر الله فيهن القسم ويعتق النسم ويعطى فيهن الجزيل : ليلة القدر وصباحها وليلة النصف من شعبان وصباحها وليلة عرفة وصباحها وليلة الجمعة وصباحها) . وروى أن فيها يزيد ماء زمزم زيادة ظاهرة . ويلحظ الله الكعبة فتحن اليها — قلوب المؤمنين وتسمى أيضا (ليلة القسمة والتقدير) روى عن عطاء بن يسار رضي الله عنه قال : اذا كان ليلة النصف من شعبان نسخ ملك الموت عليه السلام كل من يموت من شعبان الى شعبان — وما من ليلة بعد ليلة القدر أفضل منها) وروى عن ابن عباس رضى الله عنهما أن الله تعالى يقضى الأقضية فى ليلة النصف من شعبان ويسلمها الى أربابها فى ليلة القدر — وتسمى ايضا (ليلة الرحمة) لما روى عنه ﷺ انه قال : (ان الله يرحم من أمتى فى هذه الليلة بعدد شعر اغنام بنى كلب) وتسمى ايضا (ليلة الاجابة) روى عن أبي امامة الباهلى مرفوعا (خمس ليال لا ترد فيها دعوة : اول ليلة من رجب . وليلة النصف من شعبان وليلة الجمعة وليلتا العيدين) ومن أسمائها ايضا (ليلة الغفران) . روى الامام أحمد فى سنده مرسلا (أن الله

بسم الله الرحمن الرحيم

بلغ العلى بكماله　　كشف الدجى بجماله
حسنت جميع خصاله　　صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته عدد كل معلوم لك .

شهر شعبان ـــ فضيلته

بقلم فضيلة الشيخ عبد اللطيف حمزة

الحمد لله رب العالمين والصلاة والسلام على أشرف المرسلين سيدنا محمد وعلى آله وصحبه أجمعين . وبعد :

يهل علينا شهر شعبان وهو شهر له ذكريات عظيمة فى الاسلام تستحق مزيدا من العناية والاهتمام ولذلك كان رسولنا محمد صلوات الله وسلامه عليه يختصه بكثير من الصيام . فعن أسامة بن زيد رضى الله عنهما قال : قلت يا رسول الله . لم أرك تصوم من شهر من الشهور ما تصوم من شعبان ؟ قال : (ذاك شهر يغفل الناس عنه بين رجب ورمضان . وهو شهر ترفع فيه الأعمال الى رب العالمين . وأحب أن يرفع عملى وأنا صائم) .

وهذا سر من أسرار اهتمام المصطفى ﷺ بالاكثار من الصيام فى شهر شعبان ليلفت نظر المسلمين الى العناية بطاعة الله فيه . والتقرب اليه بالعمل الصالح . والصوم من أجل العبادات لأنه سر بين العبد وربه . فعن أبى هريرة رضى الله عنه أن رسول الله ﷺ قال : يقول الله عز وجل : (الصيام لى وأنا أجزى به) وما يستدعى العناية بالصيام فى شعبان أنه يقع بين شهر حرام هو رجب ـــ والصوم مندوب مستحب فى الأشهر الحرم ـــ وبين شهر معظم هو شهر رمضان . الذى فرض الله على المسلمين ـــ صيامه تخليدا لذكرى نزول القرآن الكريم فيه ـــ ولعل من أهم الأحداث التاريخية ذات الشأن المعظم فى الاسلام والتى أثلجت صدر رسولنا ﷺ وصدور المسلمين حادثة تحويل القبلة من بيت المقدس الذى كان يتوجه اليه المسلمون فى صدر الاسلام الى الكعبة بالمسجد الحرام الذى هو أول بيت وضع للناس وفى جواره كان مولد رسولنا ﷺ ونشأته وبعثته ـــ لذلك كانت نفسه ﷺ تواقة الى هذا التحويل ومتطلعة اليه ـــ وقد كان هذا التحويل مدعاة للتساؤل بين بعض الناس وقد أجابهم الله سبحانه وتعالى على هذا التساؤل بما يفيد أن المؤمن الصادق لا يهمه جهة العبادة وانما يهمه المقصود بها . وفى ذلك يقول جل من قائل فى كتابه الكريم : (ولله المشرق والمغرب فأينما تولوا فثم وجه الله . ان الله واسع عليم) ويقول سبحانه فى آيات أخرى : (سيقول السفهاء من الناس ما ولاهم عن قبلتهم التى كانوا عليها . قل لله المشرق والمغرب يهدى من يشاء الى صراط مستقيم . وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا وما جعلنا القبلة التى كنت عليها الا لنعلم من يتبع الرسول ممن ينقلب على عقبيه . وان كانت لكبيرة الا على الذين هدى الله . وما كان الله ليضيع ايمانكم ان الله بالناس لرؤف رحيم . قد نرى

بسم الله الرحمن الرحيم

عن ابی الدرداء رضی الله عنه ان رسول الله ﷺ كان يقول : دعوة المرء المسلم لاخيه بظهر الغيب مستجابة ، عند رأسه ملك موكل كلما دعا لاخيه بخير قال الملك الموكل به : آمين ولك بمثل "

رواه مسلم

يبرز الحديث الشريف اهمية الدعاء من قبل مؤمن فى حق اخيه وبذلك يشير الى ضرورة المحبة والتعاون والتضامن من مسلمين الامة المسلمة .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل لمجلد السنة الجارية :

داخل باكستان: ‎-/٧٠‏ روبية باكستانية بإضافة ‎-/١٠‏ روبيات فى حالة التسديد بشيك من خارج مدينة كراتشى .

خارج باكستان . --- --- --- --- --- --- --- العملة الباكستانية أو ما يعادلها من دولار أمريكى

بالبريد الجوى — روبيات

- البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة . ٣١٠
- أستراليا، كندا، جزائر فيجى، نيوزيلنده و الولايات المتحدة الأمريكية . ٢٥٠
- الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبى، البحرين، بورما، الدوحة، دبى، الهند، الكويت ١٣٠
- سرى لانكا، الشارقة و المملكة العربية السعودية . ١٩٠
- إندونيسيا . . ٢٠٠
- بنامة، أمريكا الجنوبية وجزائر الهند الغربية . . . . ٢٧٥٫٠٠

بالبريد البحرى

(ا) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية ٩٤٫٠

(ب) جميع البلاد الأخرى . . . . ١٢٥٫

ثمن العدد الواحد (بما فيه أجرة البريد)

داخل باكستان . ٣٫٥ روبيات خارج باكستان. بالبريد الجوى . ١٫ دولار امريكى

أعداد المجلد السابقة للسنة الكاملة متوفرة لتشكل مجلدات جديدة، الأعداد ٣ إلى ١٨ و ٢٠ إلى ٣٥ كل منها بمقابل ٢٫٥ روبية و العدد ٣٦ بمقابل ١٠ روبية، و ذلك ما عدا أجرة البريد

رسم العضوية فى المجلة مدى الحياة :

لساكنى باكستان ١٠٠٠ روبية ولغير ساكنى باكستان ٢٥٠ دولارا أمريكيا .

لا حظر

على نقل المواد المنشورة فى مجلة اليقين إنترنيشنل اقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا نسخة منها ، إلا إننا لا نسمح بنقل ترجمة القرآن الكريم الإنجليزية أو الكتابة الصوتية بالحروف الرومانية التى تنشر على صفحات اليقين قرين النص العربى على التوالى فى كل عدد من المجلة .

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هواتف

المكتب الرئيسى: ‎٢٢٦٥٩٧-٩٨‏

المكتب الفرعى: ‎٥٢٤٣٢٥‏

التسديد مقدما

والله ولى التوفيق .

المجلد ٣٧ ١٣ شعبان ، ١٤٠٩ هـ الموافق ٢٢ مارس ، ١٩٨٩ م العدد ٢٢

شهر شعبان — فضلته .

— هو شهر ترفع فيه الاعمال الى رب العالمين

— برأى المورخين كان تحويل القبلة الى الكعبة فى شهر شعبان وفى ليلة النصف منه .

— روى الامام احمد فى سنده مرسلا ان الله عزوجل يطلع ليلة النصف الى العباد فينظر لأهل الارض . . .

شهر رمضان الذى انزل فيه القرآن .

— قد اختصه الله بانزال القرآن وفرض فيه على المؤمنين الصيام .

— انه شهر الصبر على طاعة الله والاستسلام لامر الله

المجتمع الاسلامى — اهدافه — مناهجه — اسسه .

— ان الشريعة الاسلامية سيادة مطلقة تفرض نفسها على الحاكم وعلى المحكوم . .

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IN THIS ISSUE Page

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In the name of Allah, the All-Compassionate, the Most-Merciful

SHA'BAAN AND THE BLESSED NIGHT

TIME is a continual phenomenon. It comprises an endless flow of moments. These moments add up to days, weeks, months and years, — the measures set up for human counting. It is also divided and distinguished according to the four seasons: spring, summer, autumn, and winter.

Time is one of the unique creations of Almighty God. Besides its quantitative concept, it carries a qualitative characteristic. Time by itself is neither good nor bad, neither live nor deadly. It is the circumstances that make it thus or thus. Time, in the words of 'Allamah Muhammad Iqbal, proclaims "I am both pain and remedy, both esurience and great luxury. I am an all-destroying sword; I am the fountain of eternity. The ravages of Genghis Khan, the victories of Tamarlane, are merely handfuls of dust thrown up by my typhoon." (Payam-i-Mashriq, rendition M Hadi Hussain).

In the last analysis, it is Divine touch that sets time's qualitative value. If God be indifferent, time becomes hard. His bestowal of bliss upon it, brings to the fore its benign aspect, or noble nature. As goes the Divine saying (*Hadith Qudsi*), God admonishes "The sons of Adam vex Me and abuse the Age (*Al-Dahr*), while I am the Age itself. In My hands are all events I have made the day and the night." (Agreed).

It is God, and His Apostle acting in His cause, who make a particular span of time, such as a month or a night, nobler than the others. Let us see, in this light, the virtuous stance of Sha'baan, the eighth month of the Islamic calendar, and its fifteenth night believed to be the Blessed Night (*Laila-tum-mubarakah*), the Night spoken of in Qur'an Majeed (44:3).

SHA'BAAN: "Sha'baan is my month", said Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), "while Ramadaan is the month of God." (Bukhari). Except for the month of Ramadaan, he used to keep more fasts during Sha'baan than in any other month of the year. Hazrat 'Ayesha (*Razi Allahu 'anha*) said: "The Messenger of God kept fasts throughout the month of Sha'baan, excepting its few days only." (Muslim).

Asked about this practice of excessive fasting, he said that Sha'baan is the month that is taken lightly by the people. He added, Sha'baan falls between the month of Raj'ab and Ramadaan and it is the month in which deeds of the people are directly presented before God. So, the Holy Prophet wished that when his deeds were presented in God's court, he had better be in the state of fasting.

BLESSED NIGHT: Hazrat Shah 'Abdul 'Aziz (*'alaihir rahmah*) has said: "The Blessed Night that is termed by many scholars of Islam as *Shab-i-Bara't* (Night of Assignment) is the fifteenth night of Sha'baan" or, in Arabic, *Laila-tun-nisf min Sha'baan*. Qur'an Majeed makes a mention of this night. It is believed to be the Blessed Night or, in Arabic, *Laila-tum-mubarakah* which is associated with the Revelation of Al-Qur'an. It elucidates, as regards its distinctive features, as follows:

"By the Book that makes things clear. We sent it down during a Blessed Night (*Laila-*

um-mubarakah): For We (ever) wish to warn (against Evil). In that (night) is made distinct every affair of wisdom, by command, from Our Presence. For We (ever) send (revelations) as a mercy from your Lord: for He hears and knows (all thing)." (42:2-6).

Such became the greatness of this night because Almighty God willed to reveal His Word in it, which turned it blessed on that very account.

AL-QUR'AN: Almighty God elucidates that a Glorious Qur'an is inscribed in a Tablet Preserved, *Lauhim Mahfooz* (85:21-22); that it was sent down by stages (76:23); that Ramadaan is the month in which it was sent down (2:185); that it was indeed revealed in the Night of Power, *Qadr* (97:1); and that it was sent down during a night that is blessed, *Mubarakah* (44:3).

Prima facie, some difficulty arises in grasping this schedule of the revelation or sending down of Al-Qur'an. Scholars and commentators have explained that it was sent down from the Preserved Tablet to the firmament of the earth on the Blessed Night which is equated with the middle night of Sha'baan. Its descent to the Holy Prophet began in the Night of Power which was one of the odd nights, presumably the twenty-seventh, of the last ten days of the month of Ramadaan. Thereafter, it continued to be received by him by and by over twenty-three years of his Prophethood.

DESTINIES: The Blessed Night is the night for disbursement of human destinies. The concept of the Night may be termed as one connected with man's birth, life and death; his means and measure of sustenance; his gains and deprivations; and the calms and calamities assigned to his material world. It is, so to say, the Divine presentation of the annual budget of man's destinies It is believed that on this Night are determined in the Heaven the subsistence, life span, health and ailments, rise and fall, tranquillities and calamities, and the course of other incidents and actions pertaining to the year to follow. These are assigned to the respective scribe angels to put into effect, by the command of God, the Lord of the Worlds.

TRADITIONS: The Holy Prophet said about the middle night of the month of Sha'baan:

> "No sooner does the sun set on this night, God turns to the firmament over this world, calling:
>
> Is there any one desirous of salvation that I may grant him salvation?
>
> Is there any one begging for sustenance that I may grant him sustenance?
>
> Is there any one calling in affliction that I may grnat him comfort?
>
> And so on, and on, until the early dawn." (Ahmad/Muslim).

A tradition has it that on this night the Holy Prophet visited the graveyard to pray for the salvation of the dead Muslims and to remember the martyrs. On an inquiry by Hazrat 'Ayesha in this connection, he said that Gabriel came to him and said that today it was the fifteenth of Sha'baan in which God forgives His servants in numbers equal to the hair of the nanny goats of the tribe of Bani Kalb (who possessed a proverbially large herd of livestock), but He is not kind to polytheists, to those who bear malice, to tyrants, to those who misbehave, to those who stride with pride dragging their cloaks on the ground, to those who disobey their parents, and to those who drink wine."

Then he asked, "O 'Ayesha! Is vigil permissible?" And she replied, "Yes, my parents may die for you, by all means." At this, he got up and began to offer prayer. During the worship, he so much prolonged one of his prostrations that Hazrat 'Ayesha felt worried. When she went near to sense him, she heard him praying during the prostration:

> "O God! For Your forgiveness and kindness, I seek refuge from Your interrogation. For Your pleasure, I seek refuge from Your displeasure. O God! By Your Greatness and Glory, I pray You for protection; and such hymn and praise is beyond my strength as You yourself have described in praise of Your Self." (Muslim).

CONCLUSION: Blessed indeed is any Night that is associated with the descent of Al-Qur'an, the last and everlasting Book of God, that distinguishes good from evil. It is the Book of Wisdom It makes all things clear It contains the Truth from God. It conveys the Divine message meant for all the worlds. It teaches, guides, and shows mercy to the mankind It explains God's purpose of the creation of the universe. It shows man his exalted position in the creation Its lesson of Oneness of God seeks to relieve man from all fabricated and false gods It sets the Straight Path that leads to true happiness in this world and to a blissful existence in the Hereafter As Almighty God elucidates:

> "This is the Book; in it is guidance sure, without doubt, for those who fear God; who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided

for them, and who believe in the Revelation sent to you, and sent before your time, and (in their hearts) have the assurance of the Hereafter. They are on (true) guidance from their Lord, and it is these who will prosper." (2:2-5).

So, let us on this Blessed Night revise our lessons preserved for ever in the Holy Book. Let us refresh our faith. Let us remember the Holy Prophet and his noble teachings so that our body and soul are purified and they attain peace.

In this auspicious month of Sha'baan and on its blessed fifteenth night, we ought to follow the practices and prayers of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), with sincerity and devotion. To purify our soul and to glorify Almighty God, we should recite Qur'an Majeed, observe night vigil, and offer Nafl prayer extensively. We should invoke God to seek life, health, and livelihood. We should pray for our security and the salvation of the dead We should remember death and the Day of Judgment and resolve to prepare ourselves to face the inevitable ordeals.

So may Almighty and Most Merciful God help us, and bestow His countless bounties upon us Amen!

AL-HADIS: Hazrat Abu Omamah (*Razi Allahu 'anhu*) reported: I heard the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) say in his sermon in the Farewell Pilgrimage: No woman shall spend anything from the house of her husband without her husband's permission. He was asked: O Messenger of Allah (*Sallallahu 'alaihi wa sallam*) — nor food? He replied: That is the best of our properties (Tirmizi).

AL-QUR'AN

The Qur'an And Its Wisdom

The Qur'an is the greatest gift of God to humanity. Its wisdom is of a unique kind. Briefly stated, the purpose of the Book is to remind at the previous revelations and restore the eternal truth of God, to guide humanity to the Straight Path and quicken the soul of man, to awaken the human conscience and enlighten the human mind.

The Qur'an is the Word of God revealed to Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and it is beyond human imagination to produce anything like it. Holy Prophet Muhammad's (*Sallallahu 'alaihi wa sallam*) contemporaries were, by acclamation, the greatest masters of the Arabic language with most compelling motives to produce a rival text. But they could not produce anything like the Qur'an in content or style. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) had no formal schooling and he made no secret of it. It is his greatest credit that he was an illiterate man rising from among illiterate people to teach the whole of mankind, literate and illiterate alike, the true message of God. This is the first fact about the Qur'an being the word of God

AUTHENTICITY

The second fact about this unique Book is the unquestionable authenticity of its contents and order, quality which no other book of any kind has ever enjoyed or is likely to enjoy. The authenticity of the Qur'an leaves no doubt as to the purity, originality, and totality of its text. Serious scholars, Muslims and non-Muslims alike, have concluded, beyond doubt, that the Qur'an we use today is the very same Book which Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) received, taught, lived by, and bequeathed to humanity almost fourteen centruies ago. Some observations may illustrate this unexemplified authenticity of the Qur'an:

1. The Qur'an was revealed in portions and piecemeal, but it was never without some form of order and arrangement. The name of the Qur'an indicates that it was a Book from the very beginning (Qur'an 2:2:41-42). The arrangements of the Qur'an and the gradual revelation of its passages were the plans and Will of God, a will by which Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and his Companions abided. (25: 32: cf. 75:17).
2. The Arabs were distinguished by their extremely refined literary taste that enabled them to enjoy and appreciate the good pieces of literature. The Qur'an by acclamation, was to their taste the most outstanding masterpiece of literature. They were moved by its touching tone and attracted to its extraordinary beauty. They found in it the greatest satisfaction and the deepest joy, and they embarked on a course of recitation and memorization of the Book. It was, and still is, admired; quoted and cherished by all Muslims and many non-Muslims.
3. It is incumbent upon every Muslim man and woman, to recite a portion of the Qur'an every day in prayer and during the night vigilance. Recitation of the Qur'an is

to the Muslims a high form of worship and a daily practice.

4. The Arabs were generally illiterate people and had to rely completely on their memories to preserve the poems and passages they liked most. They were distinguished for their sharp memories in which they stored their literary legacy. The Qur'an was acknowledged, by all people of literary taste to be inimitable. So they hastened to commit it to their memories but only in the most remarkable and respectful manner.

5. During the lifetime of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) there were expert scribes and appointed recorders of the Revelations. Whenever he received a verse or a passage, he immediately instructed his scribes to record it under his supervision. Whatever they recorded was checked and authenticated by the Holy Prophet himself Every word was reviewed and every passage was put in its right order.

6. By the time Revelations were completed, the Muslims were in possession of many complete records of the Qur'an They were recited, momorized, studied and used daily Whenever a difference arose, the matter was referred to the Holy Prophet himself to settle the issue, whether it was connected with the text or the meaning or the intonation.

7. After the death of Holy Prophet Muhammad. (*Sallallahu 'alaihi wa sallam*) the Qur'an was already committed to many Muslims' memories and numerous recording tables. But even that did not satisfy Hazrat Abu Bakr, (*Razi Allahu 'anhu*) the first Caliph, who was afraid that the death of large numbers of memorizers in battles might lead to serious confusion about the Qur'an. So he consulted the leading authorities and then entrusted Zayd Ibn Thabit, the Holy Prophet's Chief Scribe of Revelations, to compile a standard and complete copy of the Book in the same order as authorized by Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) himself. He did that under the supervision of the Companions of the Holy Prophet and with their help. The final and complete version was checked and approved by all Muslims who heard the Qur'an from Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and committed it to their memories and hearts. This was done less than two years after the death of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). Revelations were still fresh and alive in the minds of scribes memorizers and other Muslim Companions of the Holy Prophet.

8. During the Caliphate of Hazrat 'Uthman, (*Razi Allahu 'anhu*) about fifteen years after Holy Prophet Muhammad (*Sallalthau 'alaihi wa sallam*), the compiled copies of the Qur'an were distributed widely in the new territories which came into contact with Islam. Most of the inhabitants did not see Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) or hear him. Due to regional and geographical factors, they were reading the Qur'an with slightly different accents. Differences in recitation and intonation began to arise and cause disputes among Muslims. Hazrat 'Uthman acted swiftly to meet the situation. After mutual consultation with all the leading authorities, he formed a committee of four men made up of the former scribes of Revelations. All the copies in use were collected and replaced by One Standard Copy which was to be used according to the accent and dialect of Quraysh, the very same dialect and accent of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) himself. That dialect was adopted and standardized because it was the best of all dialects and the one in which the Qur'an was revealed. Thus, the Qur'an was again restricted to the accent and dialect of the Holy Prophet who received it. And from that time onwards, the same standardized version has been in use without the slightest change in words or order or even punctuation marks.

From these observations, scholars have concluded that the Qur'an stands today as it first came down, and as it always will be. To it there has never been any addition: from it there was no omission; and in it there occurred no corruption. Its history is as clear as daylight; its authenticity is unquestionable; and its complete preservation is beyond doubt.

(*Contd on Page 245, Col 1*)

HEROES OF ISLAM

Hazrat 'Abdullah bin Suhayl

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

Hazrat 'Abdullah was the son of that celebrated Suhayl who was regarded as one of the most eloquent speakers and a man of intellect and wisdom among the Qureish; but fate did not permit him for long to accept the Faith of Islam. He accepted Islam only after the Victory of Makkah in the 8th A.H was achieved. The name of this exquisite speaker was Suhayl bin 'Amr. But his son 'Abdullah was fortunate enough to embrace Islam at a very early time of the Prophetic ministry, falling thereby in line with other Vanguards of Islam The genealogy of Hazrat 'Abdullah is as under:

> 'Abdullah bin Suhayl bin 'Amr bin 'Abd Shams bin 'Abd Wudd bin Nazar bin Maalik bin Hasl bin 'Aamir bin Luwaiy.

Thus Hazrat 'Abdullah *(Razi Allahu 'anhu)* belonged to the tribe of 'Aamir bin Luwaiy

His mother was Faakhtah bint 'Aamir bin Naufal bin 'Abd Munaaf bin Qusaiy. In this way his genealogy meet with the ancestors of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

At the time Hazrat 'Abdullah accepted Islam, his father turned furious upon him. He beat him, put him in solitary confinement, and kept him short of food and clothing. But Hazrat 'Abdullah remained steadfast in his new Faith. At last, during the 6th year of the Prophet's ministry, he emigrated to Habashah with the second caravan of the Muslim Emigrants, at the behest of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

According to Ibn Aseer, Hazrat 'Abdullah returned to Makkah after staying there for some time. Then his father became more severe in chastisement. He tied the hands and feet of Hazrat 'Abdullah and threw him in a small cell telling him frankly that if he did not forego the religion of Muhammad *(Sallallahu 'alaihi wa sallam)*, he would continue to suffer from pangs of hunger, thirst, and other hardships.

Hazrat 'Abdullah, however, could not hold himself any longer. His courage gave in and he assured his father about abjuring Islam altogether as his father desired. Hazrat 'Abdullah was released thereafter by his father.

During 2 A.H., the Qureish of Makkah left the town to fight against the Muslims at Badr. Hazrat 'Abdullah accompanied the Makkan army. When the battle started, Hazrat 'Abdullah hastily changed his side and stood with the followers of Islam, thereby springing surprise and frustration upon his father and other infidels. Hazrat 'Abdullah fought like a hero and so he was fortunate to get his name included in the List of the Heroes of Badr *(Razi Allahu 'anhum ajma-'een)*.

After the battle of Badr, he participated in other battles and expeditions also, such as Uhud, Khandaq (Ditch), Hudaybiah, Makkah, and all others in which the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* took part personally. Hazrat 'Abdullah was present at Bayt-i-Ridwaan (6 A.H.) and he was one of the signatories to the Treaty of Hudaybiah as a witness.

When Makkah was conquered in 8 A.H., Hazrat 'Abdullah's father Suhayle locked up the door of his house and sat inside for fear of his life. He sent a message to his son, Hazrat 'Abdullah, asking him to plead for him before the Holy Prophet to spare his life Hazrat 'Abdullah felt pity for his father. He appeared before the Holy Prophet and asked mercy for his father. The Holy Prophet, true to his tradition, gave amnesty to Suhayl bin 'Amr and allowed him to go about freely where he liked.

After the passing away of the Holy Prophet to his Lord, apostasy raised its head in 'Arabia. Hazrat Abu Bakr *(Razi Allahu 'anhu)*, the first Caliph of Islam, sent a contingent of army under Hazrat Khalid bin Waleed *(Razi Allahu 'anhu)* to crush Musaylima, the Liar. Hazrat 'Abdullah accompanied Hazrat Khalid bin Waleed. A fierce battle occurred at Yamaamah in which Hazrat 'Abdullah became a martyr. His age at that time was 38 years only. Ibn S'ad writes that Hazrat Abu Bakr *(Razi Allahu 'anhu)* paid a visit to the house of Hazrat 'Abdullah and condoled his death to his father who had already

(Contd. on page 246 Col. 1).

(Contd from page 244 Col 3)

Thus Hazrat 'Abdullah (Razi fied wisdom with regard to its source, its characteristics, and its dimensions. The wisdom of the Qur'an derives from the wisdom of the author who could not have been any other than God Himself It also derives from the compelling power of the Book which is inimitable and which is a challenge to all men of letters and knowledge. The realistic approach of the Qur'an, the practical solutions it offers to human problems, and the noble objectives it sets for man, all mark the Qur'anic wisdom as being of a special nature and characteristics.

(Courtesy: RADIANCE)

SHAHADAT VERSUS SHAHEED

By Hasan Moizuddin Qazi

Shahadat and Shaheed are Arabic words from a common root-word Sh.h.d In different grammatical forms the words used in the Holy Quran are Ish-had, Shahid, Shahadah, Shuhada, Shahood, Mash-hood, Mash-had etc., beside Shahadat and Shaheed. Such words occur in Quran Majeed many times, It denotes the significance and importance of the concept behind the words of the root Sh.h.d

The closest English equivalent is testimony, testify, attest, testimonial, testate (and intestate) to name a few. The English language provides explanation to these words by the expressions of Evidence, Witness, and Notary. The Western culture is consciously proud of the hallowness around these expressions, whether used in the context of Law, Judiciary, Philosophy, Literature or Social behaviour. More so in Arabic, Shahadat and Shaheed are words of sanctity.

Al-Shaheed is one of the Glorious Names of ALLAH, Himself We could not know Allah except by His own revelations of Himself, through His Names revealed to His chosen beings All the Names of Allah are not known to all the men put together. An Islamic tradition (hadith) asks the believers to encompass 99 of His innumerable Names. The religious scholars provide us the list of 99. There are seven different lists, each with different Names. The total of the seven lists provide us with 158 Names. We are asked to encompass only 99 to assure us Salvation. The Name: AL-SHAHEED is there in each one of the seven lists. So, there is a unanimity that, of the 99, Al-Shaheed is Allah's Glorious Name. Al-Shaheed is a Holy Word In this exercise we are trying to encompass One of the 99 Names .. Al-Shaheed, with a prayer that we come to understand the 98 other Names, in our life time! Amen!

The shaheed is one who has performed the act of shahadat to say it rather briefly Shahada is knowing, knowing well enough· he (Shaheed or Shahid) knows, he declares what he knows; he gives testimony; he attests; he provides evidence; bears witness, he reasons, he swears; and he gives decisive information on what he knows.

On our recitation of kalima-e Shahadat, Iqbal comments·

> (Our perception and our insight has to attest our vocal pronouncement that there is no divinity except ALLAH)

Shahid declares his personal presence for the testament he is witnessing to Personal presence includes his personal faculty of reasoning on the attestation of a decisive information.

That is the true impact of Shahadat

Our Lord Allah is not only Al-Shaheed but (His other Name) is *'Aalim-ul-ghaib wash Shahaadah* also. Shaheed is the ultimate height of glory of the Shahid

Shahadat by reasoning alone (and not by eye-witnessing) is evident from Qur'an Majeed. (12 26): "When Hazrat Yusuf was accused of criminal assault by the wife of the prince of Egypt, one of her family members provided a testimony and decisive information based solely on logical reasoning. If the shirt of Hazrat Yusuf is torn from the front side, she is right and Hazrat Yusuf is not; if the shirt be torn from the back side then Hazrat Yusuf is truthful and she is a liar."

From this Verse of Qur'an Majeed it may be inferred that everyone who has knowledge and declares it by sharing it, and everyone who is in the pursuit of knowledge, scientific or profound, is performing the act of Shahadat!

Why Allah is Al-Shaheed? Because, He declared and provided decisive information to us that there is no god but Allah. (3:18).

Who beside Allah is Shaheed? According to Qur'an Majeed (3 18) they are the Angels and they are the men of knowledge and justice. According to Qur'an Majeed Prophet Muhammad's name (one of the Prophet's 99 names) is Shaahid, Syedna Jesus called himself a Shaheed and invoked Allah as Shaheed in one and the same sentence (5·117); the Angel (one of the two) present with every man from his birth to death is named Shaheed (50:21) and (13.9). Muslim Ummah is Shaheed to all other Ummah (2. 143) Qur'an Majeed is adorned with the commandments on acts of Shahadat (witnessing) in commercial, financial, civil and matrimonial matters so that the Jurists (fuqaha) have been able to present an Islamic Qanoon-e-Shahadat (Law of Evidence) Those in the profession of Law and Judiciary would be better qualified to speak on the judicial usage of the word "Shahadat" and to explain how the "evidence" is termed as the foundation of all legal matters and how the 'presentation and recording of evidence and witnesses' is said to be the hal-

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(*Contd. from page* 245 *Col.* 3)

embraced Islam by then Hazrat Suhayl (*Razi Allahu 'anhu*) said to Hazrat Abu Bakr (*Razi Allahu 'anhu*) that he had heard that a martyr interceded seventy members of his household, so he was sure his martyred son would first intercede for him before Allah on the Day of Judgement.

lmark of a trustworthy legal practitioner and a judicious judge.

In Qur'an Majeed (3:140 & 4:69), a martyr is also given the title of Shaheed and for enchanting reasons. Why there is a common title of Shaheed for Allah and His creation (human kind)? There is a commandment in a Tradition which exhorts the believers to "do the godly acts". Acts of God are made known to us by the Glorious Names of God (The names of attributes). By our own godly attributes we remain on the Way of God. Allah is Gracious and Ever Merciful (Al Rahman and Al Raheem), so ought we to be. Allah is Al-Wadud (Love), so have we to sanctity our love to our fellow creatures. Allah is Al-Shaheed, so be the exalted humans

Allah is Al-Shaheed because He is the Omniscient, from whose knowledge nothing is hidden A human is Shaheed because Allah and His Angels are witness for him to his title to a place in Paradise, because Shaheed is one of those who shall be required to bear witness on the Day of Resurrection with their Prophet against the people who falsified, because Shaheed falls upon Shahida (ground, earth). The earth/ground witnessing that he sacrificed his life, consciously, for the truth that he knew and declared; because a Shaheed is ever alive and present with his Lord; because a Shaheed had witnessed and beheld Allah's world of Spiritual and corporeal being.

The status of Shaheed is very exalted. "He who obeyed Allah, and the Prophet, he is in the company of the blessed and the honoured, who are the Prophets, the Siddiqeen (Upholders of the Truth), the martyrs. and the pious What a beautiful fellowship". (4·69).

"Those who obeyed Allah, and his Prophet, they are the Siddiqeen and the Shahada, present with their Lord, for them is the *ajr* (honour and reward). and for them is the *noor*" (57·19).

"Who sacrifice their life in the Way of Allah, do not call them dead, they are alive, and you do not perceive (the eternal life of a martyr). (2·154)."

SELF-REFORM

The responsibility of character-building and self-reform rests squarely on each individual. This, however, does not in any way minimise the importance of social life. On the contrary, an individual is mostly dependent on a correct social system, a chaste society and proper environment for the perfection of self. It is, in fact, an uphill task for an individual to try to improve his own self. It is an ordeal which only the strong-willed individuals would attempt to pass through. Notwithstanding anything that has been said so far, there can be no denying the fact that before Allah every individual is answerable for his own doings.

Here, as well as in the Hereafter, one may be given proportionate allowance in the award of punishment for his or her misdeeds in the past, in view of unavoidable near conformity to the environments and circumstances he had been living in and the limitations and compulsions to which he may have been subjected. All the same, one cannot be totally absolved of his responsibility to fight against wrongs and exert himself against adverse circumstances in order to create the desirable fair social order and a society free from most of the human vices. This itself is the duty and the responsibility of each individual, and a beginning in this direction is usually made by individuals. If individuals are absolved of this responsibility, an intolerable or a corrupt atmosphere may never change and yield no place to a better atmosphere to be ushered in. Thus the reformers and the prophets of all times in every part of the world have invariably started their preachings by their appeals to the individuals. One does require help and support from without, but the real reform does begin from one's own inner self.

One of the external forces that tend to reform an individual's personality and character is the force of law. However, the scope of its enforcement does not extend beyond certain acts that may have adverse repercussion on society, or may injure the legitimate interests and feelings of others. Then too, the arms of law do not close on the sinners before an intricate and time-consuming process of evidence has been rehearsed so as to establish the wrong Some lacuna in the legal procedure may possibly put the force of law to a wrong usage. For want of necessary evidence, the law may become inoperative. It may not touch even the fringe of an individual's personal affairs. It can and does work as a deterrant only against evil and wrongs. But it cannot and does not give an impetus to the performance of the good, the useful and the right Above all, it has to do nothing with what one may be doing secretly away from the reach of the guardians of law.

The other factor that prevents individuals from committing wrongs and encourages them to do good is the public opinion. Thus some of the time-honoured useful social customs, well planned education and the consequential development, and some of the values established on account of family tradi-

tions, relations and inter-relation, go a long way to help individuals build up good character and reform themselves. Yet the effect of all these incentives does not transcend the social activities and the behaviour of the individual. These cannot go deep into the recesses of the heart where an individual's character takes its first shape.

It may as well be possible that an expert psychiatrist might successfully locate some evil lurking in an individual's mind. Even so, the expert can in no way infuse his subject with a will, or to make the other person subservient to an outside will.

The external forces and insertions are no doubt very important and useful, but these can in no way absolve us of our basic responsibility of reforming ourselves. It is thus the latent egoism or self-consciousness in man that has to be roused to prepare him to defend himself from the onslaught of tempting evils, baser attractions and infernal desires. Once this egoism or self consciousness is roused and diverted into the right channel, there is some chance to adhere to the straight path.

Once an individual is awakened to the sense of responsibility that is his own for the good or the evil that he initiates, or the improvements that he effects, or the depravity that he sinks into a social reform, he is already conscious of the right path. The moment an individual begins to realise this responsibility of his, a marked change is bound to influence and pervade the discernable in his morals. As long as this sense of responsibility lies dormant in an individual he most likely remains steeped in a morass of moral terpitude throughout his life.

Somehow or the other all that is immoral, evil and taboo has an attraction, all its own, or to quote the language of the pulpit the satanic forces use innumerable queer, novel and tempting means to keep this sense of responsibility suppressed and dormant. These unseen forces employ all sorts of fascinating and intoxicating devices to benumb the sense of responsibiltiy of an individual, or prompt him that he should remain satisfied with a false sense of his responsibility being the liability of someone else. One is often tempted to heap the ultimate responsibility of all his weaknesses, short-comings and vice at the doors of his friends, acquaitances, or circumstances and the environments He is more after inclined to argue that a particular wrong act committed by him had been forced by the circumstances created by so and so, or his indulgence in any heinous act had been necessitated to ward off the likely danger of being over-powered or defeated by his enemies His association with the corrupt elements of the society had been forced upon him so as to gain their sympathy for achieveing certain positive gains, he argues.

When this sense of self-responsibility is deadened in an individual, he is prone to seek external aids for his reform. He demands of others — the scholars, the moralists, the preachers, and the leaders of public opinion to help him build his character. He has an urge for self-reform, but the incentive should come from without. He is loathe to take any initiative himself in this direction but, all the same, he expects others to do all that can and that should be done towards his reform.

Later when such fond hopes do not materialise, he turns round to accuse the moralist, the leader, the preacher and the teacher, for their so-called failure to effect the desired reform in him. He feigns to find fault with their lessons, leadership, teachings, and also their organizations. He apportions his blames to others, notwithstanding his own weaknesses, faults and failures. He has the audicity to find exactly the same faults in others which he has an unconcious urge to be free from. Every individual is apt to regard himself free from vices, weaknesses and faults and to regard others in almost the same position of a vicious, weak and defaulting individual which he himself actually is and has only heaped his flaws at the doors of others. All this state of affairs and the psychic experiences which an individual passes through are in fact proofs of his own misconceptions. The reformist in every individual lies asleep within all the time while his sense of responsibility lies benumbed.

It is thus the reformer within that the reformers, preachers and prophets have been addressing to. Since the day this world has come to exist until our own days, it has ever been stressed through the reformers the preachers and the prophets that whatever an individual has sowed here, shall he reap in the Hereafter One's doings shall invoke a corresponding return. The vices of one can in no way be off-set by the virtues of others.

The good deeds of the son cannot atone for the sins of his father, and vice versa. In the individual ledger maintained in the Hereafter the good acts of one cannot be credited to the account of others to affect their misdeed. Every individual shall be rewarded in proportion to his virtuous acts committed in this world. Punishments will likewise be awarded in exact proportion to their sins committed in this life.

The day one wakes up to respond to his sense of responsibility,

(*Contd. on Page 249 Col. 1*)

Prof. Khurshid Ahmad gets Islamic Economics Award

Senator Prof. Khurshid Ahmad, a well-known Pakistani economist, received the first award for distinguished contributions to research in Islamic economics at a ceremony at Rabat (Morocco).

The award has been instituted by the Islamic Development Bank, Jeddah.

Speaking at the ceremony which was presided over by Moroccan Finance Minister and Chairman of the Board of Trustees, Islamic Development Bank, Muhammad Baradah, he thanked the selection committee and prayed to Allah to enable him to fulfil the trust that has been reposed in him.

Prof. Khurshid also announced that he was donating to the Islamic Economic Research Unit of the Islamic Foundation Leicester, the financial reward that goes with this prize

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(Contd from Page 248, Col 3)

girds up his loins and starts in right earnest to demolish every foundation of evil, vices and all that is corrupt in him, he lays the foundation of all that is good, virtuous and right. He is sure to lay in this way the foundation of abiding Self Reform which is the Corner-stone of the reform of the human society as a whole

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AL-HADIS: Hazrat Soraqah-b-Malek *(Razi Allahu 'anhu)* reported that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* said. Shall I not teach you the best form of charity? — (maintaining) your daughter who has been returned to you, who has got no earning-member except you (Ibn Majah).

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title cover.

HEROIC UPRISING : INTIFADA

By B.A. Jeddy

A SMALL patrol of fully-armed Israeli soldiers tramps through the narrow street between the poorly-built houses of the Palestinian refugees. After they pass a tiny house, a little Arab boy, thin and obviously ill-fed, emerges from its narrow doorway. He picks up a small stone and throws it at the hated soldiers. It falls short.

Hearing the clatter of the falling stone, a soldier turns. He sees the boy, who is now trying to run back into the house. His Uzzi automatic rifle springs to his shoulder There is a loud report and the boy falls flat on his face. A stream of blood comes out of the corner of his mouth and forms a little scarlet pool in the road.

A woman runs screaming from the house. She raises the child in her arms. Alternately wailing and shouting imprecations at the soldiers, she carries the boy into the house.

The patrol commander speaks sharply in Hebrew into his walkie-talkie and waits A few minutes later an army bull-dozer comes growling and clancking into the street. The soldiers use a loudhailer to announce that in five minutes the house will be levelled. A man comes out, sees the soldiers and the bull-dozer and shrugs his shoulders. The woman follows, still carrying her dead son Some neighbours also come out. They commisserate with the couple and quietly exhort them to be brave They stand watching and raging helplessly as with a roar of its engine the bull-dozer soon reduces the house to a heap of rubble.

'The *intifada* must go on,' says the man who had first come out of the house, obviously the father of the boy. 'It must go on no matter how much we suffer.'

The *intifada*, or uprising of the people of the occupied Gaza Strip and the West Bank has gone on since December 1987. For almost fifteen months an unarmed people have waged a heroic struggle against an army that has been trained and equipped to take on the combined forces of any four of the neighbouring Arab countries.

More than 366 lives, mostly those of teenagers, have been lost. Many have been disabled by the so-called non-lethal bullets used by the Israeli army. Many others have been deliberately maimed by having their arms broken or their hands crushed between two rocks because they have been caught picking up a stone to throw at the soldiers. Thousands have been sent off to concentration camps within Israel, there to linger for months without trial. Countless homes have been reduced to heaps of rubble by the use of explosives and bulldozers and many leaders been exiled..

What has been achieved by all this suffering of a people who, for over twenty years, had already suffered under the oppressive rule of Israel?

On the material side the gains may not be so obvious But the *intifada* does bleed off a substantial part of the more than three-billion-dollar economic and military aid which America routinely pumps into the otherwise empty veins of Israel, every year.

On the moral side the *intifada* has achieved so much that most informed people think it has brought the Palestinians to almost within sight of their cherished goal of an independent homeland.

Israel occupied the Gaza Strip and the West bank in 1967 and hung on to them in the teeth of strongly disapproving world opin-

ion. It had looked forward to a long period of domination of a conquered, docile people. It had hoped to have a vast reservoir of cheap labour for its growing industries. It had also planned to gradually change the political character of these territories by planting its own settler there to lord it over a population economically dependent upon them, like the serfs of a medieval manor.

The Palestine Liberation Organisation had long protested against the Israeli injustices and atrocities against the people of the occupied lands. But its complaints had been drowned in the barrage of Israeli propaganda that the PLO, and indeed all Palestinians, were terrorists. The *intifada* has unveiled the ugly face of the Zionist state terrorism. Many European powers, long sympathetic to the Jewish cause because of the latter's sufferings in European ghettos for the past two millenia, and more recently in Hitler's Third Reisch, have come to realize that the real terrorists are not the Palestinians, who have been deprived of their lands and homes, but the Jews who have usurped them and are now indulging in legalised state terrorism far worse than that of the South African racist regime.

Even the United States of America, which had always professed to be the champion of human rights, had deliberately turned a blind eye to their flagrant violation by its protege, Israel, and had vetoed many a UN resolution against it, has been compelled to make a statement, weak and watered-down though it is on this issue. In the State Department report of February 7, it declared that Israel had caused many injuries and needless deaths in the occupied territories.

As far as the rest of the world is concerned, the *intifada* has completely altered the political climate in the Middle East and brought an urgency to the problem of settlement of the question of a homeland for the people of Palestine

Yet another important effect is that it has created, or rather intensified, the division among the people of Israel itself. There have always hawks and doves in that country. But of late the doves, who are keen to exchange territory for peace, have become more vocal, and demonstrations against the government's harsh measures have been held in the streets of Tel Aviv

Even in the United States, despite its strong Jewish lobby opinion regarding the Palestinians is slowly changing From being dismissed off-hand as a 'bunch of rabid terrorists,' they are now being regarded as having a just cause The story of the Palestinian youths who were tied hand and foot by some sadistic soldiers of the Israeli army and who were on the point of being buried alive with the help of a bulldozer, aroused a minor storm of protest when it was shown on the American television networks It radically altered the perspective of many right-thinking Americans who now see the Palestinians as the victims of Zionists state-terrorism

The most important effect of the *intifada*, however, is on the Israeli army itself Paradoxical as it may seem, it is slowly being demoralised by its conflict with an unarmed people

Conventional armies are trained to fight conventional wars, where they can use their devastating firepower to the maximum effect. Against an uprising of unarmed civilians, it cannot obviously use its tanks, its artillery, its surface missiles and the full power of its machineguns, particulary under the glare of the international media It, therefore, feels it is fighting an unfair war with at least one, if not both of its hands tied One Israeli officer recently remarked. "They (the Palestinians) may not be growing stronger. But they are certainly not weakening either. And their morale seems to be rising while that of our army is going down" And Napoleon Bonaparte had declared: In any conflict, the moral is to the material as three is to one." (*Courtesy*: DAWN).

IQBAL

Abu-Al-'Ala' Al-Ma'Arri

(He was a famous thinker and Arabic poet of great distinction of the eleventh century. One of his well-known works is *Risalat al-Ghufraan* (Treatise on Forgiveness) which, it is said, exercised great influence over Dante in his Divine Comedy. *Al-Luzumiyat* is his another work. Al-Ma'arri has been partly translated into English).

So it is said that —
Ma'arri never ate flesh;
He lived ever on vegetable diet.

Someone once sent him a
roast partridge,
That the shrew might be —
Tamed, perhaps, this way.
When Ma'arri saw this —

Fresh and aromous food-tray,
The author of *Ghufraan*
and *Luzumiat* said:

O poor little bird!
Say, what was your crime —
Whose retribution is this?
Pity, a thousand pity!
You were not born an eagle,
And your eye observed not
signs of Nature.
Since the maiden dawn,
Fate's verdict is:
Instant death is the wages —
Of the sin of weakness

— *M. M. ANSARI*

How Indonesia Embraced Islam?

(Continued from previous Issue)

Indonesian historical experts on Islam strongly object to the view held by some that the fall of the kingdom of Majapahit was due to attacks by the Muslims only. This view is incorrect because, as a result of the feuds among the Kings of Majapahit and their struggle for power, many Hindus converted to Islam. Former Hindu and Buddhist kings adopted in great numbers the Islamic faith out of their own conviction and if eventually Muslims participated in restoring order and security that was under pressure from the people.

In 1500, after the Majapahit Kingdom fell, the first Islamic Kingdom in Java was established, namely the Kingdom of Demak, in Central Java. This Kingdom was established by the Walis The First King was Raden Patah. In governing his kingdom Raden Patah acted very wisely. Not only were difficult problems brought before the Council of Walis for discussion, but also in pursuing his policies on religion among the people who still adhered to the Hindu religion, Raden Patah was very careful.

Raden Patah showed great tolerance towards those who still followed the Hindu religion In historical documents which chronicle the developments of the Kingdom of Demak, it is mentioned that in formulating his policies on matters which did not concern Islam, Raden Patah had the discretion to separate matters which were too pronounced: he always wanted these to be dealt with, while as for trifle matters he did not take action for some time. Habits and traditions of the people were not changed overnight. And it was this policy of Raden Patah that helped the Walis work continuously for the development of Islam in Indonesia as seen at present and admitted by world historians like Arnold Toynbee, Thomas W. Arnold, and others

ARRIVAL OF WESTERN COLONIZERS

During the reign of the Kings of Demak, which lasted for more than half a century, the Islamization process in most parts of Java was virtually in motion. After the transfer of power from the king of Demak to the king of Pajang in 1568, dissemination of Islam went on and later when the centre of Islamic power moved again from Pajang to Mataram in 1588 the efforts to intensify the propagation of Islam among the common people all over Java started This can be very much said about the reign of Sultan Agung Institutions of Islamic education and mosques as the centres of studying the Holy Qur'an were established all over the Sultanate Sultan Agung ordered that each Capital city of a Regency (Kabupaten) must erect a Grand Mosque to serve as the mother mosque within the territory of the Kabupaten, and that at district headquarters a mosque must be built. Also in each village a village mosque should be constructed. The Grand Mosque was headed by a "penghulu," the district-mosque by a "Naib" and a village-mosque by a "modin"

Also in the field of Islamic education, Sultan Agung showed great interest and during the reign of Sultan Agung the Kingdom of Mataram experienced a golden period of the flowering of Islamic education and learning mainly by means of live-in religious schools (pondok pesantren).

This rapid progress in the field of Islamic education and teachings during Sultan Agung's reign worried the Dutch. After the Gianti Treaty was concluded (1755), the Dutch sought to cripple the influence of Islam in Java by such measures as eliminating the so-called "Tanah-Tanah lungguh," which were lands given to the Penghulu, Naib, Kyai Anom, Kyai Sepuh (all religious teachers) and converted them into State lands. More pressure was exerted against Islam in Java after the defeat of Pangeran Diponegoro in 1830 by the Dutch. Islamic organisations established during the reign of Sultan Agung were disbanded.

The Islamization process in the regions outside the authority of the Kingdom of Mataram (Central and East Java) went on unhampered, although there were many obstacles to overcome. In West Java, where the progress of Islam was rather slow compared to that in East Java the victory of Islam in West was more complete than in other regions under the authority of Majapahit as attachment of the population of the West Java to Hindu religion was not very strong.

In Sumatra, in particular in Aceh as mentioned earlier, Islam had entered that part of Indonesia already in the first century Hijrah, with the establishment of the kingdom of Aceh, Kingdom of Perlak, followed by the Kingdom of Pasai (the latter fell as a result of attack of Majapahit in 1360). Sumatra was almost entirely Islamized, with the exception of the Bataks (Karo) and some other isolated tribes, who until now follow the Christian religion or are heathens .The power of the Muslim Sultanate in Aceh under Sultan Ali Al-Muthayatsyah extended to the whole of Sumatra, from the northern-most region to the southern

up. Under the reign of Sultan Iskandar Muda Mahkota Alam (1603-1647), the Aceh Kingdom was more powerful than ever as not only the whole of Sumatra but also the peninsular region, (now Malaysia) were under its domain.

In Kalimantan (Borneo), Islam was first introduced in the southern part of that island in the 16th century. At the time only the population in and around Banjarmasin embraced Islam. According to the historical records, before Islam entered Banjarmasin, the region was occupied by the King of Majapahit with the help of the army of the Kingdom of Emak. After the Kingdom of Majapahit fell the population of the Banjarmasin region who were Hindus entered into the fold of Islam en masse. After the southern part of Kalimantan, Islam spread to the West Kalimantan region soon.

Those active in spreading Islam in West Kalimantan were descendants of Arabs in Palembang. Within less than 50 years, Islam had become the religion of the entire population of West Borneo. During almost the same period, the other part of Kalimantan, including Brunei, North Kalimantan which now forms part of Malaysia, adopted Islam as the people's religion.

In the eastern part of Indonesia the Moluccas first came in contact with Islam. As this region is rich in spices since long, it was visited by foreigners, both merchants from West Indonesia and Westerners. Javanese and Malaysian merchants professing Islamic faith came to trade and began spreading the message of Islam throughout the Moluccas. A Tidore king by the name of Cireli Lijitu was so attracted by the teachings of Islam, accomplished by an Arab named Shaikh Mansur, that he and his whole family embraced Islam and was soon followed by his subjects. After being converted to Islam, he changed his name to Jamaluddin.

In the area of Ternate (the Moluccas) Islam was spread earlier than in Tidore. The Sultan of Ternate was the first Sultan of the Moluccas who embraced Islam. Among the population of Ternate stories even now go round as to how Islam was introduced in that island. So the story goes that a certain merchant, named Datuk Maulana Husain, one day attracted the attention of the people in Ternate when he recited the holy verses of Al-Qur'an in a melodious and pleasing manner. The listeners tried to imitate him but they could not as they were not able to read the Qur'an. They asked the merchant how it was that he could read and they could not. The merchant replied that they had first to declare two articles of faith, namely to believe in Allah the Almighty, the only Lord of the universe, and in Sayyidna Muhammad (*Sallallahu 'alaihi wa sallam*) as God's Prophet. At this they all expressed their readiness to become Muslims.

The King of Ternate who was regarded a devoted and pious Muslim was King Zainal Abidin (1486-1500). He was a student at the Pesantren of Giri in East Java. On his return home he brought along a *muballigh*, an activist in spreading the message of Islam, named Tuhaubahaul. This preacher was responsible for the acceleration of the Islamization process in the Ternate region. Bande, Hitu, Haruka, Makyan Bacan (all regions in the Moluccas) embraced Islam in the 14th century.

(*Courtesy* RADIANCE)

MAGHREB STATES FORM UNION

The five Maghreb leaders of Morroco, Libya, Tunisia, Algeria and Mauritania proclaimed the start of the "Union of the Arab Maghreb", a primarily economic union along the lines of the European Community.

King Hassan II of Morroco, Libyan leader Moamer Qadhafi, Tunisian President Zine el Abidine Ben Ali, his Algerian counterpart Chadli Benjedid and Mauritania's head of state Maawiya Ould Sid Ahmad Taya signed the treaty.

It plans the creation of a presidential council to be chaired by Maghreb heads of state in turn for six months, which would meet every six months in ordinary session but hold emergency sessions if necessary.

A Council of Foreign Ministers and other specialised ministerial councils would be set up.

The treaty provides for founding a General Secretariat for the Presidential Council with one representative from each State, for a Consultative Assembly with ten representatives from each nation and a judicial body with two judges from each country.

The treaty also said any aggression against one member State would be seen as an attack against the whole union.

The five countries would first gradually unite economically as well as culturally and formulate one foreign policy.

All Correspondence should please be addressed to

The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan)
Phone 52 43 25

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṣ Bold, ح=ḥ Madd, ز=z, ص=ṣ, ض=ḍ, ط=ṭ Fine, ظ=ẓ Madd, ع=', ء=ʾ (Jerk)
آ=āā, وٓ=ōō, یٓ=ēē, آ=āa, وٓ=ōo, یٓ=ēe

	SECTION 4 *(Contd)*	*RU-KOO' 4 (Contd)*	ركوع ٤ (متبع)
32	And marry the spouseless among you	32 *Wa an-ki-ḥul-a-yaa-maa min-kum*	وَأَنكِحُوا الْأَيَامَىٰ مِنكُمْ
	and the virtuous among your male and female slaves	*waṣ-ṣaa-li-ḥee-na min i-baa-di-kum wa i-māā-i-kum*	وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ
	If they be poor,	*Ieen-ya-koo-noo fu-qa-rāā-a*	إِن يَكُونُوا فُقَرَاءَ
	Allah will enrich them by His grace	*yugh-ni-hi-mul-laa-hu min faḍ-lih*	يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ
	And Allah is Vast (in benevolence) All-Knowing	*Wal-laa-hu waa-si-'un 'a-leem.*	وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝
33	And let those who cannot afford to marry remain chaste,	33 *Wal-yas-ta'-fi-fil-la-zee-na laa ya-ji-doo-na ni-kaa-ḥan,*	وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا
	until Allah enriches them by His grace	*ḥat-taa yugh-ni-ya-hu-mul-laa-hu min faḍ-lih*	حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِن فَضْلِهِ
	And (as to) those of your slaves who want a deed (of emancipation),	*wal-la-zee-na yab-ta-ghoo-nal-ki-taa-ba mim-maa ma-la-kat ai-maa-nu-kum,*	وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ

write it up for them, if you know any good in them	*fa-kaa-ti-boo-hum in 'a-lim-tum fee-him khai-ranw-*	فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ
and give them out of Allah's wealth which He has granted you	*wa aa-too-hum-mim-maa-lil-laa-hil-la-zee aa-taa-kum*	وَآتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ ۚ
And do not force your slave-girls to prostitution,	*Wa laa tuk-ri-hoo fa-ta-yaa-ti-kum 'a-lal-bi-ghāā-i*	وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ
when they wish (to preserve) their chastity,	*in a-rad-na ta-ḥas-ṣu-nal-*	إِنْ أَرَدْنَ تَحَصُّنًا
so that you may acquire the wealth of the worldly life	*li-tab-ta-ghoo 'a-ra-ḍal-ḥa-yaa-tid-dun-yaa*	لِتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۚ
And whoever compells them (to prostitution) then surely Allah	*Wa mayee-yuk-rih-hun-na fa-in-nal-laa-ha*	وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ
is Forgiving, Merciful (to such girls) after their compulsion	*mim-ba-di ik-raa-hi-hin-na gha-foo-rur-ra-ḥeem*	مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

وقت قصير ـ وجرى تطبيقها على يد أعظم امام المسلمين قدرا وقدرة على حمل الأمانة والتكليف وهو الرسول ﷺ ومع مضى عشرات القرون على نشأة تلك الدولة فان القواعد القرآنية التى طبقت بجذافيرها فى أول العهد بهذه الدولة ـ هذه القواعد هى التى نأمل أن نستطيع تطبيقها كل دولة اسلامية فى المشرق والمغرب .

كذلك ورد فى القرآن الكريم النهى عن رذائل الكبر والبخل والرياء والفخر والغل والحسد والسخرية من الناس ـ كما ورد الحض على العدل والوفاء بالعهد والكرم والشجاعة والحياء والحلم والرفق والصبر ـ وهذه الفضائل تصلح أساسا للمجتمع فى أخلاقياته فى كل زمان ومكان .

مشكلة السيادة :

وهنا لا تفرقة بين السلطة فى مصدرها وجوهرها ، وبين السلطة فى ممارستها وتطبيقاتها فالنبى ﷺ فيما باشره من أعمال الحرب والسلم والتشريع والقضاء له السلطان الكامل والسيادة المطلقة ، فهو رسول الله صلوات الله عليه وسلامه والمبلغ عنه والآية الكريمة : من يطع الرسول فقد أطاع الله) تمنع كل جدال .

واما بعد انتقاله صلوات الله عليه وسلامه الى الرفيق الأعلى ، فتتعين التفرقة سالفة الذكر بين مصدر السلطة وجوهرها وبين من يقوم بممارستها ، فلا أحد تكون له السيادة المطلقة فى الدولة الاسلامية بعد النبى ﷺ ولا أحد يقوم بالبلاغ عن الله تعالى بعده ، فمن يمارس السيادة بعده لا تكون له سيادة مطلقة بحال من الأحوال ، سواء كان حاكما أو كان مجموع الأمة أو كان غير ذلك ، فكل هؤلاء ليس لهم سيادة مطلقة بحال من الأحوال ولكن السيادة المطلقة بعد وفاة النبى ﷺ اصبحت للشرع الذى ابلغه والبيان الذى بينه ، ومن يمارس تلك السيادة من البشر لابد أن يتقيد بالشرع ، سواء كان حاكما فردا أو كان مجموع الأمة .

ان النظريات التى بحثت عن السيادة ومن يملكها فى القوانين الوضعية تغفل عن حقيقة هامة وهى أننا حين نبحث عن السيادة نفترض دولا تتشابه فى جميع الأماكن وفى جميع الأزمان ، وهذا وهم كبير ، فكلنا يعلم ان السيادة كانت فى القديم (بأعتبار من يمارسها) فى يد ملك بمفرده او فى يد مجموع الناس ، أو فى يد أغلبية الشعب ، وهذا كله حدث وما زال يحدث فى الدول على اختلاف الزمان والمكان .

بشكر مجلة منبر الاسلام

(للمقال بقية)

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

ان ذلك هو الذى ينير لنا الطريق الى الاجابة عن السؤال عن السيادة فى تلك الدولة :

يقول الفيلسوف الفرنسى (دى بونال) : ان الدولة لها سلطان وسيادة وهذا السلطان مشروع على الناس ، لا لأن الشخص الذى يمارسه معين من قبل الله ، وانما تبنى السيادة على القوانين الطبيعية الأساسية اللازمة للنظام الاجتماعى ، وهذه القوانين هى من عمل الله وصنعه . وهنالك تفرقة كما يقول بين مصدر السلطة وجوهرها وبين ممارستها — فالجوهر والمصدر من الله ، وأما الممارسة فهى للبشر ، أى أن الدولة تقوم متى وجدت القوانين الأساسية للنظام الاجتماعى .

لقد قامت الدولة الاسلامية فى المدينة بمجرد وجود القوانين الأساسية اللازمة للنظام الاجتماعى ، وهذه القوانين هى من عمل الله و صنعه — وهى شريعته — وكان أول من مارس السيادة فى هذه الدولة منذ نشأتها هو الرسول عليه الصلاة والسلام مبلغا عن ربه القرآن الكريم ومبينا له بتشريعه ﷺ .

ان القوانين الأساسية اللازمة للنظام الاجتماعى قد أوردها القرآن الكريم . وجاء الكثير منها فى السنة النبوية المشرفة - وهى كلها من صنع الله عز وجل - هذا هو مصدر السيادة للنبى ﷺ باعتبار انه معين من قبل الله عز وجل للرسالة والبلاغ وللامر والنهى واقامة الأحكام فى أمور الدين والدنيا .

ماهى القواعد الأساسية للمجتمع ؟ :

وقد تكونت القواعد الأساسية لنظام المجتمع الاسلامى فى مكة - وأهمها تقرير العبودية لله وحده ومنع عبادة سواه فى الأرض ، وكان هذا هو أهم ما تعلمه المسلمون فى مكة - ولكن بعد الهجرة الى المدينة تتابعت القواعد المنظمة للمجتمع ، الأخوة بين افراده (أنما المؤمنون اخوة) والعدل هو أساس المجتمع ، ان الله يأمر بالعدل ، واذا قلتم فاعدلوا ولو كان ذا قربى ، والوفاء بالعهد ، وبعهد الله أوفوا ، وتحريم الفواحش (قل انما حرم ربى الفواحش ما ظهر منها وما بطن) وتقررت الطاعة للحاكم ، اطيعوا الله واطيعوا الرسول وأولى الأمر منكم ، ودعى أفراد المجتمع الى التعاون (وتعاونوا على البر والتقوى) وفرض على المسلمين أن يتشاوروا فيما ينزل عليهم من مشكلات ، وشاورهم فى الأمر ، ووضعت القاعدة فى التفاضل بالتقوى (ان أكرمكم عند الله أتقاكم) والقاعدة فى الجزاء بحسب العمل (وقل اعملوا فسيرى الله عملكم ورسوله والمؤمنون) وأورد القرآن قاعدة أصيلة من قواعد القانون هى التسوية بين الجريمة باعتبارها خروجا على المجتمع وبين العقوبة باعتبارها رد الفعل الاجتماعى (كتب عليكم القصاص فى القتلى) (النفس بالنفس والعين بالعين والأنف بالأنف والأذن بالأذن والسن بالسن والجروح قصاص) (وان عاقبتم فعاقبوا بمثل ما عوقبتم به) .

وكان النبى ﷺ يوضح ويبين تلك القواعد القرآنية ويضيف اليها من القوعد ما يبينها أو يتفق معها ، وبذلك فقد توفرت القوانين الأساسية للمجتمع لكى يقوم دولة وقامت تلك الدولة فعلا على أساس تلك القوانين القرآنية - فكانت أول دولة تقوم فى ذلك المجتمع الجاهلى وتستوفى شكل الدولة المعروفة بلا فارق مطلقا ، بل ان صفحات هذا الكتاب تضيق عن تفصيل أو ذكر كل هذه القواعد القرآنية التى توفرت لدى مجتمع لم يكن يملك شيئا منها - وفى

تفسير نشأة الدولة فاننا يجب أن نلقى بالا الى تفرد الدولة الاسلامية فى النشأة ، لأن الدولة الإسلامية التى أقامها النبى ﷺ لم تكن تطورا تاريخيا لنظام الحكم الذى كان سائدا فى الجاهلية قبل ظهور الاسلام ، والذى لم يكن يمثل دولة بحال من الأحوال .

الدولة الاسلامية لم تنشأ بالقوة أو بالتراضى :

من المقطوع به أن الدولة الاسلامية لم تنشأ بطريق العنف والقوة ، فدخل النبى ﷺ المدينة مسالما ومهاجرا ، بل متخفيا من مشركى العرب الذين تعقبوه فى هجرته من مكة ، ولم يكن حين دخل المدينة على رأس جيش ، ولم يحمله الأنصار فى بيوتهم ويحلون أصحابه الذين هاجروا معه خوفا أو نفاقا ، وهنا لم يسيطر القوى على الضعيف ولم يحكم الغالب المغلوب ولم يستول النبى ﷺ على أرض ولا قهر شعبا ، ولم يطلب حكما ولا نازع أحدا سلطانا كان له على أهل المدينة . ولعل ذلك يعطينا مثلا فريدا حين نطمع فى أن تقوم دولة على أساس الاسلام .

وكذلك لا نجد عقدا تراضى عليه أهل المدينة مع النبى صلوات الله عليه وسلامه والمهاجرين معه ، أو عقدا تراضى به الناس فيما بينهم على أن ينزلوا عن حريتهم المطلقة مقابل تلك الأحكام الالهية التى جاء بها النبى ﷺ والتى كانت بحسب حال الناس — تقيدهم اشد التقيد وتوقعهم فى اشد الحرج ، وما كانوا يقبلون تلك الأحكام من أحد من الناس ، وكان حكمه عليه الصلاة والسلام مطلقا فى أرواح الناس ودمائهم وأموالهم لاخيارلهم فى - المؤمنون - حكم التسليم والانقياد يقول تعالى : « وما كان لمؤمن ولا مؤمنة اذا قضى الله ورسوله أمرا أن يكون لهم الخيرة من امرهم » . والمنافقون بحكم الخوف الذى استولى على قلوبهم ، والكفار بحكم الغلبة والقهر وبديهى انه لم يكن عقد تراضى عليه الناس فيما بينهم ، وما كان لهم الخيرة ليقبلوا شيئا وينكروا غيره ، وما هكذا تكون العقود ، وكذلك لم يكن هذا الذى حدث فى المدينة تطورا اجتماعيا بدأ من الأسرة حتى انتهى الى الدولة ، فلم يكن التطور ليحدث فى يوم وليلة ، ولم يكن التسليم للدولة ليتم على تلك الصورة ، ولم تكن هناك دولة بالمعنى المفهوم — فكلنا يعرف كيف كانت حالة العرب من المشركين أو اليهود فى المدينة قبل البعثة وقبل الهجرة ، لم تكن سلطة معروفة محددة ، ولم يكن هناك احد يتولى الأمور العامة للناس و انما كانت أعراف وتقاليد واشخاص عرفوا بين قومهم ، ولكن الدولة التى قامت فى أيام — وفيها من يتولى القيادة دون منازع ويأمر الناس وينهاهم فيسلمون له تسليما ، ويهتم بأمور الناس جميعا فى دينهم ودنياهم ويولى عليها من يشاء ويعزل من يشاء ، وينقاد الناس له عن رضا أو عن قهر — هذه الدولة لم تكن تطورا ، فان السابق الذى ذكرناه لا يؤدى الى اللاحق الذى وجدناه فى أيام قليلة وهى مرحلة تستغرق من عمر الزمان قرونا ، ومن الناس أجيالا تسعى اليها وتصل الى الدولة بالعنف والقوة ولكن ذلك ان حدث فى الدول كلها — فهو لم يحدث قطعا فى دولة الاسلام .

كيف قامت الدولة الاسلامية ؟ :

اذا لم تكن القوة هى أساس الدولة الاسلامية كما رأينا من قبل ، ولم يكن قيام الدولة على أساس عقد أو على اساس تطور تدريجى فى النظام الاجتماعى أدى اليه — فما هو أساس الدولة الاسلامية اذن ؟

المجتمع الاسلامى ــــ اهدافه ـ منهاجه ـ أسسه

تحدثنا فيما سبق عن القواعد العامة فى نظام الحكم فى الاسلام ونتحدث فى هذا المقال عن نشاة الدولة الاسلامية وعن السيادة فيها ، واذا كانت نشاة الدولة تعد من مباحث علم الاجتماع وعلم القانون معا ، فان فكرة السيادة التى تعرف تماما فى القوانين الوضعية تعد فكرة غريبة فى الفقه الاسلامى ، وحتى عن الفكر الاسلامى ولم تكن من مباحث الفقهاء حين تحدثوا عن الحكم وأصوله فى الدولة الاسلامية ــ ومع ذلك لابأس من مناقشتها ومقارنتها بالفكر الاسلامى . اذا اعتبرنا المعنى فى فكرة السيادة .

نشاة الدولة :

لقد تعددت آراء المفكرين فى البحث عن نشأة الدولة، ومن قديم قال أرسطو : ان هناك من الناس من خلقوا للامرة ولكن الغالبية خلقت للطاعة وسلم أرسطو بأن بعض الناس أحط من بعض ، ومتى كان انسان أحط من آخر فان أحسن ما ينتفع به هو أن يطيع ، ومع ذلك فالعقل فى نظر أرسطو هو قاعدة الاجتماع السياسى .

وقال روسو ــ وهو من كتاب القرن الثامن عشر ــ أن الاجتماع الذى يقع بين الناس فى صورة شعب انما يقوم على التعاقد بين الأفراد ، وهذا العقد ينطوى على التزام متبادل بين المجموع والأفراد ويترتب عليه التزام مزدوج بوصفه عضوا فى المجموع صاحب السيادة ورأى روسو ان طاعة ما تضعه الجماعة هى الحرية ذاتها ،

ثم نصل بعد ذلك الى من أقام الدولة والمجتمع على القوة ، فأصل الدولة عند الفيلسوف الالمانى نيتشه ان جماعة من الوحوش الكواسر شقراء البشرة قد انقضت بمخالبها على طائفة كبيرة من الناس ربما أكثر منهم عددا وحكمتهم ، فالعنف هو الأداة التى خلقت الدولة ، وهذا هو رأى أوبنهيمر كما هو رأى بلوتارك الذى يقول : ان أقدم القوانين التى يخضع لها العالم هو قانون حكم القوى وسيطرته على الضعيف .

ويرى ابن خلدون ان الحكم أوالملك هو وظيفة من وظائف الحياة فى النظام العمرانى ويقوم على القوة والقهر ويستند الى العصبية ، ولكن الملك أو الدولة اذا قامت على العنف فهى لا تصلح به . و يقول ابن خلدون : « الملك اذا كان قاهرا باطشا بالعقوبة ، كاشفا عن عورات الناس ، معددا ذنوبهم شملهم الخوف والذل ولاذوا منه بالكذب والخديعة وفسدت بصائرهم وربما خذلوه فى الحرب ، ففسد الحماية بفساد النيات ففسد الدولة» وما اشد مأصدق ابن خلدون فى هذا القول . ولكن فريقا كبيرا من علماء القانون يرى ان التطور الاجتماعى هو الذى ادى الى نشوء الدولة ، وانها بدات من العائلة ثم القبيلة وهكذا ــ ولكن من الخطأ التعميم عند البحث ، ومن الأصوب أن يكون السؤال منصبا على دولة واحدة ، فان الدول تختلف فى نشأتها ، ومن أقدم الدول فى نشأتها دولة مصر القديمة .

واذا كانت هناك أسباب عامة يمكن القول بها فى

سيادته و وصايته على العالم شاء أو لم يشأ ، لايحتاج من العمل الى ما يحتاج اليه الشرق ، فكيف اذا كان الشرق فى مجال العمل والنشاط هو الآخر متخلفا كتخلفه فى مجال التقدم المادى والعلمى .

واذا أمعنا فى البحث وجدنا أن الذى يعيشه الشاب الشرقى هو نوع من مركب النقص أو الشعور بالدونية الذى يصيب المرأ بالتالى بالهزيمة الداخلية والصدمة النفسية ، فيرتاح الى الجلوس أكثر من النهوض والى الجمود اكثر من التحرك و الى الاغفاء أكثر من الصحوة . . ويحلم كثيرا ويعمل قليلا ويزرع رديئا ويتمنى أن يحصد جيدا ، ويسير بطيئا ويود أن يصل الى الهدف سريعا ، ويحمل أهلية ضئيلة ويحب أن يقهر العبقريين وذوى المؤهلات الممتازة ، ويحاول أن يحتل مكانا مرموقا قبل غروب شمس اليوم احتلاه من هو أكبر منه سنا وخبرة وكفاءة وغناء فى سنين طوال وبصورة تدريجية .

قرأت هذه النفسية فى الشباب خاصة والانسان الذى احتككت به عامة ، وأنا أستاذ فى احدى جامعة اسلامية تجمع من خلاصة الشباب المنتمى الى قطاعات شتى ما لا تجمعه جامعة اسلامية فى هذا الجزء من الشرق الاسلامى ..

وهذا مرض خطير يجب أن نستاصله بكل طريقة متاحة و حكمة فاعلة . . ولعل المدخل الى العلاج الناجع ، هو أن نهمس فى أذنه أولا أن اتقان علم أو فن أو صناعة ، هو الذى يكسب المراء قيمة ، فقد قال بعض سادتنا من الرعيل الأول : قيمة كل امرىء ما يحسنه أو يتقنه ، والاتقان فوق الاجادة والاحسان ، والاتقان والاجادة كلاهما يتطلبان جهدا وعناء وصبرا وتحملا وانصرافا تاما ، والتلفت الى جهات شتى وآفاق شاسعة — خلال التعرض لعلم أو فن أو صناعة — يشوش الجهد ، ويجعله لا يثمر . . و أن نؤكد له ثانيا أن المتقن لعمل ما أو فن ما أو علم ما لا يضيع ، ولا يغيب ولا يمكن أن يبقى خاملا ، ويعود عنوانه مجهولا ، ومكانه مغمورا ، لأن ذلك يخالف سنة الله . . ولكنه لابد من قليل من الصبر الذى تقتضيه سنته الكون ونواميس المشيئة الالهية . .

نعم قد يقع أن " مشعوذا " أو " بهلوانا " يفرض أهميته وشهرته فى ميدان ما ، دونما جدارة واستحقاق ، ولكنه يسقط فى العيون وتتفادى منه النفوس عاجلا أو آجلا ، ولايطول عمره الا كما يطول عمر الحباب يفور و ينهار فى لحظتين متقاربتين ، ولكن القيمة والشهرة اللتين تنبعان من العمل العظيم ، والانجاز الرائع ، والمأثرة الخالدة والصنيع ، المحكم ، والأهلية الفائقة والخدمة اللائقة ، تبقيان بقاء الشمس والقمر . . وصدق الله العظيم حين قال : فأما الزبد فيذهب جفاء وأما ما ينفع الناس فيمكث فى الأرض " .

بشكر مجلة الداعى

بسم الله الرحمن الرحيم

ذالك الكتاب لاريب فيه هدى للمتقين الذين يؤمنون بالغيب ويقيمون الصلاة ومما رزقناهم ينفقون . (القرآن)

بسم الله الرحمن الرحيم

بلغ العلى بكماله　　كشف الدجى بجماله
حسنت جميع خصاله　　صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

مساوىء الحضارة الحديثة

كان من سوء اثر الحضارة الجديثة — وسوء آثها لا تعد ولاتحصى — أن مال الانسان العصرى — و لا سيما الشباب — الى التسابق فى مجالات المادية والشهرة ، و الى التسرع والتهور والارتجالية ، وقلت لديه أو نعدت تماما روح الصبر والاحتمال ، والاجتهاد للدؤوب ، ومعايشة المشاق وبعض المعاناة المريرة ، من أجل الغرض النبيل الطويل الأجل ، والعمل الجليل المستوجب للانتظار والمتابعة والمثابرة . .

فكل انسان يطمح أن يكسب من المادة والثراء ، و وسائط العيش الواسعة ، أكبر قدر ممكن ،فى أقصر وقت ممكن ، وبأسهل جهد ممكن ، حتى بدون جهد منه ، و بغير حاجة الى تحريكه ليديه أو رجليه . . كما يود أن يطلق صيته الآفاق ، وتغزو شهرته الخافقين ، و يعود هو ملء سمع العالم وبصره ، دون فضل يذكر ، و أهلية تقدر ، وكمال يستوجب الاعجاب ، وعبقرية ترغم المجتمع على الاعتراف ، وذكاء يفرض قيمة صاحبه على قلب الزمان وضمير المكان ، وانجاز أو انتاج يحفر اسم القائم به فى ذاكرة التاريخ . . فيتغنى به الدهر ، ويلهج بذكره الفضاء ، يردد اسمه الركبان وقوافل الغادين والرائحين . .

هذه النفسية الرديئة — ان لم أقل " الخسيسة " — جعد قوة الانسان ولاسيما الانسان الشرقى وبالأخص الشباب الشرقى ، الذى تخلف عن ركب التقدم العلمى و التكنولوجى بمسافة قرون طويلة عن الانسان الغربى الذى حاز فيه قصب السبق . . ما جعل على موهبته غشاوة ، وختم على نشاطه وانطلاقه ، فلايكاد يحسن اداء وظيفة تولاها ، ولا يكاد يتقن عملية ما يكلف القيام بها ، ولا يجيد صناعة أو فنا أو حرفة اذا تعرض لها لأن الاحسان والاجادة لعلم أو فن أو صناعة أو حرفة يحوج المرء الى بذل الصبر والعناء والمثابرة و مواصلة الجهد ، وهو لم يعد قادرا على ذلك ، لأنه يهوى أن يصل الى " المنزل " الذى حدده و وضعه نصب عينيه فى " وثبة خارقة " أو قفزة ساحرة " و فى لحظة واحدة بل " لمحة خاطفة " وليس بين " عشية وضحاها " فى تعبير فصحاء العرب الأولين ، لأن هذه المدة — مدة ما بين عشية وضحاها — طويلة لا يمكن أن يعبرها صبر انسان اليوم وشباب الحاضر ! .

وذلك هو أحد العوامل الهامة فى تخلف الشرق عن الغرب فى ميدان التقدم الواسع ، ان الغرب بعد تقدمه المدهش فى مجال العلم والتكنولوجيا اللذين جعلاه يفرض

بسم الله الرحمن الرحيم

عن ابى هريرة رضى الله عنه ان رسول الله صلى الله عليه وسلم
قال : مثلى كمثل رجل استوقد نارا ، فلما اضاءت ما حولها جعل الفراش
وهذه الدواب التى تقع فى النار يقعن فيها . وجعل يحجزهن ويغلبنه فيتقحمن
فيها . فانا آخذ بحجزكم عن النار ، وانتم تقحمون فيها .

(رواه البخارى)

فى الحديث صورة ناطقة لجهاد الرسول صلى الله عليه وسلم فى ميدان التبليغ والتطهير والتعلم والاعداد وعلى دابه صلى الله عليه وسلم فى احتيار الاسلوب الاكثر ايضاحا وتأثيرا يعمد هنا الى التمثيل التبليغ لسان مهمته فى حماية الذين يدعوهم من الشقاء ، الذين يتعرضون له بمجانبتهم سبل الحكمة الذى يدلهم عليه

مجلة حضارة الاسلام

أسعار الإشتراك السنوى فى اليقين إنترنيشنل لمجلد السنة الجارية :

داخل باكستان. ٧٠/- روبية باكستانية باضافة ١٠/- روبيات فى حالة التسديد بشيك من خلال أى مصرف فى كراتشى

خارج باكستان: --- --- --- --- --- --- --- --- --- بالعملة الباكستانية أوما يعادلها من دولار أمريكا

بالبريد الجوى — روبيات

- البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سنغافورة . ٣١ ر
- أستراليا ، كندا ، جزائر فيجى ، نيوزيلندة و الولايات المتحدة الأمريكية ٢٥ ر
- الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، سورية وتركية أفغانستان ، أبوظبى ، البحرين ، بورما ، الدوحة ، دبى ، الهند ، الكويت ١٣ ر
- سرى لانكا ، الشارقة و المملكة العربية السعودية ١٩ ر
- إندونيسيا ٢ ر
- بنامة ، أمريكا الجنوبية وجزائر الهند الغربية . . . ٢٧٥٫٠

بالبريد البحرى

(ا) الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية ٩٤٫٠

(ب) جميع البلاد الأخرى ١٤٥٫٠

ثمن العدد الواحد (سافيه أجرة البريد)

داخل باكستان . ٣٫٥٠ روبيات خارج باكستان. بالبريد الجوى ٠٠ را دولار امريكى

أعداد المجلة السابقة للسنة الكاملة متوفرة لتكمل مجلدات جميله ، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٥ كل منها مقابل ١٢٥ روبية و العدد ٣٦ مقابل ١٠ روبية ، و ذلك ماعدا أجرة البريد

رسم العضوية فى المجلة مدى الحياة

لساكنى باكستان ١٠٠٠٫٠٠ روبية ولغير ساكنى باكستان ٢٥٠٫٠٠ دولارا أمريكيا .

لاحظر

على نقل المواد المنشورة فى مجلة اليقين إنترنيشنل إقتباسا أو ترجمة أو بأية طريقة أخرى ، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا بنسخة منها ، إلا إننا لا نسمح بنقل ترجمة القرآن الكريم الإنجليزية أو الكتابة الصوتية بالحروف الرومانية التى تنشر على صفحات اليقين قرين النص العربى على التوالى فى كل عدد من المجلة .

جميع المراسلات

باسم مدير اليقين إنترنيشنل مكتب البريد . دار التصنيف ، مجاهد آباد ، حب ريور رود ، كراتشى ـ باكستان .

هواتف .

المكتب الرئيسى: ٢٢٦٥٩٧-٩٨
المكتب الفرعى ٥٢٤٣٢٥

التسديد مقدما

والله ولى التوفيق ه

المجلد ٣٧ ٢٨ رجب ، ١٤٠٩ هـ الموافق ٧ مارس ، ١٩٨٩ م العدد ٢١

مساوئ الحضارة الحديثة

— مال الانسان العصرى — ولا سيما الشباب — الى التسابق فى مجالات المادية والشهوة .

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IN THIS ISSUE Page

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In the name of Allah, the All Compassionate, the Most-Merciful

MI'RAJ: SOME INTERPRETATIONS

Mi'raj denotes the journey to Heaven performed by Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). As the consensus goes, it took place on the twenty-seventh night of Rajab—the seventh month of the Islamic calendar—in the twelfth year of his Prophethood, that is about a year or so before his Migration from Makkah. The journey was in two parts—first, from Makkah to Jerusalem called Isra' (Night Journey); and two, from Jerusalem to the Heavens, called Mi'raj (Celestial Ascension).

A mention of Isra' is made in Qur'an Majeed as follows:

> "Glory (to God) Who did take His Servant from the Sacred Mosque (Masjid-il-Haraam—in Makkah) to the Farthest Mosque (Masjid-il-Aqsa—in Jerusalem) whose precincts We did bless, in order that We may show him some of Our Signs." (17.1)

And the following Qur'anic verses are believed to refer to Mi'raj:

> "By the Star when it goes down, your Companion is neither astray nor being misled, nor does he say (aught) of (his own) desire. It is no less than revelation sent down to him: he was taught by one (Gabriel) mighty in power, endued in wisdom: for he appeared (in stately form) while he was in the highest part of the horizon; then he approached and came closer and was at a distance of two bow-lengths or (even) nearer; so did God convey the revelation to His Servant—(conveyed) what He (meant) to convey. The (Prophet's) heart in no way mistook that which he saw. Will you then dispute with him what he saw? For indeed he saw him (Gabriel) at a second descent, near the Lote-tree (beyond which none may pass: near it is the Garden of Abode. Behold, the Lote-tree) was shrouded (in mystery): his sight never swerved, nor did it go wrong! For truly did he see of the Signs of his Lord, the Greatest!" (53:1-18).

More descriptive details of the event are available in Ahadith-ul-Mutawatir, that is, sayings of the Holy Prophet handed down by unbroken chains of distinguished narrators. Such Ahadith are classed as undoubted tradition and taken for fully authentic ones. Maulana Abul A'ala Maududi says, "The incident of Mi'raj has been narrated by as many as twenty-eight Companions of the Holy Prophet—seven of them were in Makkah at that time while the rest heard him speak personally later on. Different reports throw light on different aspects of the Journey. Piecing all the information together, we get a full travel account——" (Radio Speeches)

INTERPRETATIONS. The Holy Prophet said: "While I was sleeping on my side, Gabriel came to me. He cut me open from my breast to below my navel, took out my heart, and washed its cavity with Zamzam water. Then he filled it with the light of Faith and Knowledge and restored it." Hazrat Shah Waliullah (*'alaihir rahmah*) interprets this operation to symbolise that the angelic light outshone the flame of human nature.

BURAQ: The Holy Prophet went on to say: "Next, a white animal was brought for me to ride. Its size was between that of a mule and an ass. Its stride stretched as far as the eye could see. The name of the animal was Buraq I mounted it (and set out)." Shah Waliullah interprets that to mount the Buraq means that the faculty of reason got control over human instincts, — a phenomenon pointing to the emergence of the finest sublimity of human self. In other words, says Shah Waliullah, the decrees of the soul prevailed on those of the body, or the spiritual got the better of the material.

ISRA': Shah Waliullah says that the Holy Prophet was taken first to the Mosque of Aqsa in Jerusalem for that is the place where God manifested most, His Signs. It has an affiliation with the Divine Purpose expressed here through so many successive Apostles of God. For these Apostles, it functioned as the focal point for the adoration of God. It had been, so to say, a window opening on the High Heaven, through which the celestial light filters down and spreads all over the earth.

SEVEN HEAVENS: The Holy Prophet described: "Then I ascended until we (he and Gabriel) arrived at the lowest Heaven and Gabriel demanded that the door be opened. It was asked: Who is it? He said: I am Gabriel. And then they asked: Who is with you? He answered: It is Muhammad They inquired: Has Muhammad been called to the office of a Prophet? He replied: Yes. They said: Welcome Muhammad; his coming is well. Then the door was opened, and when I arrived in the first Heaven, behold, I saw Adam. Gabriel said to me: This is your father Adam; salute him. Then I saluted Adam and he reciprocated it. He said: You are welcome, O righteous son, and righteous Prophet.

Then one by one they ascended other Heavens and similar protocol and formalities were observed on each. In the second Heaven, they met with John (Yahya) and Jesus ('Isa) In the third Heaven, they met with Joseph (Yusuf) In the fourth Heaven, they met with Enoch (Idris) In the fifth Heaven, they met with Aaron (Haaroon). In the sixth Heaven, they met with Moses (Moosa). The Holy Prophet said: "And when I passed Moses, he wept. I asked him· What makes you weep? He said Because one has been sent after me whose people will enter Paradise more than mine After this Gabriel took me to the seventh heaven". Here also after the usual interrogation and protocol, they met with Abraham, reclining against the House of Glory (Bait-ul-Ma'mur); and he greeted him as the righteous son and the righteous Prophet.

Hazrat Shah Waliullah Comments that to ascend the seven Heavens one by one, before being brought nearest to the Throne of God, was intended to facilitate acquaintance of the Holy Prophet with the preceding Apostles and the angels stationed in each Heaven, and to witness how, and in what degree, perfect human beings that the Apostles were, have gained the company of these angels. He was thereby also able to understand the Divine Purpose assigned to each Heaven, and as well overhear the discourses that were going on in the exalted council of the angels.

LOTE-TREE: "After meeting Prophet Abraham", the Holy Prophet said: "I was taken up to the tree called Sidrat-ul-Muntaha (Lote-tree) and beheld its fruits were like water-pots and its leaves like elephant's ears. Gabriel pointed out it was Sidrat-ul-Muntaha." Hazrat Shah Waliullah has commented that the Lote-tree is the Tree of Life. Branches of a tree, despite being spread apart, grow together and are governed as a whole by a common system of nutrition and growth. Similar is the case with the Tree of Life whose branches draw on one and the same integrated single arrangement for their nourishment and growth.

Shah Waliullah explains that the lights that are spread and shine over the Tree of Life are Divine blessings and intents which manifest themselves and shine in the material world on those places and persons who have the susceptibility to attract and absorb them

STREAMS: The Holy Prophet said. "And there I saw four rivers, two of them hidden, and two manifest. I asked Gabriel· What are these? He replied The two that are concealed belong to Paradise, while the two that are visible are Nile and Euphrates" Shah Waliullah comments that the sighting of the sources of these flowing rivers, represent the storehouses of Life, Mercy, and Sustenance. These heavenly streams follow a course similar to the rivers that flow in our own manifest world

HOUSE OF GLORY The Holy Prophet said: "Then I was shown the Bait-ul-Ma'mur (House of Glory)". About this Shah Waliullah has said that Bait-ul-Ma'mur beacons to the Divinity towards which are directed all the prostrations and homages offered to God by His creatures. The houses of worship that exist on the earth visible to human eye, namely the Holy Ka'bah and Bait-ul-Maqdis, are its prototypes.

The Traditions contain some more details which our readers had better read in a Book of Ahadith. Hazrat Shah Waliullah maintains

that Mi'raj occurred to Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) with his body and soul in a state of complete wakefulness It took place at a point midway between the Spiritual and the Corporal where the imperatives of these two states consummated. In this process the soul began to extend its sphere of dominance over the body. and the body under intense spiritual motivation, started to influence the affairs of the soul. Thus the body and the soul together went to the High Heaven up to a point where even the angels cannot reach, concludes Shah Waliullah.

MYSTIC'S LONGING Mi'raj always has a special appeal to the Sufi and the Saint whose ultimate object is to seek proximity to God by means of His intense love that helps annihilate his self into His Being. Hazrat 'Abdul Quddus of Gangoh (*'alaihir rahmah*), out of his inspiring love for God, once said, "Muhammad of Arabia (*Sallallahu 'alaihi wa sallam*) ascended the Highest Heaven and returned; but, by God, were I to reach that point, never should I have come back." How innocent and intense is the great saint's infatuation for the All-Compassionate, Most Merciful God However, the journey of the Holy Prophet was a Servant's act at the behest of his Master and his return, too, was as willed by Him God opened a door for him out of a desire to make Himself better known to him by a show of His Signs. His journey to God was not shackled by any personal greed. It was an act of obedience, the illumination came to him out of God's grace. For him it was the point of no return. He had to come back to fulfil his unfinished Apostolic mission in deference to God's Will and scheme of things.

CONCLUSION: God has provided Paradise as the posthumas reward for the righteous who is faithful. Qur'an Majeed says:

> "If any do deeds of righteousness,—be they male or female —and have Faith, they will enter Heaven (Paradise). ." (4:124).

Qur'an Majeed speaks also of a Divine Grace which excels even the cosy abode of Paradise. It is RID-WAA-NUM-MI-NAL-LAA-HI AK-BAR which can be translated, imperfectly though, as "Good Pleasure of God". He says:

> "God has promised to believers, men and women, Paradise (Gardens) under which rivers flow, to dwell therein, and beautiful mansions in Paradise (Gardens) of everlasting bliss. But the greatest bliss is Good Pleasure of God: that is the supreme felicity." (9·72).

It is noteworthy that "Good Pleasure of God" can have its compliment in a man as his good pleasure, which Qur'an Majeed elsewhere puts as "well pleased (yourself) and well pleasing unto Him" (89: 28) Mi'raj, undoubtedly, depicts such a state of perfect satisfaction between man and his Creator, God.

Martin Lings (Abu Bakr Siraj ad-Din) sees Mi'raj as a foretaste of Resurrection. Writes he: "—like the Qur'an itself the Prophet also is haunted by the Hour; and this hauntedness cannot be dissociated from one of the basic events of his mission, the Night Journey, named also, *in view of the main part of it*, the Ascent. It was as if his 'readiness to leave' had suddenly overflowed from the highest plane on to every other plane so that, for him, the Hour was briefly anticipated and he was given a foretaste of the Resurrection: from the Rock in Jerusalem, to which he had been miraculously transported from Makkah, he was 'decreated', that is, reabsorbed, body into soul, soul into Spirit, and Spirit into the Divine Presence." (What is Sufism, George Allen and Unwin, p 35).

May Almighty Allah bless Muhammad and his progeny, and give us the wisdom to live our lives, as he wished us to live, in the realm within the limits of Islam. Amen!

THE CHINA NATIONAL SINOCRESCENT CORPORATION (CSCC)

A corporation has been launched by Chinese Muslims in Beijing to develop business and economic co-operation with Muslim countries, particularly the Middle East countries.

Al-Haj Hosein Hanbili, the former Chairman (Governor) of the Ningxia Hui autonomous region and a wellknown Muslim in China, is the Chairman of the board of corporation known as China National Sino-Crescent Corporation (CSCC).

An eight member trade and project delegation would soon fly to the Middle East for marketing and trade The CSCC wants to get the contract to build a three million ton refinery in Shenzhen special economic zone in China and 4.52 million ton refinery in the United Arab Emirates financed by Saudi Arabia.

The Motamar Al-Alam Al-Islami warmly welcome the CSCC and offers all cooperation.

AL-HADIS: Hazrat Osman (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: Whoso says the 'Isha prayer in congregation, stands as it were (in prayer) for half the night, and whoso says the early morning prayer in congregation prays as it were the whole night. (Muslim).

AL-QUR'AN

SIRAT-I-MUSTAQIM
(Straight Path)

In Surah Fatihah, believers are taught to pray for being shown *SIRAT-I-MUSTAQIM* which means, literally translated, the straight path It has been related by Hazrat Abdullah ibni Masood that the Prophet (*Sallallahu 'alaihi wa sallam*) said that *SIRAT-I-MUSTAQIM* means ISLAM.

Muslims do not generally seem to know that SIRAT-I-MUSTAQIM is specifically defined in the 19th *Ruku*, comprising verses 152 to 154 of the sixth *Surah* (*Al-Anam*). It is essential that every believer should commit the verses to memory so that he may know the meaning of Islam. Pickthal translates the verses thus:

> Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: that ye ascribe nothing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury. We provide for you and for them — and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath commanded you, in order that ye may discern.
>
> And approach not the wealth of the orphan save with that which is better, till he reach maturity. Give full measure and full weight, in justice. We task not any soul beyond its scope. And if ye give your word, do justice thereunto, even though it be (against) a kinsman, and fulfil the covenant of Allah. This He commandeth you that haply ye may remember.
>
> And (He commandeth you, saying): This is My straight path, so follow it. Follow not other ways, lest ye be parted from His way. This hath He ordained for you, that ye may ward off (evil).

The precepts in these verses may be enumerated so that none may be overlooked or forgotten

1. *Ascribe nothing as partner unto Him*: This is the basic principle of Islam. A Muslim is one who has surrendered himself, body and soul, to the service of Allah. All praise is for Him. We worship Him alone and ask Him alone for help The surrender to Allah which Islam implies frees man from every other sort of bondage and invests him with a dignity which places him above meanness of every sort, and every sort of evil and inequity becomes abhorrent to him. A man may profess to be a Muslim and still be a *Mushrik* if he treats any person or thing as his lord beside Allah or if he becomes a slave to his selfish desires. There is a clear warning against being a *Mushrik* in the latter sense in XXV-43 — Hast thou seen him who chooseth for his god his own lust? There is a similar warning in XLV-23 — Hast thou seen him who maketh his desire his god? Self-discipline and restraint are an essential part of Islam and the path of moral rectitude. In the present times the worship of abstract nouns is proving more harmful to mankind than the worship of gods of wood and stone.

2. *That ye do good to parents*: This is a pious duty the reason for which is obvious. It would be the height of ingratitude for one to forget the self-less love of one's parents.

3. *That ye slay not your children because of penury*: Infanticide was practised in Arabia on account of the paucity of the means of subsistance. The problem of feeding the growing population of the world has been engaging the attention of economists, fore-bodings of Malthus and his school of economists have been proved false by reclamation of waste lands and deserts and ever increasing food crops. It seems that there would be no objection to birth control if it be brought about by the exercise of greater self-control and self-discipline Allah's bounty is boundless, but we should not neglect such legitimate precautions as reason may indicate.

4 *That ye draw not nigh to lewd things whether open or concealed*: To comply with this precept one must avoid even a semblance of lewdness in thought, word or deed "All indecencies such of them as are apparent and such as are within" are declared *HARAAM* (absolutely forbidden) in VII-33. Christianity also lays particular stress on purity of thought, word and deed It appears, however that the teachings of Christ have been neglected in Christian countries in modern times. The nudity and dancing and the night clubs and obscene cinema pictures of the present day present a regrettable contrast to Christian teachings and way of life. An incident of the 12th century in the city of Rome illustrates the strictness with which Christians obeyed the teachings of

Christ. A lady went to a cobbler to have her sandal repaired. The cobbler felt that as he was examining the sandal his eye had strayed improperly to the lady's foot. He gouged out the offending eye and threw it away. It was the high moral standard of the Christian peoples which gave them ascendancy in the affairs of the world. Many people in the Christian countries now neglect religion and some even deride Christian teaching. Such people ignore the fact that they owe their progress more to the teachings of Christ than to anything else.

The strict injunction against even a suggestion of obscenity goes to the root of social evils which lead to endless misery Unfortunately a great deal of obscenity is tolerated in the guise of art and literature. Art and literature in which there is even a suggestion of obscenity should be shunned by all who care for Islam

A society which can banish lewdness in all its forms can easily free itself from a variety of physical and mental illnesses which plague mankind as a result of sex perversion and frustration. A lot of insanity is attributable to violation of the precept against lewdness. Guy de Maupassant, the well-known French novelist, whose romances are characterised by obscenity died insane after he had abandoned himself to dissolute habits. Dr. Azel Munthe has mentioned this from personal knowledge in his classic, The Story of Saint Michael.

A true believer has an instinctive aversion to all forms of obscenity. Aversion to obscenity and indecency is an important part of *TAQWA* (guarding against evil) and is of the essence of faith.

5. *And that ye slay not the life which Allah hath made sacred, save in the course of justice:* Human life is sacred. It would appear from the frequency of murders and fatal road accidents caused by rash driving of vehicles that people are either not aware of this precept or that they are unmindful of it.

6. *And approach not the wealth of the orphan, save with that which is better, till he reaches maturity*· Society owes a duty to orphans and other helpless persons to take steps to alleviate their hardship. It is a regrettable fact that orphans inheriting wealth are too often cheated of their rights by greedy relations and others. It is important to realise the enormity of the sin of taking advantage of an orphan's helplessness to defraud him of his rights

7 *Give full measure and full weight, in justice*: This precept of fair dealing applies to all human affairs and to all dealings between man and man. It is of the essence of Islam. The duty of fair dealing and justice is stressed throughout the Quran. In V-8 believers are told: Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is near to your duty. Justice is the purpose of religion. We verily sent Our messengers with clear proofs and revealed with them the Scripture and the Balance, that mankind may observe right measure (LVII-25).

Fair dealing and proper discharge of duties and obligations are essential to peace and prosperity, and their neglect leads to dissensions and disgrace. The salvation of mankind depends on the due observance of the duty of giving full measure and weight in justice.

8. *And if ye give your word do justice thereunto, even though it be (against) a kinsman:* A believer is required to adhere to truth at all times and in all circumstances, regardless of consequences.

9. *And fulfil the covenant of Allah*: This sums up the duties of a Muslim. Having surrendered himself, body and soul, to the service of Allah a Muslim is bound to obey His laws. Allah's laws are all for the good of His creatures. The well-being of mankind depends on obedience to these laws of Truth and Justice.

Muslims are passing through critical times. They have to ponder and reflect and ascertain the causes of their decline, with a view to the eradication of those causes. Islam spread quickly and helped people in distant lands to cast off shackles of superstition and slavery, and to lead the good life of Faith and Freedom. Muslims of the earlier days set a notable example of virtuous conduct and fair dealing, and they attained high standards of accomplishment in the realms of Science and Arts and Trade and Commerce. That was the position when Muslims were true to their compact with Allah and served Him with devotion. One who serves Him with devotion acquires a mental attitude of honest detachment. He is master of his self, having suppressed greed and selfishness. His belief in the eternal life after death saves him from falling from grace in the face of temptation of immediate gain For several centuries Muslims seem to have been suffering from stagnation and decay. The reason is weakening of Faith and straying from the path of moral rectitude. Wanton breaches of the covenant of Allah are not compatible with genuine Faith. It looks as if Muslims had forgotten the meaning of Islam and *Sirat-i-Mustaqim.*

We must not waste time over vain regrets. What we need is to overcome lethargy and to fulfil the covenant of Allah by freeing ourselves from prevailing evils and resolutely following the *Sirat-i-*

Mustaqim that is Islam. We are sure to overcome all obstacles if we have Faith. Allah helped believers in the past and is sure to help us again if we prove our Faith by fulfilling His covenant.

We must first deserve improvement of our lot by improving our standards of conduct and cleansing our hearts of greed and corruption of every sort — verily Allah changeth not the condition of a folk until they (first) change that which is in their hearts (XIII-II). Modern politicians talk endlessly of raising the people's standard of living. What is needed is the raising of the standard of conduct. The standard of livnig is sure to rise with the raising of the standard of conduct. There is sure to be general prosperity if everyone in his place does his duty and gives full weight and full measure in justice.

AL-HADIS: Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: Angels take turns among you by night and by day but they meet together in the early morning prayer and late afternoon prayer. Afterwards those who passed the night amongst you ascend up and their Lord ask them (and He is the knower of them): How have you left My servant? They answer: We have left them while they were praying and we came to them while they were praying. (Agreed).

AL-HADIS: Hazrat Ibn Mas'ud (*Razi Allahu 'anhu*) reported, that the Messenger of Allah said: No man is killed unjustly but there is a share of his murder upon the first son of Adam, because he was the first who introduced murder. (Agreed).

"SATANIC VERSES"

Pakistan's request to US, UK.

The Pakistan Foreign Office has, through diplomatic channels, requested the U.S. and the U.K. governments to exercise their authority and influence to stop reprinting, and sale of the sacrilegious book, the 'Satanic Verses' by Salman Rushdie, by publishers in their countries, failing which the Government intended to ban all publications of the offending British and American publishers of the impugned book.

The book published originally by a British publishing house last year, is reported to be under reprint in the U.S.A The book although written by a Muslim author of Indian origin living in England, violates the sentiments of Muslims all over the world and several Islamic governments have condemned and banned the publication. Iran's Ayatullah Khomeini has indeed asked death for the author.

The Foreign Office spokesman said that besides banning the import and sale of the book, the Government had imposed ban on the entry into Pakistan of Mr. Rushdie also, who is said to have many relatives living in Pakistan.

The Foreign Ministry also moved the Ambassadors of all Islamic countries in Islamabad to convey to their governments the possibility of launching a joint move. The Ambassadors of U.K. and U.S.A have also been briefed in the matter.

A HOUSE OF ISLAM IN HOUSTON

The Islamic Education Centre, Houston, the first ever in the United States, will formally start functioning in Ramazan

The Centre is built on about 1.7 acres and has a covered area of about 50,000 sq. ft, with ample car parking facilities.

The two-storey building is nearly complete, with only 20 per cent of the work, mainly interior decoration, still remaining. This should be completed before the advent of Ramazan, Syed Sajjad Amir, a spokesman of the centre, told during his recent visit to Pakistan.

He said in addition to a big mosque and a library, the centre would have an audio-visual lab, a meeting hall, a gymnasium, a dining hall and recreational facilities for children. At present more than 100 children are getting instruction in all the faculties of Islamic learning and there were similar facilities for adults.

An eminent scholar from Iraq Maulana Syed Zaki, is the resident *Aalim*.

Mr Amir said originally, the centre was established in 1974. Before that, Muslims living in Houston offered their prayers and their children received religious instruction at home

Later, the Muslims of Houston set up a Board of Trustees which acquired property in a shopping centre of Houston at a mere $1.1 million though its market value at the time was around $7.2 million.

The property had been built by the Hindu community for Gandhi Centre. But a dispute arose with a bank which seized the property and auctioned it. Initially, only Muslims from Pakistan and India were involved in the project. But now Muslims from all over the world are using the centre.

(*Courtesy*: DAWN)

AL-FIQH-UL-ISLAMI

THE ZAKAAT

(Social Relief Fund for the Poor in Islam)

Islam stands not only for a glorious hereafter but an equally happy herein. It stands for the uplift of the poor, the discipline of the rich, the preservation of the weak and the infirm, the support of the helpless, the provision for the widow and the orphan, and the prevalence of the spirit of brotherhood of mankind. It stands to extend a helping hand to the suffering humanity, to feed the foodless, to clothe the clotheless, to soothe human suffering, to ease the anguished, to provide the needy, to patronize the patronless, and to transform this planet into one large home — home, sweet and happy — of the humanity of Allah, the All-Beneficent, the All-Merciful

Many a socialist has risen to fight against the tyranny of the Capitalists; many a philosopher endeavoured in vain to formulate social laws; many a Karl Marx propounded the socialistic theory of economics and many a Lenin struggled hard to better the lot of the victims of poverty, and, in his maddening disgust, rose to renounce religion, renounce Capitalism, renounce government, and renounce the entire structure of society.

But how far have they attained to the object of their hearts? Is Greece any better or Russia any happier? Have they eradicated poverty, or stimulated it? Are they leading a more prosperous life, or have only added to their misery, discontent, and general struggle?

Leaving these pertinent questions to the reader's cool consideration, let us proceed to bring out the Divine remedy as the Holy Qur'an has to offer us — a universal remedy against poverty, beggary, monetary stringency, and helpless straitness.

Zakaat is the Divine Formula, whereby the one who is in possession of 52 tolas of silver or 7 1/2 tolas of gold or an equivalent value for one continuous year, and is free from liabilities, is enjoined to give away 1/40th part of his wealth to the suffering, to the crippled, to the needy, to the hungry, to the homeless, or the like, of his fellow-human beings.

Islam is the greatest exponent of equality and fraternity or brotherhood of mankind — it commands man to take care of his helpless and needy brethren and save them from dying of hunger, cold, homelessness, and human apathy. It vigorously preaches humanitarianism in its real sense.

Islam declares it a sin and an evil if one who, by Allah's favour, has plenty for his sustenance, and yet is too miserly or too greedy to spare a small part of it for his kinsmen, for his neighbours, for his friends, for his brothers and sisters in humanity, or for the wayfarer.

And is there a society which can be established on a more humanitarian ground than this?

And is there a social science that can be more simple and practical in promoting the welfare of humanity than the one Islam propounds?

And is there a philosophy more sound, or economics more beneficial, or sociology more benign, than the principle of *Zakaat* in Islam, which is an automatic and universal solution of the ever-irritating problem of poverty?

Whilst, on the one-hand, *Zakaat* comes to the rescue of the poor, it is a most soothing doze to the soul and a most effective disinfectant to the germs of greed and apathy. The Zakaat-giver feels a sense of genuine satisfaction for having done his duty of helping his needy fellow-beings. He then feels it incumbent upon himself to express his gratitude to his Lord for having made him one who, instead of looking for some one else's help, extends his own to others.

Imagine the contrast between Zakaat-giving capitalist of Islam fighting against poverty and hoarding and greed, and the tyrannical capitalist of Karl Marx and Lenin exacting an interest — simply appalling, terrifying and killing — and enforcing its payment by methods more sanguinary and more brutal than those of Shylock the Jew and thus making the problem of grinding poverty still more heart-rending.

If, today, all the capitalists and the rich in the world begin to act upon the principle of *Zakaat,* the day will not be too far off when the problem of financial stringency, unemployment, and poverty all over the world will become a thing of the wretched past and we will soon begin to find Allah's land a most charming home, rather than a bleak prison or dark den. Universal are the teachings of Islam, Zakaat being one of the five guiding fundamental principles.

AL-HADIS: Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported The Messenger of Allah said: Inform me that if there be a river by the side the door of someone of you wherein he takes bath five times a day will there remain anything of his dirt? 'No' said they, 'there will remain nothing of his dirt.' He said: Thus are the prayers of five times. Allah blots out all sins therewith. (Muslim).

HEROES OF ISLAM

Hazrat Anas bin Nadhar Ansari

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

A few days before the battle of Uhud a case of dispute came before the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) for his decision.

It so happened that an Ansar lady, Hazrat Rubaiyah (*Razi Allahu 'anhaa*), broke incidentally a tooth of an Ansar girl. With a view to asking for retaliation from Hazrat Rubaiyah for the hurt she caused, the relatives of the girl appeared before the Holy Prophet and lodged a complaint. The Holy Prophet gave his verdict in the matter:

> "A tooth for a tooth; one tooth of Rubaiyah also shall be broken."

A brother of Hazrat Rubaiyah was present on the occasion. He loved his sister dearly. At the same time he was a true Muslim and an exemplary devotee of Islam and companion of the Holy Prophet. His loving impulse for her sister, however, predominated every thing else and he abruptly exclaimed:

> "O Prophet of Allah! By the Almighty Allah, the tooth of Rubaiyah shall not be broken."

The Holy Prophet said:

> "Well brother! So is the order of Allah. Albeit if heirs to the girl withdraw voluntarily their demand, that will be another matter."

At that very moment the Mercy of Allah came into play. The heirs of the girl agreed to accept monetary compensation (Diyyet). In that way the tooth of Hazrat Rubaiyah was saved. Thereupon the Holy Prophet said:

> "There are servants of Allah who when they swear for something Allah fulfils their oath."

The virtuous man, whose honour was so mercifully protected by the Most High and Glorious Allah and for whom the Holy Prophet bore witness as being one of the most favoured servants of Allah, was Syedenaa Hazrat Anas bin Nadhar Ansari (*Razi Allahu 'anhu*).

Hazrat Anas bin Nadhar belonged to the Najjaar clan of the Khazraj tribe. His genealogy ran as under:

> Anas bin Nadhar bin Dhamdham bin Zayd bin Haraam bin Jundub bin 'Aamir bin Ghanam *bin 'Adi bin Najjaar*

The great-grand mother of the Holy Prophet, Salmaa bint 'Amr (mother of Hazrat Abdul Muttalib), belonged to the clan of Najjaar too. For that reason Hazrat Anas bin Nadhar was as well related to the Holy Prophet (*Sallallahu 'alaihi wa sallam*). Hazrat Anas was counted a wealthy man of Banu Najjaar.

When the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) emigrated to Madinah, Hazrat Anas bin Nadhar was already in the town among the most enthusiastic followers of Islam.

In the first decisive battle between Islam and Infidelity which occurred in 2 A.H., Hazrat Anas bin Nadhar could not participate for some reason. It was an omission which always pricked his conscience. Once he appeared before the Holy Prophet and said:

> "O Prophet of Allah! I feel extremely sorry that I did not accompany you in the first battle. However, if I remained alive, the world will see what I shall do."

In Shawwaal, 3 A.H., occurred the battle of Uhud. Hazrat Anas bin Nadhar participated in it with all fervour. When a strategic error turned the table in favour of the infidels, most of the Faithful retreated from the battle field. A few of the Muslim stalwarts, however, stayed round the Holy Prophet. Seeing that, Hazrat Anas bin Nadhar became impatient and he advanced towards the infidels. On the way he met with Hazrat S'ad bin Mu'az (*Razi Allahu 'anhu*). Hazrat Anas invited him to wage a decisive fight against the infidels saying: "Where do you go S'ad? By Allah! Paradise is there. By Allah! I feel the fragrance of Paradise coming from the side of Uhud."

According to another narration, during the heat of the battle when rumour set afloat that the Holy Prophet had been martyrised, some of the Companions abandoned the fight and sat down aside with their head hanging down in sheer despondency. *Hazrat Anas bin Nadhar* passed by them and asked them the reason of renouncing the fight. They told him that the Holy Prophet was reported to have been martyrised. Hazrat Anas bin Nadhar replied that in that case there was *no justification for the Companions* to stay alive. He called them out to fight and be perished in the way of Truth like the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). So saying, he drew his sword and fell like a bolt from the blue upon the cluster of the infidels and started killing them. It was so sudden an onslaught that neither the soldiers of Islam could follow him nor could the infidels face him.

He was a solitary, resolute fighter against the heretics. Very soon he was surrounded by the enemy who martyrised him at last His body was disfigured so sacrilegiously that it became difficult to identify it His sister Hazrat Rubaiyah bint Nadhar recognised him from one of his fingers having a mole and his beautiful set of teeth Hazrat Anas bin Nadhar gave his life so splendidly in the way of righteousness and Truth that no part of his body missed the fatal wounds

According to Hazrat Anas bin Maalik (*Razi Allahu 'anhu*), the following verse of Qur'an Majeed was revealed in his favour

> "Among the Believers are men who have been true to their Covenant with Allah Of these some have completed their vow (to the extreme) and some (still) wait. But they have never changed (their determination) in the least
> (33 23)

May Allah bless those virtuous souls (*Razi Allahu 'anhum ajma'een*)

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WOMEN OF ISLAM· (*SAHAABIYAAT*)

HAZRAT SWAYBAH

(*Razi Allahu 'anhaa*)

By Syed Mahmood Akhtar

Hazrat Swaybah (*Razi Allahu 'anhaa*) was the maid-servant of Abu Lahab, an arch-enemy of Islam and the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*)

She was the first to bring the glad tidings of the birth of the Messenger of God to his uncle, Abu Lahab, who out of great joy manumitted his slave girl, Swaybah, from his bondage

Imam Bukhari has narrated that after the death of Abu Lahab, one night Hazrat 'Abbas (*Razi Allahu 'anhu*) saw him in a dream Hazrat 'Abbas asked him how he fared in the hell? Abu Lahab replied "On hearing the birth of my nephew Muhammad (*Sallallahu 'alaihi wa sallam*), I had manumitted my slave-girl Swaybah In lieu of it my punishment is mitigated on each Monday"

Hazrat Swaybah has the good fortune of suckling the Holy Prophet for several days before his ultimate assignment to Hazrat Haleemah S'adiyah (*Razi Allahu 'anhaa*)

Prior to suckling the Holy Prophet, Hazrat Abu Salmah bin 'Abdul Asad, the first husband of the Mother of the Faithful Hazrat Umme Salmah (*Razi Allahu 'anhumaa*) too was suckled by her

According to Ibn S'ad and Ibn Kaseer, Hazrat Hamzah, uncle and Hazrat 'Abdullah bin Jahash, cousin of the Holy Prophet, were also suckled by Hazrat Swaybah (*Razi Allahu 'anhumaa*) In that way she was the fostermother of all the celebrated persons mentioned above

After the emigration, the Holy Prophet used to send cloth and money to Hazrat Swaybah from Madinah. She died in 7th A H She had a son, Hazrat Masrooh by name, who was a foster brother of the Holy Prophet Hazrat Masrooh (*Razi Allahu 'anhu*) died during the lifetime of his mother

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LETTER TO THE EDITOR

My search-light on Yaqeen International discovers a publishing organisation which is unique in many ways The organisation is well focussed The owners know exactly which area of publishing to touch, what calibre of writers to employ, and what standard of production to attain.

When I think of Yaqeen, I think of dynamism in the field of promotion of Islamic teachings The remarkable and successful result of the activities of the Yaqeen, as well as its development into a major publishing house in the world, is clear evidence of its distinguished and well organised profile.

I wish the journal many more years of sucess.

YUSUFU LAWAL KANKIA
Centre for Islamic Education
Ministry of Education
Katsina State
Nigeria
FH — 3302

THANKS. — EDITOR

Endeavour and Endurance

If any human soul is desirous of achieving fruitful results of his endeavours, he is bound to endure all sorts of difficulties and dangers, and to surmount every hinderance or hesitation that may appear or tend to appear in his way, to retard his sojourn No endeavour can lead to beneficial results unless it is accompanied by endurance

Allah has revealed on the Holy Prophet of Islam to promulgate to the entire people the following golden principle for them to adopt and adhere for the attainment of their goal successfully.

> "O ye who believe! Be steadfast and have patience in your efforts and endeavours without any break (and enduring at the same time all kinds of pains and pangs that ye may come across) and fear Allah that ye may be successful

Every human being whether strong or weak has to believe that "endeavour" is the first and foremost principle to keep his own identity in tact in this world And those who shirk it are certainly and surely thrown off the scene They can never reap respect or be given any notice by their fellow-men

Only those men can succeed in this world of competition who intelligently struggle hard without losing their temperament or taking strides recklessly or discontinuing their endeavours They must in no case let go even a single moment of their precious life in waste

Great sages and savants are of the opinion that good and great results can be achieved by an uninterrupted endeavour with silent perseverance and strong patience, and also without any lack of endurance. It is natural that difficulties and dangers, risks and fears show their frightful appearances in order to dis-hearten and to distract men from attaining their sacred missions, but the steadfastness and strength of an individual can surely throw them to four winds by the sword of endurance and the shield of patience.

It is endeavour with endurance that makes man rich and healthy spiritually and materially. It is endeavour with endurance that is the key of fortune. But the best endeavour is to subjugate material powers by spiritual attainments

Endeavour enables man to endure and endurance stimulates his endeavour

KING HASSAN NAMED FIRST UMA PRESIDENT

Moroccan King Hassan II has been named the first President of the Maghreb Arab Union (UMA) comprising Algeria, Libya, Mauritania, Morocco and Tunisia

The new North African organisation will have councils of Heads of State and Foreign Ministers, specialised commissions, a rotating Presidency lasting for one year and a court to arbitrate one potential differences between the five members

Algeria's Chadli Bendjedid, Libya's Moammar Qadhafi Maurtania's Maouya Ould Sid' Ahmed Taya, the Moroccan Monarch and Tunisia's Zine El Abidine Ben Ali had been expected to endorse several tradeboosting agreements during their summit, as well as planning new joint venture initiatives

Observers here linked the "greater Maghreb" grouping with the European Economic Community (EEC) in structure, as well as the Gulf Cooperation Council (GCC) and the new Arab Cooperation Council (ACC), set up among Egypt, Jordan, Iraq and North Yemen

Officially opening the North African summit King Hassan said the day would be "engraved in letters of gold" in the history of the five nations concerned

A "solemn declaration" issued after the summit said the UMA would "constitute an essential stepdown the road to Arab unity' It called on the Maghrib nations to present a "homogeneous bloc" in all conferences for "the enrichment of international dialogue".

It added that member countries should "mobilise all the potential of the peoples of the UMA to strengthen freedom and independence", as well as working abroad "to establish a world where peace, dignity, liberty and respect for human rights reign"

In Tunis, Arab League Secretary-General Chedli Klibi welcomed the creation of the UMA and the ACC. The founding of both groups was "in perfect accord" with the Arab League Charter, he said, in a statement

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AL-HADIS Hazrat Ibn Mas'ud (*Razi Allahu 'anhu*) reported: I asked the Holy Prophet (*Sall'allahu 'alaihi wa sallam*) Which action is dearest to the Almighty Allah? He said Prayer in its time I asked: Then what is next? He said Obedience to parents I asked: Then what is next? He said Jihad in the way of Allah (Agreed)

AL-HADIS: Narrated Hazrat 'Abdullah bin Abi Aufa (*Razi Allahu 'anhu*) Allah's Apostle (*Sallallahu 'alaihi wa sallam*) said, "Know that Paradise is under the shades of swords "

How Indonesia Embraced Islam?

The latest findings of Indonesian historians testify to the fact that Islam was introduced to the population of Indonesia in the first century of the Islamic era (Hijrah), or between the seventh and eighth centuries of the Christian era The part of Indonesia which first came into contact with Islam was the coast of Sumatra, and after the Muslim kingdoms had been established, the first Muslim ruler ruled in Aceh, the western-most part of the Indonesian territory

The findings of the Indonesian historical experts also give proof of the fact that Islam came to Indonesia through Arab traders directly from the country where Islam was born, namely Arabia These findings give also proof of the fact that the presence of Arabs who had already embraced Islam to a certain degree is an indication pointing to our conviction that Islam came to Indonesia during the period when these Arabs set foot on Indonesian shores and started to live in Indonesia One of the indications as referred to above is the fact that Arabs were already living along the coast on North Sumatra, in particular in Aceh, around the year 674 In the annals of the T'ang dynasty (618—981) it is told that a certain King Tashi lived in Aceh with Queen Sima of the Kingdom of Holing The narrative goes as follows

In the year 674 of the Christian era the people of the Kingdom of Holing were governed by a Queen named Sima The Kingdom was so prosperous that even goods lying on the roads were left unharmed, nobody daring to take them away When King Tashi heard about it he made a test and had his men sent there and leave on the road a piece of gold. Three years long nobody cared to pay attention to that valuable piece of gold, until the crown prince (son of queen Sima) himself went to take away that piece of gold.

When the Queen came to know about what her son had done, the latter was imprisoned and given the death penalty. Only on the pleas of the Ministers the penalty was not enforced but commuted to cutting off of the fingers On hearing this decision of the Queen, King Tashi abandoned his plan to attack the Kingdom of Holing.

Against the doubts of some Western historical experts, the records of the T'ang Dynasty provide an indication that Islam came to Indonesia as early as in the first century of the Hijrah era straight from the lands of the Arabs The Indonesian historical experts refer to the findings of other Western historians like G E Gerini (*Further India and Indo Archipelago*) who, when touching upon the story of Queen Sima, repeatedly wrote "Tashi" with "Aceh" and that "Tashi" in the context of the narrative about Queen Sima was situated in Aceh As the period referred to is only 40 years after the Prophet Muhammad, (*Sallallahu 'alaihi wa sallam*) died, there is no longer any doubt that Arabs who lived in the Aceh region along the coast of Northern Sumatra practised Islamic faith

Gerini is also sure of the presence of Arabs and Parsis along the northern coasts of Sumatra since the beginning of Islam, in view of the fact that these areas were close to the island of Nicobars, the island generally known as the playground of the Arabs and the Parsis sailing to and from the Bay of Bengal

This view is strengthened by the impressions as narrated by Arab sailors later that not only Labri (name of an area) but also Barus (name of another area) was known to the Arabs of those times. One should also take note of the fact that the merchant, Sulayman, visited Lambri in about 850 of the Christian era, which signifies that even if the story about Queen Sima was fiction, Arabs of the Islamic faith must have entered Indonesia (Aceh) at the latest in the middle of the ninth century of the Christian era.

Thus we can draw the conclusion in a more or less certain way that it is very likely that these Arabs built rather permanent trading settlements in the archipelago of Indonesia since the very early years as they used to do in other places Besides the above-mentioned orientalists, learned scholars of Islam put forward their view on this matter which is almost similar to those quoted above

Prof Syed Naguib Al-Attas said that "The oldest records on the possibility of any settlement of Muslims in Indonesia originate from Chinese reports on Arab settlements in North Sumatra headed by an Arab in the fifth year of Hijrah of 672 of the Christian era Whereas Prof. Qadrullah Fatimi, writing on the introduction of Islam in Indonesia, came to the conclusion that (a) the contacts started in 674 of the Christian era (b) that Islam set foot in the towns along the coasts in 878, (c) that Islam acquired political power and started to develop on a massive scale since 1204 of the Christian era" Whereas Prof S Muhammad Husein Nainar stated his view as follows "First-hand evidence originating from outside sources give sufficient evidence indicating that the Islamization of these

islands started since the early years of Islam, even possibly during the lifetime of our Prophet, as was the case with South India. Arab sources and before them Greek records often mentioned the name of Ramni, in a certain dialect, as being the first place reached by Indian and Arab sailors in this region This is possibly the reason why at one time that name was used to indicate the whole of Sumatra. That name of Ramni is now known as originating from Lamno, a place situated about 60 miles from Kutaraja, the capital city of present Aceh"

Among the first Islamic kingdoms in Indonesia (as well as in the whole of Southeast Asia) was the kingdom of Perlak (Peureulak) It was established in 840 C E and its first King Sultan Alaidin Sayid Maulana Abdul Aziz Syah, often called Said Maulana Abdul Aziz Syah, reigned upto 864 C E The other Islamic kingdoms established in Aceh after the Kingdom of Perlak were:

a the Islamic Kingdom of Pasai Ocean in 1042 of the Christian era.

b. the Islamic Kingdom of Aceh in 1025 of the Christian era

c. the Islamic Kingdom of Tamiah Continent 1184 of the Christian era.

d. the Islamic Kingdom of Darussalam in 1511 of the Christian era

As to the system of government of these Muslim kingdoms, it is related that the system as followed was known as of Daula Abbasiyah. To a great extent this was due to the fact that the kingdom of Perlak, which pioneered the introduction of Islam into Aceh, had its foundations in the Mujahid Da'wlah of Daulah Abbasiyah The governmental system, according to Daulah Abbasiyah, is briefly as follows

a Political institutions, covering Khilafah, Wizarah (Ministries), Al-Kitabah (State Secretariat) and Al-Hijabah (Security Affairs).

b Administrative institutions covering Al-Imarah al-al Buldan (Regional Administrative Affairs), Al-Dawawin (Council looking after state matters), Al-Barid (postal department), and Al-Shurtah (police affairs).

c. Defence and security organizations, covering all matters related to security and defence.

d. Economic and financial institutions, covering all matters related to economy and finance

e Judiciary, covering all matters related to the administration of justice (both civil and criminal)

As the relations between Aceh and the Arab countries were established at the beginning of the spread of Islam, the Muslim kingdoms were already established in Aceh in the first centuries of Hijrah, and until now Aceh is known by the name of "the frontyard of Makkah" in Indonesia

In other regions of Indonesia, it is also possible that they came in contact with Islam in its early years, but the Islamization process took place in the 12th, 13th and 14th centuries In Java Islam was introduced in about the 10th century of the Christian era

This is visible from the gravestone found in the village of Leran in East Java, on which is written in Arabic letters that the person buried there was a follower of Islam by the name of Fatimah bint Maimun, in the year 457 Hijrah or 1082-1083 of the Christian era But the Islamization process in Java took place in about the 13th century, carried out by the Waliullahs, some of them originating from Arab Lands. In Indonesia these Waliullahs are known as the centres of religious activities and creation of cadres for spreading the message of Islam The nine Walis built mosques and religious school compounds (pondok peasantren) in which they lived. The best known mosque erected by the Nine Walis (Walisongo) is the Demak mosque, located in the Central Java. This mosque until now is regarded as the symbol of the emergence of Islam in Indonesia It is in this mosque that the Nine Walis gathered to discuss plans for spreading Islam all over Indonesia.

During the period Islam spread all over Java, a great kingdom which covered the entire archipelago, namely the Kingdom of Majapahit, went through a period of decay. This kingdom which came into being in 1216 was the pinnacle of power when it was governed by its Prime Minister, Patih Gajah Mada After the latter died in 1286, the Kingdom could not retain its glory One by one its vassal-states proclaimed their independence while the Majapahit Kings fought each other for power with the result that the kingdom fell apart and vanished, under the weight of its internal feuds

(To be Continued)

The Keys of Paradise are the testimony that there is no god but God—Imam Ahmad

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All Correspondence should please be addressed to

The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan)
Phone 52 43 25

QURAN MAJEED

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Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṡ=ث ḥ=ح ż=ذ ṣ=ص ḍ=ض ṭ=ط ẓ=ظ '=ع ـ=ء (Jerk)

Bold Madd آ=ãã وٓ=õõ یٓ=ẽẽ Fine Madd آ=aa وْ=oo یٰ=ee

Part 18 *Qad Af-la-ḥa* — *Chapter 24 An-Noor* — ٢٤- النور — ١٨- قد افلح

SECTION 4 *(Contd)* — *RU-KOO' 4 (Contd)* — ركوع ٤ (متبع)

	English		Transliteration	Arabic
30	Tell the believing men to lower their gaze	30	*Qul-lil-mu'-mi-nee-na ya-ghuḍ-ḍoo min ab-ṣaa-ri-him*	قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ
	and guard their sexual parts		*wa yaḥ-fa-ẓoo fu-roo-ja-hum*	وَيَحْفَظُوْا فُرُوْجَهُمْ
	That is more decent for them		*Zaa-li-ka az-kaa la-hum*	ذٰلِكَ اَزْكٰى لَهُمْ
	Surely, Allah is Aware of what they do		*In-nal-laa-ha kha-bee-rum-bi-maa yaṣ-na-'oon*	اِنَّ اللّٰهَ خَبِيْرٌ بِمَا يَصْنَعُوْنَ
31	And tell the believing women to lower their gaze	31	*Wa qul-lil-mu'-mi-naa-ti yagh-ḍuḍ-na min ab-ṣaa-ri-hin-na*	وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ
	and guard their sexual parts,		*wa yaḥ-faẓ-na fu-roo-ja hun-na*	وَيَحْفَظْنَ فُرُوْجَهُنَّ
	and not to display their adornment, except that which remains (necessarily) apparent thereof.		*wa laa yub-dee-na zee-na-ta-hun-na il-laa maa ẓa-ha-ra min-haa*	وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا
	and to draw their covering , over their bosoms,		*wal-yaḍ-rib-na bi-khu-mu-ri-hin-na 'a-laa ju-yoo-bi-hin-na*	وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ
	and not to expose their adornment except to their husbands		*wa laa yub-dee-na zee-na-ta-hun-na il-laa li-bu-'oo-la-ti-hin-na*	وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ

or their fathers or the fathers of their husbands or their sons	*au aa-bāā-i-hin-na au aa-bāā-i bu-'oo-la-ti-hin-na au ab-nāā-i-hin-na*	أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ
or the sons of their husbands or their brothers or the sons of their sisters	*au ab-nāā-i bu-'oo-la-ti-hin-na au ikh-waa-ni-hin-na au ba-nēe ikh-waa-ni-hin-na au ba-nēe a-kha-waa-ti-hin-na*	أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ
or their female (servants) or (their slaves) whom their right hands possess	*au ni-sāā-i-hin-na au maa ma-la-kat ai-maa-n u-hun-na*	أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ
or their male attendants devoid of sexual desire	*a-wit-taa-bi-'ee-na ghai-ri u-lil-ir-ba-ti mi-nar-ri-jaa-li*	أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ
or the small boys who are not aware of the secrets of the female body,	*a-wit-tif-lil-la-zee-na lam yaz-ha-roo 'a-laa 'au-raa-tin-ni-sāā-i*	أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ
and they should not stamp their feet, so that their adornments which they hide may become known.	*wa laa yad-rib-na bi-ar-ju-li-hin-na li-yu'-la-ma maa yukh-fee-na min zee-na-ti-hinn*	وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ
And O believers, turn you all to Allah	*Wa too-bōo i-lal-laa-hi ja-mee-'an aiee-yu-hal-mu'-mi-noo-na*	وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ
so that you may succeed	*la-al-la-kum tuf-li-hoon*	لَعَلَّكُمْ تُفْلِحُونَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is freed from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

نفسّر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة الانجليزية،
مع الكتابة الصوتية للنص العربي بالحروف الرومانية والغرض من هذه ،

القرآني الكريم ، بما لا يقبل التأويل أو المجاز أو الكناية ، ووضح نص الأحاديث في هذه الرؤيا المباركة ، رؤية عين وبصيرة ، وتحدث الرسول صلى الله عليه وسلم ، وكان عليه الصلاة والسلام واضح البيان في تعليمه يكثر من التشبيهات ، وضرب الأمثلة ، وانواع الاستعارة ، فيما يشط على العقول فهمه ، كتمثيل الدنيا له في صورة امرأة شمطاء ، وكرؤيته بعض الأنهر تنبع من الجنة ، لأن ماء ها عذب زلال وكاستئذان جبريل عليه السلام له في دخوله عالم السموات ، ما يدل على أن العالم العلوى قائم على النظام وكرؤية الأنبياء في السموات ، وأجسادهم مدفونة في الأرض ، كيفيات لا ندركها ، بل نؤمن بها ، كل من عند ربنا ، وما يذكر الا أولوا الألباب ، وسواء حدثت هذه الحوادث الكبرى في لحظة أو لحظات من الزمن خاطفة ، فالكيفية لا نعلمها فالله سبحانه وتعالى هو الداعي الذى دعا عبده ، أما كيفية هذه الرحلة السماوية المباركة فعلمها عند البارىء العظيم ، وذلك هو الايمان بالغيب الذى هو دعامة من دعائم العقيدة الصحيحة .

تصحيح

اليقين انترنيشنل ، العدد ١٩ ، والمورخ في ٢٩ جمادى الآخرة ١٤٠٩ هـ وقع في الغلاف الخارجي لهذا العدد في الركن العربي خطأ مطبعي والرجاء تصحيحه كما يلي :

خطــأ	صــواب
٧ يناير	٧ فبراير

وشكراً .

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائماً أبداً   على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته   لكل هول من الأهوال مقتحم

ثم تكاثرت ، ثم عاشت « مائية » ثم رمائية ، ثم مخلوقات شبيهة بالقرود ، ثم تطور د فعقلت . . الخ .

لا زال منا جمهرة ، يعتقدون هذا ، يعتقدون أن آدم تطور من خلق آخر ، كان نهاية الخلق الدنيء ، وآدم أول الخلق العالي العاقل .

ان العقل كبرياء ابليس الذي أبى السجود لآدم عليه السلام قائلا « أنا خير منه » ومن كبرياء العقل ، أن يضع أسبابا يفسر بها اللامعقول لديه بمقاييسه الخاطئة لكي يرتاح ، ولا يسلم بالغيب بسهولة . .

واذا كنا نحمد للفلسفة فضيلتها ، فاننا نذكر أنها تحولت في عهد « سقراط » الى الانتفاع بها في المحسات (الفيزيقية) بعيدا عن « الغيبيات » الميتافيزيقية ، ولعله كان موحدا فنترحم عليه ، فقد رد على السفسطائيين ومن اليهم ، من القائلين بالعقل العام ، والعقول العشرة ، والتثليث ، ووحدة الوجود ووحدة الشهود ، وقامت فلسفته على أن العقل لا يصلح حكما الا في الأمور المحسة لأنه يتأثر بالحواس ، ومادامت الحواس عاجزة عن أن تستمد مدركاتها من عالم الغيب ، فلا يمكن أن توصل الى العقل علما من غير عالمها .

ان قضية العقل وفلسفته ، اذا جاوزت التكفير في غير المحس (الميتافيزيقا) الحدث ، لذا ، لابد من الوقوف على خبر السماء ، وهذا ما حذر من العهد عنه الرسول صلى الله عليه وسلم ، وصرح القرآن الكريم ، قوله تعالى (الم ذلك الكتاب لاريب فيه هدى للمتقين ، الذين يؤمنون بالغيب ويقيمون الصلاة ، ومما رزقناهم ينفقون ، و الذين يؤمنون بما انزل اليك ، وما انزل من قبلك ، وبالآخرة هم يوقنون أولئك على هدى من ربهم وأولئك هم المفلحون) أما الأحاديث الصريحة الصحيحة فيمكن للقارىء أن يجتليها في كتاب تلبيس ابليس لابن القيم من صفحة ٥ الى ماشاء الله ، حيث ناقش رضوان الله عليه ، الفرق قاطبة من الناحية العقلانية التي اخذوا بها بعيدا عن السنة ولزوم الجماعة واتباع السلف ، وعدم التأويل .

وما دمنا قد حكمنا على العقل بأن دائرته محسة ، فلايمكن الوصول الى علم ما وراء المادة الا بالخبر اليقين ، من صادق أمين ، عن الله سبحانه وتعالى أصدق القائلين ، وتلك مهمة الأنبياء والمرسلين ، ليست مهمة العقل ، والذين يؤولون أو يجيزون المجاز في غير موضعه ، انهم يلحدون في آيات الله ويحذرهم الله بقوله : (أن الذين يلحدون في آياتنا لا يخفون علينا افمن يلقى في النار خير أم من يأتي آمنا يوم القيامة ، اعملوا ماشئتم أنه بما تعملون بصير) سورة فصلت ٤٠ .

ان قوما لا يؤمنون بهذا الغيب ، وقوما آخر ، ادعوا انه لا غيب لديهم والهم لدنيون يرون العرش والكرسي والقلم ، وان قوما أيضا يخضعون لعقولهم ، ما اختص الله سبحانه وتعالى بعلمه ، وما يريده منهم الا ان يؤمنوا به ايمانا لا يخالجه شك ، هؤلاء ، وهؤلاء ، خرجوا من دائرة الايمان الحق ، نسال الله لهم الهداية والتوفيق .

ان الله سبحانه وتعالى أراد أن يكرم عبده محمد رسول الله ، فاسرى به ، كيف شاء هو ، لا كما تشاء عقولنا وعرج به الى السموات العلى ، كيف شاء هو سبحانه وتعلى لا كما تشاء عقولنا ، ووضح النص

حول الإسراء والمعراج

الدكتور عبد الكريم دهينة

(٢)

« وما جعلنا الرؤيا التي أريناك إلا فتنة للناس »

تحدث هذا الحادث العظيم ، والباحثون مختلفون فيه ، كل فريق يؤيد رأيه ، بما يبدو له من الحجج . وما يرجح لديه من البراهين ، فمن الناس من صدق بالإسراء والمعراج ، بالروح والجسد ، ومنهم من قال بالروح فقط ، ومنهم من قال بالإسراء بالجسد والروح ، والمعراج بالروح فقط ، ومنهم من قال انه لم يكن معراجا واحدا ، بل عدة معارج ، وهذا رأى المتصوفة . .

ومن العلماء من كفر المنكرين بهما ، ومنهم من فسق المنكر بالمعراج ، وكفر المنكر بالاسراء .
كل يؤيد رأيه بنص قديم ، أو أثر لصحابي جليل قد يكون معذورا ، أو يعتمد اعتمادا كليا على العقل ، ذلك وهذا ، نسيا النص القرآني الصريح ، في سورة الاسراء ، وسورة النجم ، وعدم احتمال هذه النصوص «المجاز» حتى يؤول بعضهم ما لا يوافق رأيه ، والأحاديث الصحيحة التي اجمع على صحتها السلف الصالح ، والتي وصفت الرحلة السماوية . .

والاسراء والمعراج ، آية ، والآية ذات اعجاز ، والاعجاز قدرة الله سبحانه وتعالى ، على الخلق دون الأسباب ، والايجاد دون العلل ، فانه سبحانه وتعالى واهب السبب النتائج ، والعلل المعلولات ، فهو القادر وحده أن يسلب هذا من ذاك ، أنشاء .

قضية العقل والمعجزات الكونية :

يحاول العقل البشرى ، أن يكتنه الحقائق الوجودية ، ويطاول في كبريائه بغضبة أو بحلى ، ويخضع لمقاييسه ، وتصوره ، وأوضاعه التي اخترعها ليقتنع قال تعالى « خلق الانسان من نطفة فاذا هو خصيم مبين » .

قامت فلسفة العقل بعيدا بعيدا في الحقب السحيقة من تاريخ الانسانية المجهول بامكانيته هذا الوجود ، ووصل العقل الفلسفي الأول الملحد الى وجود الله ، ولكن ، ما هو ؟ وكيف ؟ وما شأنه الآن ؟ ! انه أمام قضية الوجود ، والأبدية غير ساجدا مبهوتا ، والكون أفعال هذا الكون ، وتطورات أحداثه ، وكنه حقائقه ، ما قام منها على الأسباب ، وما قام منها على غير الأسباب ، هنا زل العقل الفلسفي في تفكيره ، فمثلا ، قامت فلسفة قدماء المصريين الوثنية على أن التثليث حقيقة ، وقالوا ، اذا كان هناك علم ، فلا بد من وجود عالم ، ومعلوم ، وعلى هذه المبادىء الفلسفية القديمة قامت هذه الفلسفة الباطلة الضالة .

ولما ولد المسيح عليه السلام بدون أب ، تطاولت هذه الفلسفة الضالة . واخترعت لتقنع أربابها ، بقضية اللاهوت والناسوت ، وفي خلق آدم عليه السلام ، لا زلنا نرى ونسمع من يتحدث أنه عليه السلام ، ارتقاء من المخلوقات الدنيئة ، التي ابتدأت في البحار خلية واحدة ،

لقد سمى الله تعلى رسوله نورا (قد جاءكم من الله نور وكتاب مبين) فلم لا يكون النور المحمدي قد شف بقدرة الله وانطلق بصفائه بين مكة والشام ثم الى سدرة المنتهى على صورة الاعجاز بالقدرة والوسيلة والغاية والله غالب على أمره .

وبالنظر العلمي نجد سرعة الضوء تفوق ماعداها لا يقطع في الثانية ١٨٦٣٨٣ ميلا وهو يكفي للطواف حول الأرض اكثر من ست مرات .

الاسراء والمعراج رحلة قدسية :

ان الاسراء والمعراج رحلة قدسية تؤمن فيها بما أخبر الله وكما أراد الله ، والمؤمن الصادق لايحتاج الى دليل أو تعليل اذا صح البلاغ عن رب العباد ومن أصدق من الله قيلا — وحسبنا أن يكون المبلغ رسول الله وعن من ؟ عمن أرسله وزوده بالمعجزات لتشهد بصدقه ولا يسمع المؤمن الا أن يقول سلمت لله واسلمت لرب العالمين.

لقد شاهد الرسول الكريم صلى الله عليه وسلم من مشاهد الاعجاز ما نقله الى امته وهو الصادق المعصوم لئلا يكون للناس على الله حجة بعد أن شاهد وبلغ فهؤلاء المجاهدون ولاحد لجزائهم وهولاء المرابون والمنافقون والكاذبون وأكلة الربا وتاركو الصلاة ومانعو حق الله وغيرهم — لقد شاهدهم الرسول عليه السلام وأخبر أمته بحالهم . وهذه تكرمة تدعو الى اليقين والاعتبار وتأخذ بقلوب الناس الى التدبر والحذر فماذا بعد الحق الا الضلال .

لقد رفع الله تعالى قدر نبيه مجمع الأنبياء حوله واصطفوا في الصلاة والدعاء خلفه وأثنى كل نبى على ربه بما هو أهله وأثنى نبينا صلات الله وسلامه عليه بالمحامد التى هداه الله اليها فقال — وأنعم بما قال :

الحمد لله الذى أرسلنى رحمة للعالمين وكافة للناس بشيرا ونذيرا وأنزل على القرآن تبيانا لكل شئ . وجعل أمتى خير أمة أخرجت للناس وجعل أمتى وسطا وجعل أمتى هم الأولون والآخرون وشرح صدرى ووضع عنى وزرى ورفع لى ذكرى وجعلنى فاتحا خاتما .

الا فان الاسراء والمعراج قمة الرضوان الذي كشف الله أثره لخلقه فشرف به رسوله وزكى به أمته ونشر ذكره بين العالمين فى كتابه المكنون وجعله آيات بينات خالدات فى سمع الدنيا تهتف بالحق والصدق فليكن لنا من هذه المكانة دعوة متجددة لاحياء أرواحنا وتزكية نفوسنا بالالتفاف حول شريعته والتأسى بسنته والتخلق بخلقه ولتكن لنا فى مشاهد الاسراء والمعراج عظة وتذكرة ليحيا من حى عن بينة ويهلك من هلك عند بينة وصلى الله وسلم وبارك على من أرسله للعالمين رحمة وللمؤمنين منة وللحياتين برا وبركة وعلى الهدى دليلا وحجة .

ومن يعش عن ذكر الرحمن نقيض له شيطانا فهو له قرين .

الزخرف : ٣٦

ولقد توافرت الأنباء وصدقتها أسماع الناس أن أمير المؤمنين عمر بن الخطاب رضي الله عنه رأى قائده سارية وقد يمكر به أعداؤه وهو يجاهدهم لإعلاء كلمة الله ونشر دينه الذي شرفه الله به وزالت الحواجز وذابت الموانع وانضمت الأرض أمام عينيه فلم يملك إلا أن يوجه اليه النداء بين ثنايا خطبته على المنبر يوم الجمعة (يا سارية بن حصن — الجبل — الجبل) وكأنه ينادي على من يراه ويسمعه وسمع سارية نداء أمير المؤمنين — وكيف سمع ؟ أزاد الله في قوة سمعه حتى سمع قول الأمير على هذا البعد البعيد ؟ أم ضاعف الله القوة في صوت أمير المؤمنين حتى تخطى هذه الآفاق التي تفصل بينه وبين قائده ؟ أم خشعت الأرض باذن ربها أمام ولى الأمر وهو يرى جند الله في موقف يحتاج الى النجدة ؟ قد يكون هذا أو ذاك — وقد يكون أمرا آخر حقق لأمير المؤمنين ما يريد من رفع الضر عن جيش المسلمين واسداء النصح للقائم على هذا حتى يأخذ طريق النصر لجنود الله .

هذا مثل من تاريخ الأنبياء ممن سبق نبينا صلوات الله وسلامه عليه في أمر عرش بلقيس وبين يدى نبى الله عليه السلام .

وهذا مثل من تاريخ أصحاب رسول الله صلى الله عليه وسلم كرم الله به رسوله ودعوته على يد بعض أصحابه الذين ورثوا دعوته وحملوا راية التوحيد في شرق الأرض ومغربها .

الاسراء والمعراج بالروح والجسد معا .

واذا كان هذا حقيقة سلم لها التاريخ وصدقتها الوقائع فان الاسراء والمعراج احق بالتسليم وأولى بالتصديق .

ولا يؤثر في وقوع هذه المعجزة أن شغل بعض الناس أوقاتهم وعقولهم بكيفية حدوثها هل هى بالجسم أو بالروح أو بهما معا ، فقديما جرى بين الناس الجدل ووقع بينهم الخلاف في حقائق الأمور التي تنطق الأحداث بصدقها ويهتف التاريخ بوقوعها والله تعالى يقول (وكان الانسان أكثر شيء جدلا) .

ان العلم الحديث وما قدمه للناس من آلات حديثة طوت أبعاد الأرض وواصلت بين لحظات الزمن وما عاشه الناس من أمور لا سبيل الى الجدل حولها أو التنكر لها ، ليقف بالاكبار والاقرار أمام هذا التدبير الالهى النابع من قدرة العلى العظيم ان من علم الانسان كيف ينقل الصورة المتحركة والصوت المسموع في لمح البصر وكيف يربط بين أطراف الأرض دون أسلاك أو معالم محسوسة وكيف أقدر الله عبده أن يخترق أجواء الفضاء وعباب السماء ان من فعل ذلك وأقدر عبده على تنفيذ ارادته العلية بين جنبات هذه الأرض قادر أن يطوى الأرض ويوقف الزمن ويسخر معالم الملك لانفاذ ماشاء الله من اسراء نبيه المصطفى صلوات الله وسلامه عليه من مكة الى الشام ، ومن عروجه من الشام الى فوق سدرة المنتهى ولا ينكر ذلك الا جاحدا أو مكابرا .

اننا لا نزعم بهذا الحديث أن معجزة الاسراء والمعراج في حاجة الى من يؤكد وقوعها أو يستدل على حدوثها فان الله تعالى أخبر بذلك وليس بعد قول الله تعالى مقال ولا بعد بيانه من بيان وانما هو حديث يقتضيه المقام لنتعرف على هذه القدر العظيم الذى رفع الله اليه نبيه الكريم صلوات الله وسلامه عليه حتى نستشعر فضل الله على رسوله الذى شرفنا الله بالانتساب الى دينه والتصديق برسالته فنحرص على هذه المكانة التى حظيت بها أمة الاسلام وأهل الايمان .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

معجزة الإسراء والمعراج ـــ الحقائق العلمية

(١)

فضيلة الشيخ محمد عبد الله الواحد

الإسراء والمعراج معجزتان متكاملتان وقعتا في ليلة واحدة ومن مكانين متباينين لم يفصل بينهما فاصل زمني ـــ وان كانت الأولى بدأت من أرض مكة الى أرض الشام والثانية من أرض الشام الى ما فوق السموات السبع الى حيث تقاصرت هم الملائكة الأبرار أن تبلغ هذا المدى الذى رقى الله تبارك وتعالى فيه نبيه المصطفى صلوات الله وسلامه عليه حيث شاهد عليه السلام من الآيات الفريدة والقدرة العجيبة ما يفوق طاقة الخلق من جن وانس وملك وعاد بعد هما نبي الله المعظم رضى النفس رفيع القدر منشرح الصدر مبلغا قومه بما أذن الله فيه من الحظوة بالمكانة الأسمى والرضوان الأعلى وما أفاضه عليه مولاه من عطاياه السنية ومنحه الأبدية من عظيم المناجاة وكريم الهبات التى اعدها الله لعبده الكريم حين كان قاب قوسين أو أدنى .

التعامي عن الحق :

ولئن كان بعض قوم النبي صلى الله عليه وسلم قد رأوا في هذا الخبر مجاوزة للعرف الذى ألفوه فأنكروا وجحدوا وكذبوا ـــ الصادق الأمين المؤيد بدلائل الصدق وحقائق الحق فيما أخبرهم به ، فذلك لأنهم أغلقوا أفئدتهم وصرفوا عقولهم عن قدرة الله التى لا يعجزها شئ ولا تخضع لعرف الناس أو تلتزم المناهج التي سارت عليها حياة الأفراد فيما يشاهدونه منهم .

على أن التاريخ الصادق والعلم الحديث قد وضعا بين أيدى الناس غرائب وعجائب تقف العقول أمامها مسلمة بالصدق موقنة بالحق لأنها من صنيع القادر المقتدر الذى لاتعجز قدرته عن تحقيق ما يجرى في علمه وما تتعلق به ارادته دون ما جرى بين الناس من ربط الأسباب بما يترتب عليها من وقائع وأحداث .

ان المسافة بين مكة والشام تبلغ حوالى ٢٥٠٠ الفين وخمسمائة كيلومترا اجتازها الرسول الكريم عليه السلام في جزء من ساعة باعجاز خارق بين وقف الزمن ومد الأوقات ، ان الله تبارك وتعالى قد مكن الذى عنده علم من الكتاب وهو عبد من عباد الله في أن ينقل عرش بلقيس من سبأ في بلاد اليمن الى الشام قبل أن يرتد الطرف اكراما لنبي الله سليمان عليه السلام .

أليست قدرة هذا الذى منح علم الكتاب وأعطى حق التصريف بغير أسباب ؟ أثرا لقدرة الله البالغة التي لا تحد بزمن ولا سبب ، ولاتحكمها قواعد ما تعارف عليها الناس :

بسم الله الرحمن الرحيم

عن ابى هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم : الدنيا سجن المؤمن وجنة الكافر .

(رواه مسلم)

الدنيا سجن المؤمن لان ماينتظر المؤمن فى الآخرة من النعماء والأفراح والسكينة ولذائذ الجنة لايمكن قياسها اطلاقا بما انعم بها المؤمن فى الحياة الدنيا وحال الكافر المشرك على عكس ذاك لانه سيذوق عذاب جهنم خالدا فيها ، فدنياه افضل وخير من آخرته .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنشنل

بعد مراجعتها فى ضوء أجور البريد الباكستانى المعدلة من قبل مكتب البريد الباكستانى ، إعتبارا من ١ / ٧ / ١٩٨٦ م

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• سرى لانكا ، الشارقة والمملكة العربية السعودية .	١٩٠٫
• إندونيسيا	٢٠٠٫٠٠
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بالبريد البحرى

(أ) الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية	٩٤٫٠٠
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ثمن العدد الواحد (بما فيه أجرة البريد)

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لاحظر

على نقل المواد المنشورة فى مجلة اليقين انترنشنل اقتباسا أو ترجمة أو بأية طريقة أخرى ، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا بنسخة منها ، إلا إننا لانسمح بنقل ترجمة القرآن الكريم بالإنجليزية أو الكتابة الصوتية بالحروف الرومانية التى تنشر على صفحات اليقين قرين النص العربى على التوالى فى كل عدد من المجلة .

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المكتب الفرعى : ٥٢٦٣٢٥

التسديد مقدما

[illegible]

المجلد ٣٧ ١٥ رجب ، ١٤٠٩ هـ الموافق ٢٢ فبراير ، ١٩٨٩ م العدد ٢٠

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In the name of Allah, the All-Compassionate, the Most-Merciful

Hazrat Umar's Tryst with Islam

Wayback, in early' forties when the freedom movement in the South-Asian Sub-continent was in its fullest swing, a foreign correspondent asked M.K. Gandhi, "And, sir, when you get your freedom, what sort of government would you establish?" The Hindu sage paused for a while as if to have a quick look-back into the world history to find out an ideal. Then he replied with a confident, grim, toothless smile, "A government like that of Caliph Omar."

With all the pride of his ancient and venerated creed and culture, that is Hinduism, and his own motherland's chequered history, the savant-sage could not think of any worthy model outside the early days of Islam. That speaks volumes of the greatness of Hazrat 'Umar (*Razi Allahu 'anhu*) and its lasting imprint on the sands of time He was the second Caliph of Islam and one of the closest and ablest advisers of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) It was during his Caliphate that Persia, Syria, Egypt. and, above all, Palestine were conquered by the heroes of Islam We propose to deal here with his entry into the fold of Islam

CONVERSION The Holy Prophet prayed, when he was, in Makkah, secluded in the house of Hazrat Arqam (*Razi Allahu 'anhu*) of Banu Makhzum that stood at the foot of Safa', "O God, glorify Islam by 'Umar bin Khattab or 'Amr bin Hisham", the latter nicknamed Abu Jehl Both were the bitterest of the enemies of the Prophet of Islam and wanted to put him to death

'Umar was known for his fiery temperament coupled with great valour. To quote Jalaluddin As-Suyuti, "Umar was born thirteen years after the year of the Elephant. He was one of the chiefs of Quraysh and was charged with the duties of an envoy in the Time of Ignorance; for the Quraysh, whenever a war took place among themselve, or between themselves and others, used to send him as envoy, that is as a representative; and whenever a challenger would contend against their honour, or a boaster contest their glory, they would send him to vie and contend in their name." (Jarret's translation of History of the Caliphs, Karachi, p 112).

Hazrat 'Umar embraced Islam early, falling among those ten to whom promise of Paradise was made in their lifetime The story of his conversion is striking for his sudden swerving from fury to faith. One day he was seen going out girt with his sword A man from Banu Zuhrah crossed his path and the following conversation ensued between the two

— Where are you going to, O 'Umar?
— I intend to slay Muhammad
— How will you be secure from the Banu Hashim and Banu Zuhrah if you should kill Muhammad?
— I cannot but think that you seem to have changed your religion.
— Shall I not assure you of a strange thing? Your brother-in-law Sa'id bin Zaid and your sister herself have changed their faith and abandoned your religion

Then he proceeded further and reached the home of his sister and her husband. Hazrat Khabbab (*Razi Allahu 'anhu*) who happened to be with them, on hearing the sound of 'Umar's coming, hid himself in the house. 'Umar shouted:

— What is this low murmur going on?
— Nothing. It is just a discourse we were holding between ourselves.
— No. Perhaps you both have changed your religion.
— O 'Umar! Suppose the truth were in a religion other than yours!

Hearing this from his brother-in-law, 'Umar sprang upon him and trampled him heavily under his foot His sister herself then came forward to push him aside from her husband, but infuriated 'Umar struck her, too, with a blow of his hand, and her face began to bleed. Out of utter indignation, she then shouted:

— And suppose the truth were in a religion other than yours! Verily, I do testify that there is no god but God, and that Muhammad is His servant and His Apostle.
— Give me that which you have, so that I may read it.
— Verily, you are unclean and only those who are clean can touch it. Therefore get up and first bathe yourself and perform ablution.

It was Surah *Ta Ha* that the couple was reciting when 'Umar had entered their house And now after making his ablutions, 'Umar took hold of the Surah and read it When he reached the verse:

> 'Verily, I am God, there is no god but I, so serve Me (only), and establish regular prayer for celebrating My praise'. (20:14),

he suddenly burst into saying, *"Direct me to Muhammad"*. When *Hazrat Khabbab heard these words,* he came out of his hiding and said loudly, "Rejoice with good tidings, O 'Umar, for surely I trust the prayer of the Messenger of God was for you to glorify Islam".

When 'Umar reached the house of Hazrat Arqam where the Holy Prophet was, Hazrat Hamzah, Talha, and others (*Razi Allahu 'anhum*) were keeping guard at the door. They spotted agitated 'Umar coming with his sword hanging by his side. Hazrat Hamzah said, "Lo, 'tis 'Umar! If God desires his good he will be converted; and if He desires otherwise, his death will rest lightly upon us."

The Holy Prophet was then inside the house under Divine inspiration. He came forth and moved to 'Umar and clasped him all round his garments and sword-belt. The following conversation followed:

— Will you not stop, O 'Umar, until God sends upon you calamity and chastisement such as He sent down upon Walid bin Mughira?
— I do testify that there is no god but God, and that you, Muhammad, are the servant of God and His Apostle.

And thus did enter into the fold of Islam 'Umar the tough and turbulent, violent and vitriolic enemy of Islam and its Prophet. Hazrat 'Umar (*Razi Allahu 'anhu*) has also narrated that once he went forth to hinder the Messenger of God but found that he had preceded him to the Holy Mosque. 'Umar stood up behind him while he sought to recite Surah Al-Haqq (69). Said 'Umar, "And I began to wonder at the composition of Al-Qur'an and I thought: 'By God, here is a poet as the Quraysh say.' Then he read:

> 'That this is verily the word of an honourable Apostle; it is *not the word of a poet: Little* it is you believe. Nor is it the word of a soothsayer: Little admonition it is you receive. (This is) a Message sent down from the Lord of the Worlds.' (69:40-43).

And the true faith entered into my heart with full possession."

COURAGE: In the times we are speaking about, Islam was mostly preached and practised secretly. When Hazrat 'Umar proclaimed it, the people of the house of Arqam magnified God with *takbir*: Allah-o-Akbar, so loudly that it was heard widely by the dwellers of Makkah. Then the following conversation ensued between Hazrat 'Umar and the Holy Prophet:

— O Messenger of God! Are we not on the Truth?
— Yes, we are.
— So why this concealment?

Then they came out of the house of Arqam in two rows, — one headed by Hazrat 'Umar and the other by Hazrat Hamzah, until they entered the Holy Mosque. The Quraysh looked upon the two together, and a great grief fell upon them

Hazrat 'Umar says, "The Messenger of God named me Al-Farooq (The Discriminator) from that day, because Islam was then made manifest and the Truth was openly distinguished from falsehood. Hazrat Ibn Sa'd once inquired from Hazrat 'Ayesha (*Razi Allahu 'anha*): Who named 'Umar, Al-Farooq? She replied, "The Messenger of God."

Hazrat 'Umar had the high courage of his new conviction. Before his entry into Islam, the faithful who numbered about a hundred, were not able to pray openly in the House of God. With 'Umar now on their side, they

could muster courage to fight the Quraysh infidels who now left them alone to pray in the Holy House. It was the undaunted stance of Hazrat 'Umar that helped to boost up Islam. Hazrat Ibn 'Abbas (*Razi Allahu 'anhu*) said, "The first who openly manifested Islam was 'Umar Ibn Khattab." And Hazrat Suhayb (*Razi Allahu 'anhu*) said, "When 'Umar was converted, Islam was declared and the people were openly invited to it. We sat in a circle round the Holy Ka'ba and went in procession round it. We avenged ourselves upon those who had oppressed us and returned back upon them somewhat of that which they had brought upon us before."

EMIGRATION· The emigration of Hazrat 'Umar from Makkah to Madinah was equally courageous. Hazrat 'Ali (*Karram Allahu wajhahu*) has described, "I never saw any one exile himself from Makkah but secretly, except 'Umar Ibn Khattab, for when he resolved to leave, he girt on his sword and slung over him his bow and grasped in his hand its arrows He then went to the Holy Ka'ba in whose quadrangle were present the chiefs of the Quraysh He went round the Holy Ka'ba seven times Then offered two *rak'at* prayer at the Station of Abraham. Then he went one by one to every Quraysh chief in their circle and said, 'May the face be foul of such as desires that his mother be bereaved of him, and his child be left an orphan, and his wife a widow, (and if there be such a one) let him meet me behind this valley' — but no one followed him." Then he set out for Madinah in full view with twenty horsemen. Afterwards, the Holy Prophet arrived and with him Hazrat Abu Bakr (*Razi Allahu 'anhu*).

THE IMPACT: It is said that Hazrat 'Umar was twenty-six years old when he embraced Islam. Till then there were only about one hundred men and women who had come over to Islam. He accompanied the Holy Prophet in all his expeditions (*Ghazawaat*). He stood steadfast with him on the fateful day of Uhud. He was one of the ten Companions who were given the glad tiding of Paradise in their lifetime

The Holy Prophet said: We continued increasing in honour from the time 'Umar was converted. (Bukhari). When 'Umar embraced Islam, Gabriel descended and said: O Muhammad! Verily, the dwellers in Heaven announce with rejoicing the conversion of 'Umar. (Ibn Majah). The idolators bewailed: Verily, today, the sect (Muslims) have avenged themselves upon us.

CONCLUSIONS: The topic of Hazrat 'Umar's Caliphate and his achievements as the Caliph need separate treatment. The purpose here is to highlight his entry into the fold of Islam. The most noteworthy thing in this contest is that he was influenced and attracted in the very first instance directly by the Qur'anic Surahs *Ta Ha* and *Al-Haqq*. In fact, our preachers should always make it a point to make available to their subjects at the earliest the text and meanings of Qur'an Majeed, for it comprises today, as of yore, the best manual of Da'wa.

May God help us with His words in the performance and promotion of the mission before us. Amen!

AL-QUR'AN

ISLAM FAVOURS NOT AGGRESSION

(It Spread not by Sword)

BY IQBAL HUSAIN ANSARI

(II)

It is a fact of history that the entire pre-Migration period of Islam in Makkah, which covered about thirteen years, was a period of suffering, destitution, persecution, torture and unprecedented tyranny perpetrated upon Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and his Companions by the relentless polytheists of Makkah. The Holy Prophet and the Companions silently and most passively bore, this otherwise unbearable situation, because until that time they had no Divine permission to meet force with force even in their defence. Despite all these odds the progress of Islam could not be retarded. Instead of dwindling, the number of the believers steadily increased, to the disappoin ment of the polytheists. Where w the sword which the believers th weilded to maintain this progre of their religion that was Islar The so-called "sword" in those ear days of Islam was in the hands the polytheists of Makkah them selves which they used mercilessl against the followers of Islam. there any movement in which believers relinquished Islam to back to their ancestral pagan faith The reply to this question is an em phatic No.

The Holy Qur'an has clearly dec lared that there is no compulsion i religion. Almighty Allah has shown mankind the right as well th

oked path and left them free to ose whichever path they would efer to follow:

> There is no compulsion in (choosing) religion; indeed rational guidance has become quite distinct from misguidance. (2:256).
>
> Invite (them) to the way of your Lord with wisdom and good exhortation and argue with them in (ways) that are best. (16:125).

If one takes the trouble of ning over the pages of Islamic story one will find a large number instances in which people sacri- ed their all—wealth, status, near dear ones and life, for the sake saving their faith in Islam. The y history of Islam relating to Makkan period is particularly of such magnanimous sacrifices. e battles of Badr, Uhud, Hunain, are the glorious pages of the ne history

Cases of conversion to Islam come notice every day from all parts the world, even from countries ere accepting Islam and its pub- declaration are tantamount to ex- ing one's property, honour, so- status, means of livelihood, and itself, to ruin. Whose sword s compell these men of God to their all at stake? It is certainly the sword but the truth of Islam attracts these men to Islam. y a few cases of conversion to m are indicated below:

Al-Hajj Lord Headley Al-Farooq (U.K.), Muhammad Asad (Austria), Sir Abdullah Archibald Hamilton (U K), Muhammad Alexander Russel Webb (U.S A.), Sir Jalaluddin Lauder Brunton (U K.), Muhammad Aman Hobohm (Germany), Ali Selman Beneoist (France), Dr. Hamid Marcus (Germany), Thomas Irving (Canada), Mr. R.L. Mellema (Holland), Maryam Jameelah (U.S.A.), Lady Evelyn Zeinab Cobbold (U.K.), Mrs. Cecilia Mahmudah Cannolly (Australia), Khadija F.R. Fezoui (U.K.), Fatima Heeren (W. Germany), Dr. Mauris Bucaille (France), Rajah Jarodi (France), and once the famous pop singer Stephen Kates now Yousuf Islam (U.K.).

These names have been mentioned by way of specimen only, otherwise the list is too long to be given here. Whose sword forced all these men of intellect to enter the fold of Islam? The simple answer to this question is that it is not the sword but the truth of Islam that guided these men in their wisdom and will continue to guide others to the straight path of Islam, till the Day of Judgement

We may close this discourse by quoting the views of a few non-Muslim scholars about the magnetic force of Islam

> I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to possess the assimilating capability to the changing phases of existence which can make itself appeal to every age — George Bernard Shaw
>
> The closer we examine this development the more extraordinary does it appear. The other great religions won their way slowly, by painful struggle, and finally triumphed with the aid of powerful monarchs converted to the new faith . . . . .Not so Islam. Arising in a desert land sparsely inhabited by a nomad race previously undistinguished in human annals, Islam sallied forth on its great adventure with the slenderest human backing and against the heaviest material odds. Yet Islam triumphed with seemingly miraculous ease.... A.M.L. Stoddard
>
> No other religion in history spread so rapidly as Islam.... The West has widely believed that this surge of religion was made possible by the sword. But no modern scholar accepts that idea and the Koran is explicit in support of the freedom of conscience. — James A Michener.
>
> Islam is a religion that is rationalistic in the widest sense of this term considered etymologically and historically ... The simplicity and the clearness of this teaching are certainly among the most obvious forces at work in the religion and the missionary activity of Islam ...A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary understanding might be expected to posses and does indeed posses a marvellous power of winning its way into the consciences of man —Edward Montet.
>
> Perhaps it was this simplicity of Islam which led to its amazingly rapid spread in its early years — Mayhew.
>
> As a religion. the Mahomedan religion, it must be confessed, is more suited to Africa than is the Christian religion; indeed I would even say that it is more suited to the world as a whole.—Lancelot Lawton
>
> The nobility and broad tolerance of this creed, which accepts as God-inspired all the real religions of the world, will always be a glorious heritage for mankind On it could indeed be built a perfect world religion. — Greenlees

The Jihad was not really obligatory except against peoples who had no revealed religion or who minaced the existence of Islam.... Jihad had to be waged to defend Islam against aggression.... Once this was terminated, the Muslims always displayed a great tolerance towards the conquered peoples leaving them their legislation and religious beliefs. — O. Houdes.

Incidentally, these well-established facts dispose of the idea so widely fostered in Christian writings that the Muslims, wherever they went, forced people to accept Islam at the point of the sword.—Lawrence E. Browne.

Adherents of other faiths were not compelled to adopt Islam. They were allowed to observe their own faith unhindered, if they surrendered without fighting,. . Christians were able to rise to the highest offices of State, even to the post of vizier, without compulsion to renounce their faith — C H Becker.

Sense of justice is one of the most wonderful ideals of Islam because as I read in the Quran I find those dynamic principles of life, not mystic but practical ethics for the daily conduct of life, suited to the whole world.— Sarojini Naidu.

History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated.— De Lacy O 'Leary.

In their wars of conquest, however, the Muslims exhibited a degree of toleration which puts many Christian nations to shame. — E. Alexander Powell.

The picture of the Muslim soldier advancing with a sword in one hand and a Koran in the other is quite false —A S. Tritton.

Islam had the power of peacefully conquering souls by the simplicity of its theology, the clearness of its dogma and principles, and the definite number of the practices which it demands. In contrast to Christianity which has been undergoing continual transformation since its origin, Islam remained identical with itself.—L Heureux.

Had the sword been the instrument of Islam, the long centuries of the Muslim rule in India would have turned the entire South-Asia to Islam, but the position is otherwise.

The foregoing observations and accounts are more than enough to convince any sincere and sensible person to correct the notion that Islam was forced upon the world with the power of the sword.

AL-HADITH

'ULUM-AL-HADITH

SOME EARLIER TRANSMITTERS OF AHADITH

ARFAQUE MALIK

ABU HURAIRA

Abdul Rahman bin Sakhr, who is better known as Abu Huraira, was responsible for about 5564 traditions of the Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). He was a member of Sulaim bin Fahm clan of South Arabian tribe of Azd. He died at Aqeeq at the age of 78. He was buried at Madinah. He joined Islam at the time of Battle of Khaiber and stuck to his spiritual Master ever afterwards He was appointed Prefect of Bahrain by Umar.

Abu Huraira was careful, faithful and sincere in every respect The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was aware of his zeal to commit his sayings to memory. When Abu Huraira asked him a certain question he replied: "I was sure O, Abu Huraira that no one would question me regarding this before thee, since I know thy great desire regarding traditions". It is recorded in Sahih Bukhari that Abu Huraira himself has given the reason of his being able to deliver a large number of traditions than the other companions of the Holy Prophet: "Verily, people say that Abu Huraira reports many traditions and had it not been for the two verses of the Holy Quran (referring to verses 11:154-155) which speak of the sin of concealing the guidance, I would not have related a single tradition. Verily, our brethren from among the refugees were detained by their business in the market and our brethren from among the Ansars were held back

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AL-HADIS: Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported that the Messenger of Allah said: Prayers for five times, one jum'ah prayer up to (another) jum-'ah prayer and one fasting month upto (another) fasting month are causes of expiation of what comes to pass in their midst provided the great sins are avoided (Agreed).

on account of their employment in their works and verily, Abu Huraira used to stick to the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) so long as there was something to satisfy his stomach.

He was, therefore, present to notice things when others were absent and retained in his memory what others did not retain" This account of Abu Huraira's keeping constant company with the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) has also been reported by others. Hakim reports in his Mustadrak and Bukhari in his History that Tulaiha son of Ubaidullah said: "I have no doubt he (i.e. Abu Huraira) heard from the Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) what we did not hear. The reason being that he was a poor man, having no property to look after and he was a guest of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*)." Again Bukhari in his History and Baihaqi agree in reporting Muhammad bin Umara bin Hazm saying that he sat in a company of the great companions of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa salam*) In this company Abu Huraira began to narrate certain sayings of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) which some of the companions did not know So they questioned him repeatedly concerning these until he satisfied them. The narrator Muhammad adds that he became certain that day that Abu Huraira remembered more traditions than anyone else from among the companions of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) Tirmidi and Ahmad also report Ibn Umar saying to Abu Huraira: "Thou didst keep the Company of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) more than any one else and thou hast better knowledge of his sayings and practice than anyone else." All these traditions point conclusively to the fact that Abu Huraira from whom the largest number of traditions have been reported had really the best knowledge of traditions. So great was his love for guarding and delivering traditions that even in the life time of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) some men used to say that Abu Huraira is so mindful of every circumstance of the Holy Prophet's (*Sallallahu 'alaihi wa sallam*) life that he even noted various chapters of the Holy Quran that the Prophet (*Sallallahu 'alaihi wa sallam*) recited during various prayers Undoubtedly, he remembered more traditions than anyone else

ABDULLAH BIN ABBAS

Abdullah bin Abbas bin Abdul Mattalib is responsible for 2660 traditions, out of which he had heard 25 from the Holy Prophet (*Sallallahu 'alaihi wa sallam*) and the rest from his companions He was born three years before Hijrat. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) had prayed for him· "O Lord teach him wisdom". He is said to have made use of information supplied to him by some Jewish converts to Islam. Several of the traditions that go under his name were coined by later forgers. He died in Taif

ABDULLAH BIN AMR BIN AL-AS

Abdullah bin Amr bin al-As has reported seven hundred traditions. He died in Egypt. He had a good knowledge of Jewish and Chrishtian scriptures.

ABDULLAH BIN MASOOD

Abdullah bin Masood was the sixth convert to Islam. He was the first to recite the Holy Quran openly in the public places at Makkah. He resembled the Holy Prophet (*Sallallahu 'alaihi wa sallam*) in the manner of speech. He was appointed the Qazi of Kufa by Umar (*Razi Allahu 'anhu*). Abdullah has reported 848 traditions He was extremely careful in his reports. It was a peculiar feature of his that in giving information about the Holy Prophet (*Sallallahu 'alaihi wa sallam*) he trembled and the sweat broke out on his forehead and he used to express himself with great caution, lest he should say anything incorrectly. He died at Madinah in 32 A H at the age of 69. However, some sources say that he died at Kufa He was an authority on the Quran and Hadith

ABDULLAH BIN UMAR BIN KHATTAB

Abdullah bin Umar bin Khattab accepted Islam with his father when he was young and accompanied him at the time of Hijrat He was recruited at the age of fifteen on the day of Khandaq He is said to have been responsible for 2630 traditions. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) once said to his wife Hafsa, the sister of Abdullah that her brother was a very good man, only he wished that he would wake up at night to offer prayers. Ibn Umar never forgot to rise for prayers ever afterwards. We learn from various sources that he had set free more than a thousand slaves. He was everywhere held in great esteem on account of his noble and unselfish character. He is, moreover, esteemed as one of the most trustworthy authorities on the early history of Islam He died at Makkah in 73/74 A H. at the age of 84 of a wound inflicted with a poisonous weapon by some hireling of Hajjaj who did not like his

indomitable spirit and devotion to the Holy Prophet (*Sallallahu 'alaihi wa sallam*). As to the home politics Abdullah took strict neutral position among different parties which quarreled for supremacy. When Umar (*Razi Allahu 'anhu*) on his death-bed appointed, from amongst Muhammad's most tried companions, six trustworthy men to elect a new ruler, he nominated his son Abdullah as one of the consultative members.

JABIR BIN ABDULLAH BIN AMR

Jabir bin Abdullah bin Amr was a well known companion of the Holy Prophet (*Sallallahu 'alaihi wa sallam*). He has reported 2540 traditions. He took part in nineteen battles He died in 78 A.H. at Madinah at the age of 94 He was the last of the Holy Prophet's companions who died there.

ANAS BIN MALIK

Anas bin Malik served the Holy Prophet for ten years He was also present at Badr but took no part in the battle. He is said to have related 2686 traditions He died at the age of 97 (some believe 107). He was the last of the Holy Prophet's companions who died at Basra. He was highly respected The Holy Prophet (*Sallallahu 'alaihi wa sallam*) had prayed for him: "O Lord increase his wealth, multiply his offering and bless him". It is said that Abu Huraira did not acknowledge his authority on the matters concering the traditions of the Holy Prophet (*Sallallahu 'alaihi wa sallam*). A large collection of his traditions is found in the Musnad of Ahmad bin Hanbal

ABU MUSA ASHARI

Abu Musa Ashari was the governor of Kufa and Basra. He belonged to Yemen and accepted Islam at an early age. He distinguished himself as a commander in the field. He is responsible for thirty six traditions.

He died in Kufa in 42 A.H.

(*Courtesy*: The Straight Path)

HEROES OF ISLAM

Hazrat Haaris bin Simmah Ansari

(*Razi Allahu 'anhu*)

By Syed Mahmood Akhtar

Syedna Hazrat Abu Sa'eed Haaris bin Simmah (*Razi Allahu 'anhu*) belonged to the most respectable Najjaar clan of the Khazraj tribe. His genealogy ran as under:

> Haaris bin Simmah bin 'Amr bin 'Ateek bin 'Amr bin 'Aamir bin Maalik bin Najjaar.

Hazrat Haaris accepted Islam some time between the 11th and 13th year of the Prophethood. It means he embraced Islam before the emigration of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) to Madinah Munawarah.

A few months after his arrival at Madinah the Holy Prophet completed mutual fraternization of his followers Hazrat Haaris was made brother-in-Islam of Hazrat Suhayb Rumi (*Razi Allahu 'anhumaa*)

It so happened that when the Holy Prophet set out for the battle of Badr during Ramadhan, Hijra 2, Hazrat Haaris accompanied him. On the way at Ruhaa he got hurt which disabled him for some time to take part in a battle The Holy Prophet sent him back to Madinah but his name was included in the list of the Companions of the Badr and he also received his share from the booty.

During the battle of Uhud, however, Hazrat Haaris participated in the battle whole-heartedly. He remained steadfast throughout the battle. In this battle he killed a Quraish warrior called 'Usmaan bin 'Abdullah bin Mughirah. The Holy Prophet was so much pleased with Hazrat Haaris that he granted all the goods of 'Usmaan to him. Besides Hazrat Haaris, the Holy Prophet never bestowed goods of any infidel upon any of his followers.

Once during the heat of fighting Hazrat Haaris approached the Holy Prophet who enquired of the whereabouts of Hazrat 'Abdur Rahman bin 'Auf (*Razi Allahu 'anhu*). Hazrat Haaris replied: "O Prophet of Allah! He was surrounded by the infidels at the other side of the mountain. When I tried to help him I caught glance of you. So I came here." The Holy Prophet said: "Abdur Rahman bin 'Auf is being saved by the angels."

When Hazrat Haaris reached Hazrat 'Abdur Rahman bin 'Auf he saw seven corpses of the polytheists strewn around on the ground. He asked Hazrat 'Abdur Rahman if he had killed them. Hazrat 'Abdur Rahman replied that he killed that and that only. He did not know who killed the rest Hazrat Haaris then exclaimed: "The Holy Prophet (*Sallallahu 'alaihi wa sallam*) spoke the truth."

TRAGEDY OF BI'R MA'UNAH

During 4 A.H., a polytheist named Abu Baraa 'Aamir bin Maalik appeared before the Holy Prophet and offered him a gift. The Holy Prophet refused to accept the gift from a polytheist but he invited him to embrace Islam. Abu Baraa 'Aamir said: "O Muhammad! If you were to send some of

your companions to the people of Najd and they invited them to your affairs (religion), I have good hopes that they would give a favourable response" (Ibn Ishaq). The Apostle sent forty of his companions, the best of the Muslims, under the leadership of Hazrat Munzir bin 'Amr (*Razi Allahu 'anhu*). Among them was Hazrat Haaris bin Simmah Ansari as well.

On the day of the tragedy he was out in the meadows grazing the herds of cattle accompanied by Hazrat 'Amr bin Umaiyah (*Razi Allahu 'anhumaa*). When they returned from there they saw their companions' corpses lying in pools of blood. They were all martyrised, at the behest of one 'Aamir bin Tufayl Najdi, by some polytheistic tribes. Seeing that, Hazrat Haaris bin Simmah Ansari asked Hazrat 'Amr bin Umaiyah what they should do at this juncture. Hazrat 'Amr bin Umaiyah replied that they should return to the Holy Prophet, and tell him the whole story. Hazrat Haaris said: "How can I leave the place where Al-Munzir bin 'Amr sacrificed his life?" So saying he flung himself upon the polytheists and killed two of them. The polytheists, who were far exceeding in number, surrounded Hazrat Haaris and sent him to the Lord, his Creator.

Hazrat Haaris and other martyrs of Bi'r Ma'unah were very virtuous persons and with reference to their being regular reciters of Quran Majeed they were lovingly called *QURRAA*. It also showed the station of Hazrat Haaris bin Simmah (*Razi Allahu 'anhu*).

He left two sons, Abu Jahm and S'ad (*Razi Allahu 'anhumaa*) who too were Companions of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

WOMEN OF ISLAM

Hazrat Umme Maalik bint Ubaiy

(*Razi Allahu 'anhaa*)

By Syed Mahmood Akhtar

She hailed from Hablaa clan of Khazraj tribe. Her genealogy ran as under:

> Umme Maalik bint Ubaiy bin Haaris bin 'Ubaid bin Maalik bin Saalim bin Ghanam bin 'Auf bin Khazraj.

She was the sister of 'Abdullah bin Ubaiy, the notorious chief of the hyocrites. She was married to Hazrat Raafi' bin Maalik Zarqi, the first man from Khazraj tribe to accept Islam along with his son Rifaa'ah at Al-'Aqabah. Hazrat Umme Maalik too had embraced Islam long before the emigration of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) to Madinah. She was firm in Faith and conviction whereas her brother 'Abdullah bin Ubaiy was wicked and a die-hard enemy of Islam and the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

Other information about Hazrat Umme Maalik bint Ubaiy is not readily available.

ISLAM AND ITS FIVE PILLARS

Islam is my faith. It is your faith. It is an old, old faith. It exists since the first man was born. It will exist till this world lasts. Allah sent His chosen men to different countries at different times in this world to teach this faith. These were prophets who came to teach Islam to the people. Now you might ask, "What is Islam?"

Islam consists of five basic principles. Here are these Remember them well.

1. *Unity of God and truthfulness of His Prophets*: Allah is One. All His prophets are truthful. Islam tells us that this earth which we live on; the mountains that stand on this earth; the rivers that flow into the surrounding seas; the forests that grow here and there; the animals and birds that we see every day; trees and plants that grow on the plains, all these have been created by Him. He has created the skies, the sun, the moon, and the stars and planets. All these have not been created by themselves. The creator of these and other things which we can think of, is Allah.

Allah is One. He is alone He has no partner. He has created this world and all that is in it. He is the Master of all. He gives life. He sustains He kills. We are all His creatures He must be worshipped. None else is to be worshipped

Allah sent His messengers to make His servants good and pious. These messengers or prophets prevented people from doing bad things. They helped people in learning and doing good things No one knows the number of the prophets who came to this world. They came to all countries of the world in all ages. Islam tells us to regard all these prophets as good and truthful. The greatest and the last of all these prophets is our prophet Muhammad (*Sallallahu 'alaihi wa sallam*) He taught us all that other prophets had taught. He taught us something more. He taught us all that Allah wanted His men to know.

Islam tells us to believe that no Prophet will be born after Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). It tells us that Muhammad is the greatest of all the pro-

phets. Muhammad completed the teachings of the faith. Islam will now prosper till the day of reckoning. Islam teaches that the Qur'an is the last revealed book. World will need no other Gospel for guidance.

Islam teaches us to believe in all the prophets from Adam to Muhammad (*Sallallahu 'alaihi wa sallam*) and to honour them is our faith. May Allah be merciful to them and shower His blessings on all of them.

2. *Salaat or Namaz* (*Prayer*): Islam teaches us to bow our heads before Allah to the exclusion of all others. It teaches us to pray to Him. *Salaat or Namaz* is the most important function of Islam We are to pray, or offer obligatory *Namaz* five times every day. It has been ordained for us for our good

Rich or poor; old or young; black or white; all Muslims pray behind an *Imam* (one who leads the prayer) Thus we learn to stand together, to love each other, to work in a team for the sake of goodness and to obey our leader Prayer also makes us rise early in the morning and remain neat and clean, and also be punctual The best of them, however, is the one who prays standing most submissively and respectfully before Him He stands before Allah like His true servant The more one submits to Allah's Will the nearer he becomes to Him He finds more and more pleasure in prayers He becomes bolder and bolder At last he fears Allah alone, and no one else. He does not like to be the slave of man or any other power. He has ever to remain the servant of Allah.

3. *Fasts of Ramazan*: Islam requires its followers to fast for full one month in a year. Fasts are to be kept by all grown up boys and girls. Only sick persons and men in journeys may postpone fasts for some other time after their recovery or the end of the journey, as the case may be. During fasts one has to abstain from food, drinks, quarrels, foul works and words from dawn to dusk. One has to keep his body, mouth and mind clean.

The advantages of fasts are varied and many. For instance, in our hunger and thirst we are reminded of the hunger and thirst of others. We learn to curb our evil passions. We improve our health We learn to control ourselves.

4. *Zakaat*· Islam also teaches us to earn an honest livelihood. It does not put a brake on our honest earnings. We are free to earn as much as we can by honest means and to spend in good ways. At the same time we are to share our income with the poor and the needy of the community. Those of us who save enough over each year have to part with the fortieth part of their savings This they are to give away in charity This particular part of one's saving given away in charity as ordered by Allah is known as *Zakaat*. More may be given. But the *Zakaat* must be given

Truly speaking, this is also for our own good. The amount collected by means of *Zakaat* makes up the public treasury of the Muslims Through this public treasury, or *Baitul Maal*, the needy boys and girls, men and women, sick and the poor of the community are helped The crippled and the maimed are maintained. The widows and the orphans are helped, clad and fed Public welfare institutions are established and maintained. In emergencies and wars armies are raised and retained. If the income got through *Zakaat* alone is realised in full and utilised properly, no Muslim child can remain illiterate, no man or woman can remain uncared for and jobless.

5. *Hajj*: Last but not the least is *Hajj*, or the Pilgrimage to Makkah. Muslims who have saved enough wealth to undertake the journey to Makkah are required to perform Hajj at least once in life time. In the first place, we must perform *Hajj* because it is Allah's Command. The biggest advantage is the submission to His Command, but then there are some other advantages which we can realise easily.

Muslims live in almost all countries of the world. The world brotherhood comes together at the time of Hajj. Muslims from different parts of the world present a sight which no other congregation of the world does There are black Muslims, there are white Muslims, there are the saffran Chinese. Yet in 'Arafaat (the place where Hajj is performed) they stand shoulder to shoulder, all in white seamless dress of the Hajj. The difference of status, colour, race or clime is obliterated. All stand submissively praying to their Allah:

> "O, my Lord, I am before Thee! No one is Thy partner! I am before Thee! All Gifts are for Thee, every country is Thine! None is Thy partner!"

The plane of 'Arafaat echoes and re-echoes with the prayers of the faithful.

Knowledge Imparts Significance to Life

Man is ever vigorous to devote himself in pursuit of knowledge so that he may be accepted and honoured in his own circle. So Allah, the Creator and Sustainer, has ordained upon man to seek, search and acquire knowledge.

The holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) has said:—

"Acquire knowledge from cradle to grave".

"Acquire knowledge whether it may be available in China."

"The ink of the scholar is more precious than the blood of the martyr."

"There is no poverty worse than ignorance."

"The seeking of knowledge is obligatory upon every Muslim man or woman."

Every human being to whatever sect or section he belongs, needs the treasure of knowledge without which his existence amounts to nought; rather his ignorance may degenerate him and make him bear undesired consequences.

Man without knowledge may tread upon treasure, trample upon beauty, or totter in darkness, equally unmindful of the useful, profitable and wonderful things which Allah has created and provided for him.

Knowledge not only provides material gifts but also it is a sure and certain means to rising to spiritual heights, for knowledge covers such a wide scope which a person without knowledge, or with limited knowledge, may not be able to think of.

The quality of more and more quest for search and research with which every individual has been crowned and gifted, demands of him to gather and sow the seeds of knowledge and to offer their fruits to others.

From the time of man's infancy, his restlessness and inquisitive spirit to explore answers to his many a why, how, whence and whither, is ever young. If his curiosity remains unsatiated and unsatisfied, if his thirst for knowledge is not quenched, then his love to learn is curbed and crushed. So, it rests upon the humanity to preserve the seeds and fruits of knowledge for his fellow beings.

Knowledge transforms the barrenness of mind into a fertile land. It changes the bankruptsy of thought into a rich treasure. Knowledge is the best medium to civilize the rustic, to reform the unscrupulous, and to ingrain the spirit of self-sacrifice in the greedy. In short, it heralds ever-increasing human progress and prosperity.

Let us pray for more knowledge, and recite repeatedly:

"O Allah! Increase me in knowledge."

Some Medical Aspects of Al-Salaat

Dr. Abdul Ahad and Dr Mehdi Hassan

Prayers prescribed by Islam are unique in their frequency, strict requirement of cleanliness, ablutions and adoption of various body postures, standing almost at attention to kneeling sitting on bent legs to prostration. This unique mode of prayers is the best way to demonstrate discipline in a big gathering which does not require guides and modern sophistication to maintain it. The rich and the poor, the black and the white, the young and the old all stand in the same row shoulder to shoulder. Besides mental solace and spiritual strength it gives a sense of social and physical well-being.

Al-Salaat one of the fundamental tenets of Islam. Al-Salaat, thus ordained, has, if at all, only varied in quantity during the last fourteen hundred years. It is offered collectively or individually. The obligatory *Al-Salaat* is called *"Fard" offered five times a day.*

The main objective of this presentation is to evaluate the physical, anatomical and physiological aspects of Al-Salaat. The phases of cleanliness/ablution and actual prayers are dealt with separately. The term prayer will be used for *Al-Salaat* hereafter

CLEANLINESS/ABLUTION

Body cleanliness is an essential pre-requisite for offering prayers. One must thoroughly wash sequentially one's hands, anogenital region (if not cleaned already soon after passing urine and stools), mouth, nose, face, arms upto elbows, ears, at least one-fourth of scalp and feet upto ankles, three, five or seven times each. The nose, anogenital region and feet must be washed by left hand, so that the right hand, which is used for eating, should have less chances of retaining infectious organisms or odour. This prevents auto-infection. Washing of anogenital region is obligatory after micturition and defecation.

Even before washing, the residual stools or urine on the anal and urethral orifices should be cleaned direct manual touch and hence auto-infection.

The parts usually uncovered with clothes for the whole or part of the time like hands, face and feet need to be cleaned frequently and this obligation, herein, helps to maintain best possible hygiene

Washing the bodily parts cleans the sweat glands which thus remain open. Washing of mouth is strictly advised five times before each prayer. It is well known that it helps in prevention of tooth decay and throat infections and their attendant sequolae like rheumatic heart diseases and afflictions of the kidney and joints subsequent to infections of teeth or throat.

Cleaning of nose entails cleaning of vibrissae as well which helps to avoid many diseases of respiratory tract on the whole due to inhalation of dust and bacteria.

In general, Muslims use the left hand to clean the private parts and nose, and eat with the right hand.

They use right hand to manipulate water flow for washing by left hand. It prevents auto-infection and contamination of food for others, as the right hand is used for eating and serving to others. It is also prophylactic practice against perianal boils, fissures and their sequelae like fistulain-ano when one keeps private parts clean as by washing five times a day.

In sum, one of the most essential pre-requisites for offering prayers is a thorough cleaning of the whole body. Thus on the whole stress laid on personal hygiene

5) PRAYERS

Congregational prayer in mosque is preferable in view of its obvious social values. While one stands for the prayer, the upper limbs are effortlessly kept by the side of the body. One is required to concentrate deeply on the prayer and forget everything else This has an important psychotherapeutic effect and clears the mind of worries of daily life It certainly allows considerable solace to the believer

The next step is to elevate one's arms with abducted fingers (fanned out hands) and move the upper limbs above the shoulders bringing thumbs in line with the lobule of the ear. The arms which most of the time remain hanging are thus elevated. This serves to promote venous return from the upper limb as blood will, thus, flow in the direction of gravity. Furthermore, this position affords exercise to almost all the muscles of the upper limb, especially those of the shoulder-cuff-a manoeuvre which a man with frozen shoulder can very well appreciate when he has to undertake exercise and see its effects.

Thereafter, one has to meditate, and reciting *surah* from the Holy Qur'an allows one to test his memory. After this, one bends for *Ruku*. For this one has to bend at nearly 90° at their joints, supporting one's body by keeping palms of hands pressed against the knees. The back, neck and head should be horizontal. This position ensures maintenance of admirable equilibrium as well as exercise to most of the muscles of the body, especially gravitational muscles of the lower limbs.

The muscles of the sole, flexors, extensors and peroneal muscles of the legs, quardriceps, abductors, and hamstrings, gluteals, iliopsoas, erector spinae and its spinalis, longissimus and iliocostalis subdivisions, abdominal muscles, of the neck and shoulder are put into action.

The neck is to be kept horizontal by the extensor muscles of the neck, and the actions of these muscles are commonly utilised in physiotherapy in conditions like cervical spondylitis.

Muscular movements can enhance venous return. Abdominal viscera may press the diaphragm to help exhale more air thereby allowing more fresh air to be inhaled subsequently Venous return from abdominal organs is increased as the gravitational force is reduced Blood supply to the brain and viscera of the neck is promoted. Five times regular and obligatory exercise as Al-Salaat is very useful in the drainage of paranasal air sinuses. The maxillary air sinus has its ostium at its upper and medial part and bending of the body will be like tilting a pot containing fluid.

Maxillary air sinus can be drained off its secretions five times a day whence normally it cannot be drained during the day — a hazard of the so-called erect posture. It is experienced by a person with maxillary sinusitis when he usually gets afternoon headache. the frontal air sinus has its ostium as its inferomedial aspect. This sinus would get better drainage by movements adopted during *Al-Salaat*. Similarly, phenoidal and ethmoidal sinuses drain better during the various postures of *Al-Salaat*.

The blood flow increases during prostration to the face which helps in the promotion of facial circulation, especially in the cold season. It may also help to avoid fibrositis and chill blains by increase of blood flow to neck and face. Tilting the body has a very useful effect on the drainage of the bronchial tree. The secretions cannot usually accumulate in the bronchial tree in a person resorting to different postures as in *Al-Salaat* five times a day. So it is a natural treatment for drainage of secretions in bronchiectesis and other pulmonary diseases leading to stasis of secretions, dust of various kinds and bacteria.

During *Sajdah* (prostration) all the above effects are exacerbated. A person has to support his body on knees, hands and forehead. This posture has its effect on the intervertebral joints, especially the cervival, and can help to avoid cervical and other spinal diseases, e.g. bends and curvatures due to the abuse of modernization subsequent to mechanised life and lack of bodily movements. The soleus and gastroanemius have rich blood supply. The soleus has extensive venous network so as to be called peripheral heart of the body. During *Sajdah* while the person lays his body weight on legs flexed at knees, these muscles are put in action to various degrees which aids venous return and acts as a massage for these muscles.

This exercise during *Al-Salaat* can help a lot in prophylaxis against haemorrhoids (piles) and proplapse of uterus. A man elevates his buttocks during prostration or-

keeps them pressed against calf muscles and ankles exerting control on his anogenital regions against passage of any gaseous, solid or liquid matter out of anal and urogential openings. It can also have a very useful effect against femoral and eosophageal hernia by decreasing pressure at these openings during *Ruku* and *Sajdah*.

During *Al-Salaat* almost all the general and special sensations of the body get tested.

Scents are commonly used in mosques and even sprayed on clothes before going for *Al-Salaat*. A man can test his olfactory (first cranial) nerve when he is able to smell the scent. By following the movements of the Imam or people in the front row, a man can test his vision and hence optic (second cranial) nerve. Looking for the time of *Al-Salaat* in the absence of a watch, by observing shadows of objects, is a test for vision and higher functions. Besides a man with normal vision will have no difficulty in facing towards "Ka'bah during *Al-Salaat* Gazing antero-inferiorly or towards toes or shoulder during various postures is a test for third, fourth and sixth cranial nerves. The fourth nerve is best tested when the same eyes are depressed during *Ruku* while person seeks the shelter in the name of God being sorry for his doings whether the lids are closed or open. The third cranial nerve is tested while a person keeps gazing upwards during *"Dua"* (inferior oblique and rectus superior muscles), and the sixth while the man is turning head to pay compliments to *Munkir* and *Nakir* (lateral rectus muscle of eve ball). This movement is simultaneously a test for the eleventh cranial nerve which supplies the sternocleidomastoid muscle responsible for this movement.

Hearing the Azan and adoption of various postures subsequent to recitation of different words is a test for vestibulocochlear nerve. The man remains in bent or prostrated position without fall and tremor and such positions are a test for cerebellum also which is responsible for tone, posture and equilibrium. The higher functions are also tested right from entering the mosque when one has to step in his right foot inside the mosque and step out the left foot first while coming out of it.

A person has to maintain silence in the mosque. He should not see, hear or talk any bad things or do any such thing which will be against humanity and hence annoy God

A person can stop Al-Salaat if he feels a dangerous situation like sight or hearing of a scorpion, snake or any other enemy and he should defend himself and others by killing or chasing the enemy. This is an overall test for higher functions involving all the tactics to do so

INDIVIDUAL PRAYERS

The *Salaat al-Fajr* is the first obligatory prayer. It is offered about half and hour before dawn. The *Muezzin* (the person who calls for the prayers from the mosque) calls "God is Great." and *Al-Salaat* is better than sleep.

The person gets up early and thus develops the habit of getting up early. Naturally he will try to sleep earlier and it is the well-known old saying for being healthy, wealthy and wise. The person will get routine morning exercise. He will get ample time to prepare for his duty and will be regular, punctual and duty-bound. He will be psychologically satisfied and will try to do good during the day.

The *Salaat al-Zuhur* is the second prayer offered in the afternoon, whence a person resorts to this exercise after rest taken following the lunch. The man likes to sleep but his self-control is tested when he gives up his sweet sleep for his prayer. After heavy meals the blood flow to brain and other bodily parts is decreased as it is streamed towards gastrointestinal tract. The man thus feels sleepy. It means the blood flow to the peripheral parts and brain is diminished and there could be chances of thromboembolic phenomenon.

The obligatory *Salaat* after lunch will accelerate this blood flow and hence decrease the said chances.

The *Salaat al-Asr* is the third prayer offered in the late afternoon when a man is very tired usually and his mind starts occupying with rest and management of things for his eating, drinking and recreation. This prayer is a further test for his selfcontrol as to whether a person can postpone these things by a short time during which he will offer the *Salaat*.

The *Salaat al-Maghrib* done at sunset seems apparently to have the same effect as the *Salaat al-Asr*

The *Salaat al-Isha* is the last among the five obligatory prayers. It is the best time for concentration and meditation This *Salaat* gives good exercise before retiring to bed and could help in getting sound sleep too He is now psychologically free which is important to avoid many diseases. Before retiring to bed this exercise should help to lower the chances of problems that occur due to insomnia or the immovability of bodily parts like thromboembolic phenomenon

(*Courtesy*: Australian Minaret)

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title Cover.

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=s	ح=h	ز=z	ص=s	ض=d	ط=t	ظ=z	ع='	ـ=ـ (Jerk)	
Bold	Madd	آ=ãã	وٓ=õõ	یٓ=ẽẽ	Fine	Madd	آ=ãa	وٓ=õo	یٓ=ẽe

	SECTION 3	*RU-KOO' 3*	رکوع ۳
21	O you who believe! Do not follow the footsteps of Satan	21 *Yãa-aiee-yu-hal-la-zee-na aa-ma-noo laa tat-ta-bi-'oo khu-tu-waa-tish-shai-taan*	يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ
	And whoever follows Satan's footsteps,	*Wa maieen-yat-ta-bi' khu-tu-waa-tish-shai-taa-ni*	وَمَنْ يَّتَّبِعْ خُطُوٰتِ الشَّيْطٰنِ
	surely he (i.e. Satan) bids (men) to indecencies and evil	*fa-in-na-hoo ya'-mu-ru bil-fah-shãa-i wal-mun-kar*	فَاِنَّهٗ يَاْمُرُ بِالْفَحْشَآءِ وَالْمُنْكَرِ
	And were it not for the grace of Allah upon you, and His mercy,	*Wa lau laa fad-lul-laa-hi a-lai-kum wa rah-ma-tu-hoo*	وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ
	not one of you would have ever become purified.	*maa za-kaa min-kum-min a-ha-din a-ba-danw-*	مَا زَكٰى مِنْكُمْ مِّنْ اَحَدٍ اَبَدًا
	But Allah purifies whom He wills	*wa laa-kin-nal-laa-ha yu-zak-kee maieen-ya-shãa'.*	وَّلٰكِنَّ اللّٰهَ يُزَكِّيْ مَنْ يَّشَآءُ
	And Allah is All-Hearing All-Knowing	*Wal-laa-hu sa-mee-'un 'a-leem*	وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ
22.	And let not those of you, who are men of plenty and ample means, swear	22 *Wa laa ya'-ta-li u-lul-fad-li min-kum was-sa-'a-ti*	وَلَا يَاْتَلِ اُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ

	against giving to the kinsmen and the needy,	*aieen-yoo-too u-lil-qur-baa wal-ma-saa-kee-na*	أن يؤتوا أولي القربى والمساكين
	and to those who emigrated in the way of Allah,	*wal-mu-haa-ji-ree-na fee sa-bee-lil-laa-hi*	والمهاجرين في سبيل الله
	but let them forgive and forget.	*wal-ya'-foo wal-yas-fa-hoo*	وليعفوا وليصفحوا
	Do you not like that Allah should forgive you?	*A-laa tu-hib-boo-na aieen-yagh-fi-ral-laa-hu la-kum.*	ألا تحبون أن يغفر الله لكم
	And Allah is Ever-Forgiving, Most Merciful	*Wal-laa-hu gha-foo-rur-ra-heem*	والله غفور رحيم
23	Surely, those who accuse (of adultery) the chaste unsuspecting, believing women,	23 *In-nal-la-zee-na yar-moo-nal-muh-sa-naa-til-ghaa-fi-laa-til-mu'-mi-naa-ti*	إن الذين يرمون المحصنت الغفلت المؤمنت
	are cursed in the world and the Hereafter,	*lu-'i-noo fid-dun-yaa wal-aa-khi-ra-ti*	لعنوا في الدنيا والآخرة
	and for them there is a grievous punishment	*wa la-hum 'a-zaa-bun 'a-zee-mun*	ولهم عذاب عظيم
24	On the Day when their tongues, their hands and their feet shall testify against them	24 *yau-ma tash-ha-du 'a-lai-him al-si-na-tu-hum wa ai-dee-him wa ar-ju-lu-hum*	يوم تشهد عليهم ألسنتهم وأيديهم وأرجلهم
	as to what they used to do;	*bi-maa kaa-noo ya'-ma-loon.*	بما كانوا يعملون
25.	On that Day Allah will pay them their just due in full,	25. *Yau-ma-i-zieen-yu-waf-fee-hi-mul-laa-hu dee-na-hu-mul-haq-qa*	يومئذ يوفيهم الله دينهم الحق

	and they will know that Allah is the Evident Truth.	*wa ya'-la-moo-na an-nal-laa-ha hu-wal-haq-qul-mu-been.*	وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ۝
26	Vile women are for vile men and vile men are for vile women.	*26 Al-kha-bee-saa-tu lil-kha-bee-see-na wal-kha-bee-soo-na lil-kha-bee-saat*	الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ
	and good women are for good men and good men are for good women.	*Wat-taiee-yi-baa-tu lit-taiee-yi-bee-na wat-taiee-yi-boo-nu lit-taiee-yi-baat*	وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ
	They are innocent of what they (the slanderers) say	*U-lāā-i-ka mu-bar-ra-oo-na mim-maa ya-qoo-loon*	أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ
	There is forgiveness for them and an honourable provision	*La-hum magh-fi-ra-tunw-wa riz-qun ka-reem*	لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝
	SECTION 4	*RU-KOO' 4*	رکوع ٤
27	O you who believe! Do not enter houses other than your (own) houses.	*27 Yāa-aiee-yu-hal-la-zee-na aa-ma-noo laa tad-khu-loo bu-yoo-tan ghai-ra bu-yoo-ti-kum*	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ
	until you have asked for permission and saluted its inmates	*hat-taa tas-ta'-ni-soo wa tu-sal-li-moo 'a-lāa ah-li-haa.*	حَتَّىٰ تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا
	It is better for you that you should bear (this) in mind	*Zaa-li-kum khai-rul-la-kum la-'al-la-kum ta-zak-ka-roon*	ذَٰلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝
28	And if you do not find any one therein.	*28 Fa-il-lam ta-ji-doo fee-hāa a-ha-dan*	فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا

	then do not enter it,	*fa-laa tad-khu-loo-haa*	فَلَا تَدْخُلُوهَا
	until permission is given to you,	*hat-taa yu'-za-na la-kum.*	حَتّٰى يُؤْذَنَ لَكُمْ
	and if you are told to go back, then go back	*Wa in qee-la la-ku-mur-ji-'oo far-ji-'oo*	وَاِنْ قِيْلَ لَكُمُ ارْجِعُوْا فَارْجِعُوْا
	That is more decent for you And Allah knows what you do.	*hu-wa az-kaa la-kum Wal-laa-hu bi-maa' ta'-ma-loo-na 'a-leem*	هُوَ اَزْكٰى لَكُمْ وَاللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ۝
29.	There is no sin for you in that you enter	29 *Lai-sa 'a-lai-kum ju-naa-hun an tad-khu-loo*	لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَدْخُلُوْا
	uninhabited houses	*bu-yoo-tan ghai-ra mas-koo-na-tin*	بُيُوْتًا غَيْرَ مَسْكُوْنَةٍ
	in which there is something of use for you	*fee-haa ma-taa-'ul-la-kum.*	فِيْهَا مَتَاعٌ لَّكُمْ
	And Allah knows what you disclose and what you hide	*Wal-laa-hu ya'-la-mu maa tub-doo-na wa maa tak-tu-moon*	وَاللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

أساس التربية

أوصى عتبة بن أبى سفيان مؤدب ولده قائلاً :
يا عبد الصمد ، ليكن أول إصلاحك لولدى إصلاحك لنفسك ، فإن عيونهم معقوده بعينك ، فالحسن عندهم ماصنعت ، والقبيح عندهم ماتركت ، علمهم كتاب الله ولاتملهم منه فيتركوه ، ولا تتركهم فيه فيهجروه ، وروهم من الحديث أشرفه ، ومن الشعر أعفه ، ولاتنقلهم من علم إلى آخر حتى يحكموه ، فإن ازدحام الكلام فى السمع مشغلة فى الفهم ، وعلمهم سير الحكماء وأخلاق الأدباء ، وهددهم فى أدبهم دونى، وكن لهم كالطبيب الذى لايعجل بالدواء قبل معرفة الداء، واستزدنى بزيادتك إياهم أزدك فى برى ، وإياك أن تتكل على عذر منى فقد اتكلت على كفاية منك .

[العقد الفريد]

من هدى رسول الله ﷺ

روى الطبرانى عن النعمان بن بشير رضي الله عنه ان رسول الله ﷺ قال :

« ما من عبد ولا أمة إلا وله ثلاثة أخلاء :

فخليل يقول : انا معك ، فخذ ما شئت ودع ما شئت ، فذلك ماله .

وخليل يقول : انا معك فإذا أتيت باب الملك تركتك ، فذلك خدمه واهله .

وخليل يقول : انا معك حيث دخلت وحيث خرجت ، فذلك عمله .

حقوق متبادلة

عن مصعب بن سعد بن أبى وقاص رضي الله عنه ، قال : قال على بن أبى طالب رضي الله عنه كلمات أصاب فيهن الحق ، قال : يحق على الإمام أن يحكم بما انزل الله ، وان يؤدى الأمانة ، فإذا فعل ذلك فحق على الناس ان يسمعوا له ، ويطيعوه ، ويجيبوه اذا دعا .

[الأمـــوال]

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

شهر بل فى كل يوم . . فلتدع هذا الاحتفاء البسيط ولتتجه الى تعميق صلتنا بالاسلام كما وكيفا . . ولما كنا فى رحاب شهر رجب فمن واجبنا أن نقف وقفات خاطفة مع معجزة الأسراء والمعراج .

١ـــ لقد ثبت الاسراء بالقرآن والسنته والاجماع . فى القرآن الكريم نجد اول سورة الاسراء .

(سبحان الذى أسرى بعبده ليلا من المسجد الحرام الى المسجد الاقصى الذى باركنا حوله لنريه من آياتنا . .) .

بين الله فى الآية بدء اسراء ونهاية الأسراء ومكانة المسجد الاقصى والعبرة من الاسراء . .

اما السنة فاننا نجد الكثير من الاحاديث الصحيحة التى رواها الشيخان من خلال البخارى ومسلم وغيرهما من كتب الاحاديث تروى بالتفصيل معجزة الاسراء والمعراج وماشاهده الرسول الكريم فى اثناء هذا الرحلة واقد اجمع المسلمون على ذلك . .

٢ ـــ ثبت المعراج بالقرآن الكريم والسنة الصحيحة ففى القرآن الكريم نجد امام اعيننا قول الله تعالى فى اول سورة النجم .. والنجم اذا هوى ما ضل صاحبكم وما غوى وما ينطق عن الهوى ان هو الا وحى يوحى علمه شديد القوى ذو مرة فاستوى وهو بالأفق الأعلى ثم دنا فتدلى ...) و روت كتب السنة الكثير من الاحاديث التى بينت ما كان من امر معراج رسول الله الى السموات العلا . .

٣ ـــ لقد ثبت من الاحاديث التى روت معجزة الأسراء ان رسول الله ﷺ قد صلى بالانبياء والرسل ركعتين فى المسجد الاقصى . . وامامة رسول الله بالانبياء تدلنا على ان الانبياء قد سلموا القيادة الى رسول الله ﷺ .كما يدلنا بدء المعراج من المسجد الاقصى على اهميته بيت المقدس فهو اول القبلتين وثالث الحرمين واحد المساجد الثلاثة التى تشد اليها الرحال كما جاء فى الحديث الشريف .

ولذا حبب رسول الله المسلمين فى المسجد الاقصى وطلب منهم أن يزوروه روى ان السيدة ميمونة قالت : يا رسول الله . افتنا فى بيت المقدس قال : ارض المحشر المنشر أئتوه فصلوا فيه فان صلاة فيه بالف صلاة) فى بيت المقدس . . من المسجد الاقصى انتقلت الرسالة من بنى اسرائيل الى بنى اسماعيل الى خير امة اخرجت للناس لان بنى اسرائيل قد عاثوا فى الارض ولم يقيموا حكم الله فيما بينهم وحرفوا كتاب الله واصبحوا غير جديرين بان يكونوا حماة لرسالة الله .

٤ ـــ لقد ربط الله بين بدء الرحلة ونهايتها وبين مكانة المسجد فى الاسلام واهميته فى تكوين الجيل المؤمن المتصف بقيم الاسلام الجدير بتقدير الناس .

ويوم ان يكون للمسجد رسالته التى تقوم على الاسلام المصفى البعيد عن التعصب القائم على الحجة والبرهان سيكون شبابنا من خيرة الشباب تربية واخلاقا ..

فهل آن لنا ونحن نذكر معجزة الاسراء والمعراج أن نشد من ازرنا وان نوحد جهودنا وان نخلص فى اعمالنا حتى نخلص ثالث الحرمين واولى القبلتين من براثن التعصب الأعمى ومن افسد خلق الله على ارض الله .

وصدق الله حيث يقول فى وصفهم (فبما نقضهم ميثاقهم لعناهم وجعلنا قلوبهم قاسية يحرفون الكلم عن مواضعه ونسوا حظا مما ذكروا ...)

سورة المائدة آية ١٣ .

اربعة عشر اسما . منها : شهر الله ، ورجب ، ورجب مضر ، والاصم ، والاصب ، ومطهر ومنزع الاسنة ... الى غير ذلك من الاسماء التى تجمع فى مدلولها على حرمة القتال فى هذا الشهر وتعظيمة ...

وبلغ من تعظيم هذا الشهر عند العرب ، انهم كانوا يتحرون الدعاء فيه على الظالم .

ومن هنا كان شهر رجب مفتاح اشهر الخير والبركة قال ابوبكر الوراق : شهر رجب شهر الزرع ، وشهر شعبان شهر سقى الزرع ، وشهر رمضان شهر حصاد الزرع ... ولقد استمر العرب مدة طويلة على تعظيم الأشهر الحرم الى ان ابتدع مبتدعهم النسئ فكانوا ينسئون الشهر الحرام حين تعجلهم الحاجة الى الغزو والقتال فيه فيؤخرونه الى الذى يليه فينسئون شهر المحرم الى صفر ، وشهر رجب الى شعبان . . وفى ذلك نزل قول الله تعالى فى سورة التوبة (انما النسئ زيادة فى الكفر يضل به الذين كفروا يحلونه عاما ويحرمونه عاما ليواطئوا عدة ما حرم الله فيحلوا ما حرم الله زين لهم سوء اعمالهم ..) سورة التوبة آية ٣٧ .

وفى الاسلام بقى لهذه الاشهر حرمتها فنهى المسلمون عن انتهاكها بارتكاب ما حرم الله من الآثام والمعاصى حيث قال الله تعالى « فلاتظلموا فيهن انفسكم » سورة التوبة .

روى عن قتادة ان الظلم فى الأشهر الحرم اعظم خطيئة ووزرا من الظلم فيما سواها ، وان كان وزر الظلم فى كل حال عظيما . .

ولقد خص الله شهر رجب فى الاسلام بفضل لا مثيل له حيث اسرى الله بحبيبه محمد ﷺ وعرج به الى السموات العلا . اسرى به من المسجد الحرام بمكة الى المسجد الاقصى ببلاد الشام، ثم عرج به الى السموات العلا ولقد تمت هذه المعجزة الربانية فى ليلة السابع والعشرين من شهر رجب قبل الهجرة باكثر من عام على ما حققة جمع من الأئمة منهم الامام النووى وغيره (كما فى المواهب اللدنية وغيرها . .) ومنذ مئات السنين والامة الاسلامية تحتفل بذكرى الاسراء والمعراج فى ليلة السابع والعشرين من رجب كل عام . وهذا فى حقيقته اشبه بالاجماع . مما يدل على صحة راى من قال بذلك . و للأسف اننا نرى قلة فى مجتمعنا تشكك عامة المسلمين فى تحديد وقت الاسراء والمعراج فينكرون عليهم الاحتفال بذكرى الاسراء والمعراج فى ليلة السابع والعشرين من رجب بحجة أن المعجزة لم تقع فى رجب .

ونرد عليهم بان الامة الاسلامية الآن فى اشد الحاجة الى لم الشمل وجمع الكلمة واغلاق باب الاختلافات الفرعية ، والاهتمام بالجوهر دون العرض . فما دمنا قد اتفقنا جميعا على ان معجزة الأسراء والمعراج وقعت لنبينا محمد ﷺ .

ثم دار خلاف بين تحديد موعدها . فلا يكون هذا دافعا الى انكار عمل جماعى داب عليه المسلمون منذ مئات السنين . فلنحتفل بذكرى الأسراء والمعراج فى شهر رجب ولنحتفل بها فى شهر ربيع الاول فى رأى من قال : بان الاسراء كانت فى شهر ربيع الاول . . فان المغزى من هذا الاحتفال فى حقيقته ان نتعايش مع رسول الله بقلوبنا وجوارحنا وان نستضئ بهديه وان يكون رسول الله قدوتنا فى كل شئ .

ان من اهم ثمرات معجزة الاسراء والمعراج فرض الصلاة . . وما احوجنا ان نذكر المسلمين بها فى كل

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

اضواء على الإسراء والمعراج

فضيلة الشيخ فكرى حسن اسماعيل

من الايام والشهور الاسلامية مواسم خير وطاعة واجتهاد فيما يقرب العبد الى الله زلفى ، ومن هذا خص الله يوم الجمعة ويوم عرفة وايام التشريق وليلة القدر بمزيد من الفضل على سائر الايام والليالى . وخص شهر رمضان بمزيد من الفضل لان بدء نزول القرآن الكريم فيه على رسول الله محمد ﷺ . قال الله تعالى (شهر رمضان الذى انزل فيه القرآن هدى للناس وبينات من الهدى والفرقان) . .

وخص الله كذلك الاشهر الحرم بمزيد تكريم وفضل على باقى الشهور والتفاضل بين الموجودات فى الخصائص والمزايا والآثار من السنن الكونية التى اقتضتها الحكمة الربانية ، وتجلت فيها قدرة الله العليم الخبير وابداع الصنع . لا فرق فى ذلك بين الازمنة والامكنة والاجناس والاشخاص والانواع فهذه سنة الله فى الكون والخلق ولن تجد لسنة الله تبديلا ولا تحويلا . .

مكانة الاشهر الحرم قبل الاسلام :

من المعلوم على ضوء القرآن الكريم والسنة النبوية ان عدة الشهور اثنا عشر شهرا وان الاشهر الحرم اربعة قال الله تعالى (ان عدة الشهور عند الله اثنا عشر شهرا فى كتاب الله يوم خلق السموات والارض منها اربعة حرم . .) سورة التوبة آية ٣٦ بين لنا رسولنا ﷺ هذه الاشهر الحرم فى خطبة الوداع حيث قال (السنة اثنا عشر شهرا منها اربعة حرم ثلاث متواليات ذو القعدة وذو الحجة والمحرم . ورجب مضر ...) .

ولقد كانت هذه الاشهر الحرم الاربعة معظمة فى شريعة نبى الله ابراهيم عليه الصلاة والسلام واستمر ذلك طورا من الزمن فى عقبه من ذرية اسماعيل بن ابراهيم عليهما السلام . . وعلى هذا سار العرب قبل الاسلام يعظمونها ويحرمون القتال فيها ، حتى لو لقى الرجل فيها قاتل ابيه لم يمسه بسوء ... من هذه الاشهر . شهر رجب كانوا يسمونه « رب الفرد » لانفراده عن الاشهر الحرم المتتابعة . . ذى القعدة وذى الحجة والمحرم . .

ولشهر رجب اسماء كثيرة منها : رجب مضر . . لان قبيلة مضر كانت تعظيمه اكثر من غيرها (رجب الاصم) اذ كانت العرب لاتسمع فيه قعقعة السلاح ، و (منصل الاسنة) لان العرب كانوا لا يدعون فيه حديدة ، ولاسها فيه حديدة الا نزعوها منه وذلك للأمن فيه من القتال ...

ولقد ذكر الامام شهاب الدين أحمد بن رجب فى كتابه (اللطائف) ان بعض العلماء ذكر لشهر رجب

بسم الله الرحمن الرحيم

عن ابي موسى رضي الله عنه قال قال رسول الله ﷺ : امتي هذه امة مرحومة ليس عليها عذاب في الآخرة ، عذابها في الدنيا الفتن والزلازل والقتل .

رواه ابوداود

المقصود من " امة مرحومة " الاتقياء والصلحاء من المسلمين الذين يسلمون من عذاب الآخرة لما فعلوا في الحياة للدنيا الحسنات وإن استحق عليهم اى عذاب يصيبهم ذلك العذاب في دنيا فقط .

التحرير

لا حظر

على نقل المواد المنشورة في مجلة اليقين إنترنيشنل إقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة وتتم تزويدنا بنسخة منها ، إلا إننا لا نسمح بنقل ترجمة القرآن الكريم بالإنجليزية أو الكتابة الصوتية بالحروف الرومانية التي تنشر على صفحات اليقين قرين النص العربي على التوالي في كل عدد من المجلة .

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هواتف:

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أستراليا، كندا، جزائر فيجي، نيوزيلندة و الولايات المتحدة الأمريكية	٢٥٠
الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبي، البحرين، بورما، الدوحة، دبي، الهند، الكويت . .	١٣٠
سري لانكا، الشارقة و المملكة العربية السعودية . .	١٩٠
إندونيسيا	٢٠٠٫٠٠
بنامة، أمريكا الجنوبية وجزائر الهند الغربية . . .	٢٧٥٫٠٠

بالبريد البحري

(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية	٩٤٫٠٠
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اضواء على الاسراء والمعراج

- لقد خص الله شهر رجب فى الاسلام بفضل لامثيل له حيث اسرى الله بحبيبه محمد ﷺ وعرج به الى السموات العلا .

- ان من اهم ثمرات معجزة الاسراء والمعراج فرض الصلاة .

- لقد ثبت الاسراء بالقرآن والسنة والاجماع ففى القرآن الكريم نجد اول سورة الاسراء .

- فهل آن لنا ونحن نذكر معجزة الاسراء والمعراج ان نشد من ازرنا وان نوحد جهودنا وان نخلص فى اعمالنا . .

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IN THIS ISSUE Page

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In the name of Allah, the All-Compassionate, the Most-Merciful

First Caliph's Manifesto

Generally speaking, pomp and royalty go together In the Days of Ignorance, too, ostentation and pride were the hallmarks of chieftaincy Like many other things, Islam gave a sense of direction to the customary statecraft as well The display of regal authority yielded place to humility and service under Islam.

So long as Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) lived, Divine dispensation was available directly through Revelation. With his passing away, there came sudden end of Prophethood and Revelation It was a gigantic vacum indeed that Islam then faced The Muslim community was left to derive light now only from the sacred Qur'an and Sunnah, that is to say the Book of God and the Traditions of the last of His Prophets By this time Islam and Muslims were sufficiently developed and in no time many an intricacy cropped up As Professor Margoliouth says, "At the time of Muhammad's death, his political work was not left unfinished He had established a stable state socio-religious He joined the Jarring feudal units of Arabia into a nation He gave the Arabs a universal faith and joined them into a fraternity stronger than family or blood-ties" This tempo of progress had to be maintained and advanced

The Muslims needed after the death of the Holy Prophet a man of high stature and subtle courage who could lead them in their hour of despair. Undoubtedly, Hazrat Abu Bakr (*Razi Allahu 'anhu*) was such a person among the Companions of the Holy Prophet It did not take him long to size up the situation emerging in the wake of the Holy Prophet's passing away. His devotion to Islam and affection of its Prophet welled up in his heart and this gave his delicate frame the courage of conviction.

LEADERSHIP. The first test of his leadership came quickly when the Companions were totally stunned by the death of the Holy Prophet. Out of their deep love, some of them wishfully thought that he could not suffer death. Hazrat 'Umar (*Razi Allahu 'anhu*) was one of them He would not bear the news of his beloved Prophet's death He thought that the Holy Prophet was only wrapped in a holy trance and that he would soon come back to consciousness "I will strike off the head of any one", he threatened with unsheathed sword in hand, "who should dare affirm that the Messenger of God was no more" The difficult task was how to make the emotion-ridden Companions face the reality.

Thereupon, Hazrat Abu Bakr chose to address the gathering thus "Is it Muhammad or God of Muhammad whom you worship? God of Muhammad lives for ever, but the Messenger of God was mortal like us and, according to his own prediction, he has met with the common fate of mortality." He then recited the Qur'anic verse

> "Muhammad is no more than an Apostle· many were the Apostles that went before him If he died or were slain, will you then turn back on your heels? If any one turned back on his heels, not the least harm will he do to God, but God (on the other hand) will swiftly reward those who

(serve Him) with gratitude." (3:144).

This memorable, brief oration was timely and effective It dispelled the doubt and silenced the agitation. It gave a sense of direction to the Muslims in this hour of their great tragedy Afterwards, he was elected as the first Caliph to lead and guide the nation comprising the followers of Islam and of its Prophet

MERITS And who else could be more suited for the high office of the first Caliph than Hazrat Abu Bakr He was sky-high among the Companions He was a playmate, friend, and confidant of the Holy Prophet He was held in deep affection by the people as well as the Holy Prophet himself His invaluable services to Islam and its Prophet were matchless in might and main and money His sacrifices were tremendous The Holy Prophet said about him

> "I received such benefits from the wealth of Abu Bakr as from none else" (Tirmizi) Without doubt, I am under an unrepayable obligation to Abu Bakr with regard to the benefits that accrued to me from his wealth and his person" (Bukhari)

Hazrat Abu Bakr also received God's security Qur'an Majeed says

> "—When the unbelievers drove him (the Prophet) out (of Makkah), he had no more than one companion (Abu Bakr) in the Cave (of Thaur), and he said to the companion 'Have no fear for God is with us'. Then God sent down His peace (security) upon him—" (9·40).

Here the particular Divine security has reference to Hazrat Abu Bakr for in any case the security did never cease, to need reiteration, for the Messenger of God For him, it continued to be always available.

He was called Siddiq (True) in Times of Ignorance because he was distinguished for his love of truth, and also later because he hastened *to accept the truth* as announced by *the Holy Prophet about his Pro*phethood and subsequently about his Night Journey and Celestial Ascension (Isra' and Mi'raj) Mustadrak has it that when Hazrat 'Ali (*Karram Allahu wajhahu*) was asked about Hazrat Abu Bakr, he replied "The Lord named that man as Siddiq by the tongue of Gabriel (*'Alaihis salaam*) and by the tongue of Muhammad (*Sallallahu 'alaihi wa sallam*) He was the Vicegerent of the Messenger of God in public prayer He approved him for our spiritual concerns, and we have accepted him for our government"

The topic of relative merit of Hazrat Abu Bakr to take over the Caliphate is too exhaustive to be restated here at greater length To put it briefly, he was the most suitable man of the crisis He quelled the rebellion and the false prophets that raised their head, collected the Qur'an Majeed, protected the institution of Zakaat, consolidated the Muslims, and expanded the domain of Islam

INAUGURATION We need not go here into the details of the election of Hazrat Abu Bakr as the first Caliph or the Vicegerent, as he preferred to call himself, of the Messenger of God, not of God. When the call to prayer was raised and the people assembled, he ascended the pulpit and spoke thus

> "O men! I would indeed have been glad if someone else had sufficed for this in my stead And though you have chosen me, I am not capable of (performing) the duties, for the Messenger of God was indeed preserved from (the deceits of) the evil one, and revelation descended upon him from heaven." (Suyuti, History of the Caliphs).

Another version put his inaugural speech in greater detail as *follows*

> "And now, verily I have been placed in this authority, albeit I am averse to it And, by God, I would have been pleased if any of you had sufficed for it in my stead But if you charge me to act unto you as did the Messenger of God, I could not undertake it, for the Messenger of God was a servant whom the Lord honoured with His revelation and preserved him thereby (from error), and surely I am a mortal and am not better than any one of you — therefore keep watch over me — and when you see that I am steadfast, then obey me, and when you see that I turn aside (from the right), then set me aright And know I have a devil that seizes upon me Therefore when you see me enraged, avoid me, (for at that time) I cannot be influenced by your counsels or your glad salutations" (Ibid).

Another report says that when he assumed the power, he addressed the people and preached them He praised God and exalted Him, and then said·

> "And now, verily I have been made to rule over you though I am not the most worthy among you, but the Qur'an was revealed and the Messenger of God declared the law and instructed us, and we learned (from him) And know, O men, piety is the most solid goodness, and the vilest of what is vile is vice And

(*Contd. on page* 207, *Col.* 1)

AL-QUR'AN

ISLAM FAVOURS NOT AGGRESSION
(A QUR'ANIC VERSE WIDELY MIS-TRANSLATED)

BY IQBAL HUSAIN ANSARI

(I)

> Sanction (to fight) is given to those against whom war is made. And surely, Allah has power to help them (22:39).

This verse of the Holy Qur'an has been mis-translated into English by some non-Muslim as well as Muslim translators.

The Arabic word " يقاتلون " occurring in the verse, has been used in the Qur'anic text in the passive voice so as to read *yu-qaa-ta-loo-na*, meaning war is made against them, or they are fought against Those who have mis-translated this word have erroneously construed that it has been used in the active voice, so as to read *yu-qaa-ti-loo-na*, meaning they (the believers) make war, or fight This mistake in translation needs to be rectified, wherever found

Some opponents of Islam have exploited this mistake to support the malicious propaganda against Islam that it was imposed upon the polytheists of Makkah and subsequently upon unbelievers elsewhere by the power of the sword To dispel this propaganda we propose to consider here the question as to when and under what circumstances the said verse and some other verses dealing with permission, or order to fight the polytheists were revealed

It is a fact of history that the entire period of thirteen years preceding the Hijrah (Migration) of Holy Prophet Muhammad (*Sallallhu 'alaihi wa sallam*) to Madinah was full of harrowing tales of untold suffering and persecution The believers were subjected to all manner of tyranny including bodily as well, mental torture for no other reason than their Islam that preached Oneness of God

At times when the torture became too grievous for the believers to bear, they approached the Holy Prophet for permission to meet the excesses of the polytheists with force In reply the Holy Prophet (*Sallallahu 'alaihi wa sallam*), advised them to pluck up courage and bear their suffering with patience and fortitude. He told them that Allah had not yet given permission to fight the polytheists in retaliation.

There is a Hadith narrated by Ibn Jareer from Ibn 'Abbas (*Razi Allahu 'anhum*), saying· Abdur Rahman bin 'Auf along with some other Companions (*Razi Allahu 'anhum*) said: O Messenger of Allah, we were in power while we were polytheists, but after embracing Islam we have become humbled. To this the Holy Prophet replied. I have been commanded to forgive; so do not fight.

This attitude of non-violence is clearly in accord with the following verses of the Holy Qur'an:

> so forgive and overlook until Allah gives His command. Surely Allah has power over all things (2·109).
>
> Tell those who believe to forgive those who respect not the days of Allah (45 14).
>
> And be patient, and your patience is only by (the help of Allah (16 127)
>
> And those who preserve in seeking the countenance of their Lord and establish the *Salaat* (Prayer) and spend (in charity) secretly or openly out of what We have provided them and drive back evil with goodness, they are for whom shall be the bliss of the final home (of the Hereafter). (13 22)

As already mentioned, the entire pre-Migration period of thirteen years was a period of distress, destitution, torture and unprecedented persecution for the believers However, we see that, instead of Dwindling, their number steadily increased, despite all the violence, excesses and tyranny perpetrated on them by the polytheists Can any reasonable person therefore

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(*Contd from page* 206, *Col* 3)

verily the strongest among you before me is he who is weak, inasmuch as I will take for him what is due to him And that weakest among you before me is he who is strong, inasmuch as I will take from him that which is due from him O men! Verily I am a follower and not an innovator Therefore when I do well, assist me, and if I turn aside, direct me aright. I have spoken and may God have mercy upon me and upon you " (Ibid)

CONCLUSION Hazrat Abu Bakr was humble in his greatness and great in his humbleness He lived up to his words unto his end and has left for the world a manifesto on which its rulers can even today draw to establish the rule of law, the scale of justice, and protection to the oppressed and deprived.

say that Islam spread by the power of the sword? On the contrary, all just and honest men shall admit that Islam itself successfully withstood the "sword" wielded by its enemies against it.

Thereafter the Holy Prophet migrated to Madinah under divine counsel. For a time he was busy in settling the affairs of the believers by fostering the tie of fraternity between the Muhajireen from Makkah and the Ansar of Madinah, and he also built a Mosque there. As soon as he set the house in order and the believers made themselves at ease in the new environments, the said verse was revealed. This is believed to be the first verse in which permission was accorded to the believers to meet force with force in their defence It may be noted that it was only a permission, not a command, to wage Jihad (Holy War)

After the receipt of this divine permission, a few armed conflicts occurred between the believers and the polytheists, until the famous battle of Badr took place in the month of Ramadan in the second year of the Hijrah (Migration) The magnificent and miraculous victory of the believers with a force only of 313 inadequately equipped Companions pitted against a far superior force of more than 1,000 polithyeists turned the balance of power in the Arabian peninsula in favour of Islam The affairs of the uprooted migrants were fairly settled and a sort of government formed under the benign leadership of the Holy Prophet The Muslims were now able to turn their attention to other affairs of life As such, only a permission to the Muslims to fight the polytheists in defence was not enough. It had by that time become imperative that the Muslims should have full freedom to meet force with force in their defence and in the defence of their religion and the new state and thereby secure for them peace and freedom from the menace of their blood-thirsty enemies Clear injunctions were therefore now given to them in the following verses to adopt the policy of tit for tat and repay the enemies of Islam in the same coin In other words, Jihad (Holy War) was now imposed upon them as an obligatory duty

> Fight in the way of Allah against those who fight against you, but begin not hostilities Lo, Allah loves not aggression (2 190).
>
> And slay them wherever you find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter And fight not with them in the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them Such is the reward of disbelievers (2 191)

That Islam is the religion of peace, fairplay and justice is proved from the following distinctive features of the command for fighting

> The Muslims were not allowed to begin hostilities. They were commanded to fight only those who waged war against them (of 2 190)
>
> They were forbidden strictly to commit excesses (of 2 192, 194,217)
>
> They were commanded to make peace with those who sued for peace (of 8 61)

The last command of Jihad (Holy War) was revealed in the following Qur'anic verse:—

> So when the sacred months are over slay the polytheists wherever you find them, seize them, besiege them in every kind of ambush But if they repent, observe the Prayer (Salaat) and pay the Zakaat (obligatory charity), then let them go their way. Surely Allah is Ever-Forgiving, Most Merciful (9 5)

Those who are not aware of the background leading to the revelation of this verse would be inclined to assume that Islam desires its followers to kill the unbelievers indiscriminately, unless they embrace Islam This is, however, far from the truth

This verse was revealed at a time when the Muslims had attained full control over Makkah and the polytheists and the People of the Book living there and in Madinah and nearabout had been granted full protection of their lives and properties and their religion except such of them as had betrayed their pledges This verse refers to the polytheist of Makkah who had broken the peace-treaty concluded with them at Hudaibiyah and thus rendered themselves liable to be punished for their treachery Even so, they were allowed respite for the four sacred months and to choose one of the following three alternatives

1 Accept Islam,
2 Leave the land, or
3 Face war

The command contained in this verse relates to the polytheists living in Makkah at the Prophet's time who had broken their covenant with the Muslims It is not a command for general application in respect of polytheists living anywhere and at any time, Islam which is the religion of peace, justice and freedom of conscience, can never be accused of such tyrannical behavior—Islam that advocates kindness even to animals

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EMINENT MUSLIMS

Hazrat Mujaddid Alf-i-Thaani

(*Rahmatullah 'alaihi*)

By Syed Mahmood Akhtar

Progress is achieved by nations through the efforts and sacrifices made by their individuals In the realm of Islam, too, there have been men of high calibre who, through their perseverance, piety and conviction pushed the cause of Islam and guided mankind to righteousness and truth even at the cost of their life One such noble man was the one whom Muslim masses of the South Asian sub-continent still remember by his epithets of Imam-i-Rabbani, Mahboob-i-Subhani, Mujaddid Alf-i-Thaani (*Rahmatullah 'alaihi*)

His name was Ahmad whereas his patronymic appellation was Abul Barakaat Badruddin was his pseudonym but among the Muslim masses he is popularly known as Imam-i-Rabbaani Mahboob-i-Subhaani Mujaddid Alf-i-Thaani (*Rahmatullah 'alaihi*)

His father's name was Makhdoom 'Abdul Ahad who was regarded as a great scholar of his time and a disciple of Hazrat Shaikh 'Abdul Quddoos Gangohi (*Rahmatullah 'alaihi*)

Hazrat Mujaddid Alf-i-Thaani was born at Sarhind, a town in Patiala, India, on 14th Shawwal, 971 A.H./26th June, 1564 C E For that reason he is called Sarhindi also

Hazrat Mujaddid Alf-i-Thaani learnt Qur'an Majeed by heart from his father, besides reading some other books on Islam Thereafter he was sent to Sialkot for further studies Among his venerable teachers at Sialkot were Sheikh Yaqoob Kashmiri and Maulana Kamaluddin Kashmiri. Among his choicest student-companions were 'Allama S'adullah who afterwards became the Prime Minister under Shahjehan, the fifth Mughal emperor of India, and Maulana 'Abdul Hakim Sialkoti who earned great renown in scholastic theology, logic philosophy, exegesis and Ahadith of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*)

The first man who called Hazrat Ahmad by the epithets of Imam-i-Rabbaani Mahboob-i-Subhaani, Mujaddid Alf-i-Thaani, was this very school mate, Maulana 'Abdul Hakim Sialkoti These epithets became so popular among the Muslim masses that he is still remembered and respected by them

At the age of seventeen years Hazrat Mujaddid had completed his education Thereafter he returned to Sarhind and started the profession of teaching

At that time Akbarabad (Agra) was the capital of the Mughal empire under Jalaluddin Muhammad Akbar It attracted scholars and intellectuals from all parts of the country Hazrat Mujaddid too proceeded there In a very short time his reputation as a scholar of great profundity was established He met Abul Fazl and Faizee and exchanged views with them He realised that Akbar was quite unschooled and Abul Fazl and Faizee were chiefly instrumental in deviating him from Islam They made him believe, it is said, that *ALLAH-O-AKBAR* did not mean "Allah is the greatest", but "Akbar is Allah" In that way Akbar was advised to invent a new religion calling it *"DEEN-I-ILAHI"*. Hazrat Mujaddid noticed that Akbar was surrounded by sycophants and some fake scholars in the garb of religious 'Ulema who supported Abul Fazl and Faizee to prevail upon Akbar in his apostasy His stay at Agra provided him an opportunity of studying at first hand the religio-social conditions of the rulers and the masses By now his celebrity as a religious scholar and his piety had earned laurels in the capital But very soon Hazrat Mujaddid had to leave Agra for Sarhind

In fact, his father, Hazrat Khwajah 'Abdul Ahad, reached Agra and brought him back to Sarhind. On their way home, they passed through the chieftaincy of Thanesar whose ruler was Shaikh Sultan. Shaikh Abdul Ahad solicited the hand of the daughter of Shaikh Sultan in marriage to Hazrat Mujaddid which was solemnized in the year 998 A H

After the death of his father on Rajab 17 1007 Hazrat Mujaddid decided to perform Hajj (Pilgrimage) With this end in view he proceeded to Delhi in the year 1008 A H. There he met his old friend, Maulana Hasan Kashmiri Maulana Hasan was the disciple of Hazrat Baaqi Billah, a renowned mystic of Naqshbandi Order of Islamic thought Very soon Hazrat Mujaddid too entered the Naqshbandi discipline He remained associated with it for a considerable period of time and received Khirqa-i-Khilaafat from Hazrat Baaqi Billah his spiritual mentor of Naqshbandi Order.

When Hazrat Mujaddid returned to Sarhind he built a mosque near his house The mosque was known as "Masjid-i-Mardaan-i-Khuda" It was this mosque from which flashed the light of Islam throughout India

and even beyond to Central Asia Sitting on the dusty floor of this mosque this pious servant of Allah defeated the heretic and evil forces of Akbar, the great Mughal emperor of India

Hazrat Baaqi Billah once wrote a letter to one of his disciples about Hazrat Mujaddid Alf-i-Thaani saying·

"There lives a man of great learning and powerful deeds at Sarhind His name is Sheikh Ahmad I stayed with him for some time From his modes and departments many strange things are emanating I feel he will be a bright candle that shall illumine the world"

On another occasion, in a letter to Mir Muhammad N'umaan (*Rahmatullah 'alaihi*), Hazrat Baaqi Billah wrote that Shaikh Ahmad (Hazrat Mujaddid) was that sun in whose lustrous magnitude many stars like him submerged their brightness and even saints preceding him hardly excel him

Hazrat Mujaddid Alf-i-Thaani too had great affection and respect for his spiritual mentor Hazrat Baaqi Billah In one of his letters addressed to the sons of Hazrat Khwajah Baaqi Billah he wrote

"This beggar (Hazrat Mujaddid) is drowned from head to foot under the obligations of your noble father This beggar learnt the ABC of this system (Naqshbandi Order) from him picked its alphabets from him within two and a half months and placed himself in spiritual proximity of its perfect devotees"

The Last of the Prophets, the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said.

"Allah, the Exalted and Glorious, would send to this Ummah of mine at the end of every century one scholar (or a group of scholars) who would give new life to their religion" (Abu Daud).

Scholars interpret that at the end of the tenth and beginning of the eleventh century Hijrah, Allah did send Hazrat Mujaddid Alf-i-Thaani (*Rahmatullah 'alaihi*) at Sarhind who revived Islam during its second millennium That is why he is called Mujaddid Alf-i-Thaani, or the Reviver of the second millennium

It was the time when Akbar was ruling as the third Mughal emperor of India (963 A H/1556 C E to 1014 A H/1605 C E) During his rule non-Muslims had free licence to root out Islam and corrupt the Muslim society. The miscreants were actively engaged to extirpate Islamic values and the Muslims' social customs, institutions, and traditions Calling (*Azaan*) to prayer, holding congregation in the mosques for that purpose, fasting in the month of Ramadan were all mocked at openly Marrying Hindu girls by Muslims was encouraged It had, as a matter of fact, become a fashion to bring Hindu girls in many Muslim families Through them polytheism got sway in the Muslim society. Time-server Sufis and sham scholars were busy in distorting practices and tenets of Islam Upright Saints and righteous scholars were hiding themselves in seclusion for fear of being insulted, harrassed, or persecuted by the miscreants

When Akbar died, his son Jahangir succeeded him to the throne Hazrat Mujaddid Alf-i-Thaani had attained by then, the age of forty years He then resolved to reform the Muslim society In that direction, his first objective was Islamization of the administration of the government Mischief-mongers and backbiters, true to their ill traditions, started a campaign of vilification against Hazrat Mujaddid and set strong rumours afloat that he was inciting revolt against the established government By and by such reports reached Jahangir also He manipulated to arrest him and his advisers, ministers and courtiers supported the king in his designs.

It was customary in those days to prostrate oneself or genuflect before the ruler as a mark of respect when anyone was granted audience Hazrat Mujaddid was a strict unitarian (*Muwahhid*). He bowed his head before Allah only He did not allow anyone to bow or prostrate himself before any creation, be it man or beast People knew that Hazrat Mujaddid would not submit to that heathenish custom of the court Jahangir wanted some pretext to apprehend Hazrat Mujaddid, but no substantial justification was forthcoming for that. His courtiers advised the king to summon the Saint to the court. And so he was sent for.

Jahangir ordered to erect a wall with a low window on the passage leading direct to the throne where he was seated to give audience to Hazrat Mujaddid The idea was that while approaching the king, Hazrat Mujaddid would pass through the window and when doing so he should bend forward his head first. That gesture would serve the purpose of fulfilling the court's protocol But Hazrat Mujaddid was too wise to be trapped by that device When he came near the window he put forward his feet first, one after the other. The body came later and the head was the last to emerge out of the window This made the king gnash his teeth in anger He got him arrested for insolence and sent him as a prisoner to the fort of Gwalior. How-

ever, his adherence to Islamic principles in the wake of heavy odds impressed the courtiers, ministers, and the people at large

In Gwalior fort Hazrat Mujaddid remained for about a year During that period he preached Islam to the fellow-prisoners

When the intrigues of the miscreants against Hazrat Mujaddid became clear to Jahangir, he felt sorry for having mal-treated the Saint, and he released him Not only that but Jahangir also requested Hazrat Mujaddid to stay near him. His stay near the king gave him an opportunity to teach the principles of Islam to courtiers, ministers and other attendants besides the king himself

By his continuous efforts he was able to remove perverse innovations and mal-practices which had crept in the Muslim society

After the death of Jahangir, his sons and grandsons too became followers of the true Islam The noble preachings of Hazrat Mujaddid spread from across India to Afghanistan and parts of Central Asia.

Hazrat Mujaddid Alf-i-Thaani has many treatises to his credit He is famous for his doctrine of *Wahdat-ush-Shuhud* vis-a-vis Ibn 'Arabi's *Wahdat-ul-Wujud* He was a prolific letter writer His letters are rich in their spiritual and jurisprudential contents of a very high order and instructive values

Hazrat Mujaddid Alf-i-Thaani passed away to his Creator on 28th Safar, 1034 A H His grave lies at a distance of three miles from the Railway Station of Sarhind It is visited by hundreds of people every year

The lesson which we draw from his struggle is that Hazrat Alf-i-Thaani (*Rahmatullah 'alaihi*) did not approve bowing of head or prostrating before any entity besides Allah, the Creator and Sustainer of everything of the world. For that conviction he underwent imprisonment and other hardships He remained steadfast in his belief till the ruler, who convicted him, realised his mistake and not only released him from the prison but himself became one of his disciples

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Religious Liberty in Islam

Maulana Wahiduddin Khan

In 1948, the United Nations gave the world its Universal Declaration of Human Rights, a charter of what human beings in all walks of life could claim as theirs as a matter of fundamental human dignity. Article 18 of this declaration reads as follows.

Everyone has the right of freedom of thought, conscience and religion, this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

These ideas are exactly in accordance with the principles of Islamic teaching, for in Islam, man's intellectual development is firmly believed in, and any system which favours intellectual development will, of necessity uphold freedom of thought Without this it is impossible for there to be any fruitful development of the human personality

But what is perhaps even more important is the Islamic concept of the predetermination of the course taken by all inanimate objects and by all of God's creatures except man Man is held to be born free while every other animate or inanimate object is subservient to God' Will There is nothing in the heaven's or on earth which can decide upon the course of its own existence, this having been eternall predetermined while everything in the physical world — save man — must follow the path laid down by God, only man has been granted the freedom of choice and the power to take matters into his own hands, and make his own decisions.

Islam requires man to make his own quest for the truth. This is something of which he should be fully conscious and which he should impose upon himself as a matter of religious duty. This is the only way that true nobility of character can come into being. Externally given commands are meant for robots, not for fully mature human beings

Real, alive, human beings cannot ever come into existence in an atmosphere of blinkered constraint. What truly moves the human psyche above all is the feeling in individuals that their achievements have been the result of their own personal deliberations. The opinions they have arrived at are their own. The beliefs on which they base their actions are the outcome of their own deep reflections It is this freedom of choice that can lead to their being fully integrated personalities

Here I shall make a few references to Islamic teachings, which I hope will bear out the above contentions.

AHEAD OF THE TIME

When Islam came into the world in the seventh century A D., it was a time when religious persecution was prevalent, but it is noteworthy that it remained uninfluen-

ced by the common practices of the time. Islam, running counter to the age, proclaimed religious freedom.

Although a missionary religion, it was against any imposition of restrictions on human thought, which meant that there should be no forced conversion. In his book, *The Preaching of Islam*. Professor T.W. Arnold has gone into considerable detail to show that under Islamic rule, other religions were allowed full freedom He writes, inter alia. " ...for the provinces of the Byzantine Empire that were rapidly acquired by the prowess of Muslims found themselves in the enjoyment of a toleration such as, on account of their Monophysite and Nestorian opinions, had been unknown to them for centuries They were allowed the free and undisturbed exercise of their religion The extent of this toleration—so striking in the history of the seventh century — may be judged from the terms granted to the conquered cities " (p 56)

COMPULSION IMPERMISSIBLE

According to the Qur'an, "There is no compulsion in religion The right direction is now distinct from error. Whoever rejects evil and believes in God has grasped the firmest handle that will never break." (2:256)

This verse of the Qur'an expresses the fundamental principle of Islam, according to which, if a person believes in the truth of something, he has every right to proclaim it as such, provided that he supports it by logical arguments His task is complete once he has described his belief in the clearest possible way. But he has no right to compel others to accept it Whoever accepts the truth does so for his own benefit and whoever denies it does harm only to himself

FREEDOM FOR ALL

Say, the truth is from your Lord. Let him who will believe it, and let him who will reject it (18:29).

This also clearly expresses the notion that truth is something which should be accepted or rejected by one's own decision, and not something which should be imposed upon one The resulting belief is valid only as being the outcome of one's own conscious decision It is the very negation of truth to force its acceptance upon unwilling or unprepared individuals. Truth can be accepted as such only when man's reason, his intellect attests to its being so The imposition by force of a truth to which one's reason fails to testify brings about not the recognition of truth but the recognition of force It is an insult to truth itself if people are bludgeoned into accepting it

A preacher's mission is to convey the truth to the members of his congregation And once he had done that, he has fulfilled his religious obligation It is not part of his task to compel others to accept what he says It is significant that, in the Quran. God thus admonishes the prophet "Remind them, for you are only one of the warners You are not at all a warder over them " (88 21-22)

This shows how different are the respective roles of the preacher and his hearers It is the task of the preachers to convey the word of God, but his hearers have the right to reject his message The most that the preacher can do to convince his hearers that he brings them the truth is to offer them strictly logical arguments He must never stoop to coercion God has never given His preachers this right

RESPECT FOR THE RELIGION OF OTHERS

Certain of the companions of the Prophet of Islam, in their zeal to propagate the new faith, began to abuse those who worshipped other gods besides God. But this incurred God's displeasure and the following verse was revealed in the Quran: "Do not revile the idols which they invoke besides God, lest in their ignorance they should spitefully revile God " (6:108)

The freedom of religion advocated in this verse can be explained as a policy of mutual benefit. If we want to have freedom for ourselves, the price we must pay is the granting of the same right of freedom to others There can be no exclusivity about freedom if there is to be justice in this world. Only if we grant others their legal rights, will they be willing to reciprocate in like manner? But if we abuse or coerce them, we should expect to have the same treatment at their hands The result would be that there would be no religious freedom whatsoever regardless of whether society were of only two or of multiple religious persuasions

The fact that Islam is an upholder of religious freedom, in the fullest sense of the term, is so obvious that even those who are averse to it have not hesitated to testify to it We shall quote here some instances which bear this out After the defeat of Muslims in Spain at the hands of Christians a royal decree was issued by Spain's Christian ruler, Philip II, ordering the forcible re-conversion of Spanish Muslims (Moriscoes) to Christianity But the archbishop of Valencia favoured the extreme step of expulsion rather than forced conversion and, in an account of the apostacies and treasons of Moriscoes, in 1602, in which he

makes this recommendation to the king, he sets forth one of his principal reasons for wishing to banish the Muslims: "That they commended nothing so much as that liberty of conscience, in all matters of religion, which the Turks and all other Muhammadans, suffer their subjects to enjoy." (T.W. Arnold. *The Preaching of Islam*. p. 144).

It is noteworthy that by the time of the last expulsion in 1610, over 500,000 people had been affected. In earlier times when religious freedom was inconceivable to any faith, neither Christianity nor judaism nor Buddhism permitted any freedom Yet even the opponents of Islam could not but appreciate the religious liberty offered to all faiths under Islamic rule. Again in the seventeenth century, on an occasion when fearful atrocities had been inflicted by Catholic Poles on the Russians of the Orthodox Eastern Church. Macarius, the patriarch of Antioch, bewailing the cruel martyredom of 70 to 80 thousand innocent souls, said, "God perpetuate the empire of the Turks for ever and ever! For they take their impost and enter into no account of religion, be their subjects christians or Nazarenes, Jews or Samarians" (T W. Arnold, *The Preaching of Islam* pp 156-157)

Another remarkable example of religious tolerance was set by Uzbek Khan who was leader of the Golden Horde from 1313 to 1340, and who distinguished himself by his proselytizing zeal It was his mission to spread the faith of Islam throughout the whole of Russia, but although the Mangols were paramount in Russia for two centuries, they exercised very little influence in the people of that country T W Arnold, in his book, *The Preaching of Islam*, says that, "It is noticeable, moreover, that in spite of his zeal for the spread of his own faith. Uzbek Khan was very tolerant towards his Christian subjects, who were left undisturbed and even allowed to pursue their missionary labours in his territory."

One of the most remarkable documents of Muhammadan toleration is the charter that Uzbek granted to the metropolitan Peter in 1313. He then goes on to give the highly specific details of this lengthy charter which gave every conceivable protection to Christians their institutions, and their way of life

"Their laws, their churches, their monasteries and chapels shall be respected· whoever condemns or blames this religion, shall not be allowed to excuse himself under any pretext but shall be punished with death." Arnold later points that these were no empty words and " that the toleration here promised became a reality may be judged from a letter sent to the khan by Pope John XXII in 1318, in which he thanks the Muslim prince for the favour he showed to his Christian subjects and the kind treatment they received at this hands." (T W Arnold *The Preaching of Islam* pp 240-241)

A similar contrast was made in 1605 by Richard Staper an English merchant who had been in Turkey as early as 1578 "And notwithstanding that the Turks in general be a most wicked people, walking in the works of darkness yet notwithstanding do they permit all Christians, both Greeks and Latins, to live in their religion and freely to use to their conscience, allowing them churches for their divine service, both in Constantinople and very many other places, whereas to the contrary by proof of twelve years' residence in Spain I can truly affirm, we are not only forced to observe their popish ceremonies, but in danger of life and goods." (M. Epstein, *The Early History of the Levant Company*. *p.* 157, *London* 1908)

PERMITTING NON-MUSLIMS TO WORSHIP IN MOSQUES

How far Islam goes along the road to religious freedom is made clear by an event which occurred in the Prophet's lifetime. The famous eighth century biographer Ibn Ishaq records now a delegation of Yemenese Christians came to the Prophet of Islam and had a long dialogue with him in his mosque in Madinah, which went on until the Christian's hour for prayer. They then expressed a desire to worship there, according to their own rites, in this mosque which is considered by Muslims to be second in importance only to the Masjid-e-Haram in Makkah.

Tradition has it that they were beginning their operations when one of the Muslims attempted to stop them from praying in the Christian way But the Prophet intervened, and asked him to refrain from interrupting them, and they were thus permitted to complete their prayers inside the mosque.

Islam gives such serious consideration to religious freedom that it takes pains to avoid infractions of it which exist only in the realm of remote possibility There is an incident in Islamic history which illustrates this point with great pertinence Palestine having been conquered in 16 A H / (638 A D). Umar Faruq, the second caliph, travelled to Palestine at the request of the Christians in order to finalize the agreements between them and the Muslims. In his book, Arnold relates how "In company with the patriarch, Umar visited the holy places. and it is said while they were in the Church of the Resurrection, as it was the appoin-

ted hour of prayers, the patriarch bade the caliph offer his prayers there, but he thoughtfully refused, saying that if he were to do so, his followers might afterwards claim it as a place of Muslim worship" (*The Preaching of Islam* p 57)

He obviously foresaw later generations of Muslims might feel inspired to attempt to build a mosque on that very spot, thus setting up restrictions upon religious freedom. This discretion shown by Umar is all the more remarkable for his having been the ruler of Palestine at that time and, therefore, in a position to do anything he wished A man with less insight and forethought would have regarded his praying inside the church as an apparently harmless even and one which could in no way be interpreted as depriving anyone of his rights. Umar, in fact, moved a stone's throw away, and said his prayers at a discreet distance from the church Muslims did indeed come to his city later on and, as he has foreseen, they built their mosque at the exact point where he had said his prayers The mosque exists to this day, but presents no obstacle to Christian worship

It is true that in later times certain excessively zealous Muslims converted a number of non-Muslim places of worship into mosques. But such actions, far from being an application of the teachings of Islam, are to be deplored as deviations from it. Says Arnold "But such oppression was contrary to the tolerant spirit of Islam" (p 77) Islam, in actual fact, is the name given to the teachings of the Quran and the Hadith, and the finest example of living up to this standard was set by the Prophet and his companions. The deeds of later generations, when judged by these primary criteria, will be seen to be sadly deficient in true Islamic spirit. Those who make no attempt to live up to the Prophet's example are in no way representative of Islam

On the question of religious tolerance, everyone must be granted the right to present his thoughts, and to be given a quiet hearing this does not mean, however, that everyone is right, and that Islam believes in the manyness of truth. On the contrary, Islam believes in the oneness of reality. Even so the truth is not something to be forced upon one, but something which one is gently assisted to go in quest of as a matter of personal discovery. In this respect, Islam is the greatest upholder of religious freedom.

WOMEN IN ISLAM

Hazrat Umme Waraqah bint Naufal

(*Razi Allahu 'anhaa*)

By Syed Mahmood Akhtar

Her father's name was 'Abdullah and the name of her great-great grandfather was Naufal So some people called her Umme Waraqah bint 'Abdullah whereas others called her as Umme Waraqah bint Naufal Hafiz Ibne Hajar 'Asqalani has given in his book "AL-USAABAH" her genealogy as under

> Umme Waraqah bint 'Abdullah bin Harris bin Uwaimer bin Naufal

Hazrat Umme Waraqah accepted Islam after the emigration of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) to Madinah Munawwarah She learnt Qur'an Majeed direct from the Apostle and committed it to memory as stated by Ibn Aseer

While the followers of Islam made preparations for the battle of Badr she approached the Holy Prophet and requested him to allow her to participate in order to look after the wounded and the sick so that perhaps in that way Allah may by His Infinite Mercy condescend His Pleasure upon her and she could become a martyr The Apostle replied.

> "You stay at home Allah will award you martyrdom there" Hearing this from the Apostle, Hazrat Umme Waraqah stayed in her house and abandoned the idea of taking active part in the battle

Seeing her liking for the recitation of Qur'an Majeed as well as her absorption in prayers, the Holy Prophet appointed her as *Pesh Imam* over women. She used to lead the women in prayers in her own house At her request the Apostle appointed a lady Mu'ezzin also at whose call to prayer the women assembled there to offer congregational prayers

'Allama Ibn Aseer describes in his book "Usudul Ghaabah" that the Holy Prophet had great affection for Hazrat Umme Waraqah whose house he, along with some of his Companions, used to visit occasionally, saying·

> "Let us visit the house of the (female) martyr (*Shaheedah*")

It is narrated by Hafiz Ibn Hajar that Hazrat Umme Waraqah (*Razi Allahu 'anhaa*) had a male slave and a maid-servant She had promised to them that after her death they would become free One night in order to get their release early

they tied her throat with a sheet of cloth and strangled her to death. Someone told Hazrat 'Umar (*Razi Allahu 'anhu*) that they did not hear the sound of recitation of Qur'an Majeed by Hazrat Umme Waraqah There must be something wrong about her. Hazrat 'Umar visited her house and saw her dead body tied tightly round her neck with a sheet of cloth The Caliph felt very sorry to see the scene He said:

> "The Holy Prophet was very true when he said: 'Let us go to the house of the *Shaheedah*.'"

Hazrat 'Umar then climbed the pulpit and broke the news to the people. The culprits were apprehended and hanged to death for the blatant and cold-blooded murder Historians have described that these two persons were the first culprits in Islamic history who were hanged in Madinah.

Ibn S'ad has stated that some Traditions of the Holy Prophet have been narrated by Hazrat Umme Waraqah (*Razi Allahu 'anhaa*) but it has not been confirmed from any other source

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AL-HADIS Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said Had the people known what (blessing) is in prayercall and in the first row, and had they not found but to cast lots for it, they would have certainly cast lots Had they known what is in Zuhr prayer they would have vied for it and had they known what is in the night and early morning prayer, they would have come to them even by crawling. (Agreed)

Australian Bicentenary and the Muslims

ABD'AL KADIR NUR MUHAMMAD

Two hundred years of European settlement is being marked this year in Australia. It is a time to look back and take a measure of the achievements and failures over the last two centuries.

The Muslims have only been living in Australia since 1851, although trading contacts are far older than European settlement.

The Muslim population of Australia is at present less than one percent, yet almost every sizeable town has a Muslim community and most boast of a mosque or even an Islamic Centre. In all the major cities there are mosques. Islamic centres, halal butchers and restaurants Although a few of the 50 or so mosques which were built by the Afghan camel drivers over a century ago, are still in use, most of the development and building has taken place over the past twenty years

Waves of migration from many Muslim lands have brought hundreds of thousands of families and individuals to these shores to seek a better life free from the wars and deprivation of their homelands. They brought with them their skills learning, culture and their variety to the advantage of Australia.

It seems that the small rural communities work well together regardless of cultural or ethnic background, whereas the larger urban Muslim communities tend to divide themselves along ethnic lines Much work is duplicated in the larger cities because there is so little contact between Muslims of different ethnic background Ancient prejudices often emerge as these are passed on to the new generation of Australian born Muslims by their parents.

Many members of the Muslim community work tirelessly and selflessly to try to create a real "ummah" in Australia, but their efforts are often negated by those who seek ulterior motives and undermine their trust Communities anxious for a sense of continuity, leadership and guidance bring Imams to Australia from the "old country" These Imams are good and well intentioned people but at times unsuited for Australian conditions The Imams lack proper guidelines and duties are not clearly defined Practical problems dictate the need for refresher courses for the Imams to enable them to perform successfully in the Australian/western democratic environment

The Friday Khutba which should be to bring the community together instead becomes a divisive force as communities head for the nearest mosque with a Khutba in their native tongue.

When the Afghans built their humble mosques throughout the length and breadth of Australia during the last century, they did so with their own sincere efforts. Remember that when you look at your communities latest grand Islamic project and ask yourselves who paid for it?

The Muslim community in Australia is numerically far more than the Jewish or Chinese communities, yet these communities have had far greater impact on Australian society, especially financially and culturally. It is time that the Muslims of Australia grew up and cut the apron strings which cause us to depend upon foreign assistance

(*Contd on page 216, Col. 1*)

A Letter from Shanghai

I regularly receive Yaqeen International from which I translate *some valuable articles into Chinese for our Chinese Muslim readers.* I am a member of the Shanghai Islamic Association. In this capacity I participated in the Chinese South Eastern Coastal Islamic Literature and History Conference held in Quanzhou from 18th to 20th September, 1988. The Conference aimed to develop Islam in this place where Muslims are scattered but they live in prosperity.

The Conference was held at the famous ancient Ashab Mosque built in 400 A.H. (CE 1009) when the Sung Dynasty ruled in China. It is the only Mosque remaining in Quanzhou. Its construction is of the traditional Islamic style popular in the medieval Arab world. *Foreign merchants who came to* Quanzhou during that period were worthy Muslims from Arabia, Persia, and the Central Asia. Stone carvings carrying quotations from Al-Qur'an and Ahadith are still visible in the mosque.

The environment of the Conference Hall induced me to be grateful to the ancient Arabs who brought the Divine Islam to our ancestors. The Conference received some 36 papers on Islamic Religious History. After three days' discussions on the papers, highlighting our historical religious events, our Islamic belief was greatly moved forward.

We also visited the ancient graves said to belong to certain saints They, it is believed, preached Islam in Quanzhou. We silently prayed for their departed souls to rest in peace.

The next conference of the South Eastern Coastal Islamic Literature and History is scheduled to be held in 1989 at Kwangchow.

—— Muhammad Ma Wei Shou

(*Contd. from Page* 215, *Col* 3.)

Instead of being divided by our differences we must open our hearts to the immense possibilities offered by the existing mix of cultures within our community.

"Oh humankind! We create you from a male and female and made you into nations and tribes so that you might know one another Truly the noblest of you with Allah is the one most deeply conscious of Him." 49:13

"And among His signs is the creation of the heavens and the earth, and the variations of your tongues and colours, truly in that are signs for those endowed with knowledge." 30·22

Should not we begin to think in terms of a Muslim 'UMMAH' rather than a polygot Muslim community?

If we do not wake up soon our Mosques may well end up as cinemas and fast food restaurants just as many of the early Afghan built mosques have already become garages and museums.

(*Courtesy: Australian Minaret*)

AL-HADIS Hazrat Anas reported that when the Prophet (*Sallallahu 'alaihi wa sallam*) came to Madinah, there were two days for them (Madinites) in which they used to play. He asked. What are these two days? They replied· We used to make play therein in the Days of Ignorance The Messenger of Allah said· Allah has changed for you better things than these two. the day of Sacrifice and the day of Fitr. (Abu Daud).

AL-HADIS: Hazrat Ummarah-b Ruwaibah (*Razi Allahu 'anhu*) reported. I heard the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) say: None shall ever enter the Fire who prays before the rising of the sun and before it sets in, that is, early morning and late afternoon prayers. (Muslim).

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our **sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.**

YAQEEN INTERNATIONAL VOLUMES 24 TO 36

Volumes 24 to 36 of Yaqeen International are now available in durable cloth binding. Contents: English Translation of Parts 1 to XVI of Quran Majeed with Arabic text and transliteration, English and Arabic Sections with Alphabetical Lists of articles Price Rs 100/- (Old bound volumes 13 to 18 and 25 to 35 Rs 125/- per copy), excluding postage Obtainable from the Manager, Yaqeen International P O Darut Tasnif, Hub River Road, Mujahidabad, Karachi-1 Telephones· 226596, 226597 and 226598 OR Maktaba Darut Tasnif, Shah-rah-e-Liaquat, Saddar, Karachi, Telephone· 524325.

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title Cover

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All Correspondence should please be addressed to

The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan)
Phone 52 43 25

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṣ=ث	ḥ=ح	z=ذ	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	‘=ع	ـ=ـ (Jerk)	
Bold	Madd	آ=āā	وٓ=ōō	یٓ=ēē	Fine	Madd	ا=āa	و=ōo	ی=ēe

SECTION 1 (Contd)	RU-KOO' 1 (Contd)	رکوع ۱ (تتمه)
5 Excepting those who repented after that and reformed (themselves),	5 Il-lal-la-zee-na taa-boo mim-ba‘-di zaa-li-ka wa aṣ-la-ḥoo.	إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا
then surely Allah is Ever-Forgiving, Most Merciful	Fa-in-nal-laa-ha gha-foo-rur-ra-ḥeem.	فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝
6 And those who accuse their wives (of adultery)	6 Wal-la-zee-na yar-moo-na az-waa-ja-hum	وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ
and have no witnesses except themselves,	wa lam ya-kul-la-hum shu-ha-dāā-u il-lāa an-fu-su-hum	وَلَمْ يَكُنْ لَّهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ
then the (form of) the testimony of one (of them) shall be to testify four times in the name of Allah,	fa-sha-haa-da-tu a-ḥa-di-him ar-ba-‘u sha-haa-daa-tim-bil-laa-hi	فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ
that he is indeed of the truthful	in-na-hoo la-mi-naṣ-ṣaa-di-qeen	إِنَّهُ لَمِنَ الصَّادِقِينَ ۝
7 And the fifth time (he should say) that Allah's curse be on him	7 Wal-khaa-mi-sa-tu an-na la‘-na-tal-laa-hi ‘a-lai-hi	وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ
if he is one of the liars	in kaa-na mi-nal-kaa-zi-been	إِنْ كَانَ مِنَ الْكَاذِبِينَ ۝
8 And it shall avert the punishment from her,	8 Wa yad-ra-u ‘an-hal-‘a-zaa-ba	وَيَدْرَؤُا عَنْهَا الْعَذَابَ
if she testifies four times in the name of Allah	an tash-ha-da ar-ba-‘a sha-haa-daa-tim-bil-laa-hi	أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ

No.	English	Transliteration	Arabic
	that he, indeed, is of the liars;	*in-na-hoo la-mi-nal-kaa-zi-been.*	إنه لمن الكٰذبين ۝
9.	And (say) the fifth time that Allah's wrath be upon her,	*Wal-khaa-mi-sa-ta an-na gha-da-bal-laa-hi 'a-lai-hāa*	والخامسة أن غضب الله عليها
	if he is one of the truthful	*in kaa-na mi-nas-saa-di-qeen.*	إن كان من الصٰدقين ۝
10	And were it not for the grace of Allah upon you and His mercy,	*Wa lau laa fad-lul-laa-hi 'a-lai-kum wa rah-ma-tu-hoo*	ولولا فضل الله عليكم ورحمته
	and that Allah is Forgiving, Wise (you would have come to great harm).	*wa an-nal-laa-ha taw-waa-bun ha-keem*	وأن الله تواب حكيم ۝
	SECTION 2	*RU-KOO' 2*	ركوع ٢
11	Surely, those who come out with slander, are a party from among you	*In-nal-la-zee-na jāa-oo bil-if-ki 'us-ba-tum-min-kum*	إن الذين جاءو بالإفك عصبة منكم
	Do not regard it as an evil for you	*Laa tah-sa-boo-hu shar-ral-la-kum*	لا تحسبوه شرا لكم
	On the contrary, it is good for you	*Bal hu-wa khai-rul-la-kum.*	بل هو خير لكم
	For every man of them shall be (the punishment of)	*Li-kul-lim-ri-im-min-hum-*	لكل امرئ منهم
	what he has earned of the sin,	*mak-ta-sa-ba mi-nal-ism.*	ما اكتسب من الإثم
	and (as for) him among them who had the greater share of it,	*Wal-la-zee ta-wal-laa kib-ra-hoo min-hum*	والذي تولى كبره منهم
	for him shall be a great chastisement.	*la-hoo 'a-zaa-bun 'a-zeem.*	له عذاب عظيم ۝
12.	When you heard it, why did the believing men and women not think,	*Lau lāa iz sa-mi'-tu-moo-hu zan-nal-mu'-mi-noo-na wal-mu'-mi-naa-tu*	لولا إذ سمعتموه ظن المؤمنون والمؤمنٰت

	English		Transliteration	Arabic
	good of their own people and say?:		*bi-an-fu-si-him khai-ranw-wa qaa-loo*	بِأَنْفُسِهِمْ خَيْرًا وَّقَالُوْا
	This is a manifest calumny.		*haa-zāa if-kum-mu-been*	هٰذَآ اِفْكٌ مُّبِيْنٌ
13	Why did they not produce four witnesses to it?	13.	*Lau laa jāa-oo 'a-lai-hi bi-ar-ba-'a-ti shu-haa-dāa'.*	لَوْلَا جَآءُوْ عَلَيْهِ بِاَرْبَعَةِ شُهَدَآءَ
	And since they did not produce the witnesses,		*Fa-iz lam ya'-too bish-shu-ha-dāa-i*	فَاِذْ لَمْ يَاْتُوْا بِالشُّهَدَآءِ
	in the sight of Allah they are the liars.		*fa-u-lāa-i-ka 'in-dal-laa-hi hu-mul-kaa-zi-boon.*	فَاُولٰٓئِكَ عِنْدَ اللّٰهِ هُمُ الْكٰذِبُوْنَ
14	And were it not for the grace of Allah upon you and His mercy	14	*Wa lau laa faḍ-lul-laa-hi 'a-lai-kum wa raḥ-ma-tu-hoo*	وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ
	in the world and the Hereafter,		*fid-dun-yaa wal-aa-khi-ra-ti*	فِى الدُّنْيَا وَالْاٰخِرَةِ
	a grievous chastisement would have seized you for the calumny you have spread abroad		*la-mas-sa-kum fee māa a-faḍ-tum fee-hi 'a-zaa-bun 'a-ẕeem.*	لَمَسَّكُمْ فِىْ مَآ اَفَضْتُمْ فِيْهِ عَذَابٌ عَظِيْمٌ
15	When you uttered it with your tongues	15	*Iz ta-laq-qau-na-hoo bi-al-si-na-ti-kum*	اِذْ تَلَقَّوْنَهٗ بِاَلْسِنَتِكُمْ
	and spoke with your mouths		*wa ta-qoo-loo-na bi-af-waa-hi-kum –*	وَتَقُوْلُوْنَ بِاَفْوَاهِكُمْ
	that of which you had no knowledge		*maa lai-sa la-kum bi-hee il-munw-*	مَّا لَيْسَ لَكُمْ بِهٖ عِلْمٌ
	and thought it to be a trifle,		*wa taḥ-sa-boo-na-hoo haiee-yi-nanw-*	وَّتَحْسَبُوْنَهٗ هَيِّنًا
	but in the sight of Allah it was a grave (matter)		*wa hu-wa 'in-dal-laa-hi 'a-ẕeem.*	وَّهُوَ عِنْدَ اللّٰهِ عَظِيْمٌ
16	And when you heard it, why did you not say?	16	*Wa lau lāa iz sa-mi'-tu-moo-hu qul-tum*	وَلَوْلَآ اِذْ سَمِعْتُمُوْهُ قُلْتُمْ
	It is not right for us to speak of this.		*maa ya-koo-nu la-nāa an na-ta-kal-la-ma bi-haa-zaa.*	مَّا يَكُوْنُ لَنَآ اَنْ نَّتَكَلَّمَ بِهٰذَا

Part 18 Qad Af-la-ha	Chapter 24 An-Noor	١٨-قد افلح ٢٤-النور
Glory be to You (O Allah) This is a monstrous slander	*Sub-haa-na-ka haa-zaa buh-taa-nun 'a-zeem.*	سبحنك هذا بهتان عظيم
17 Allah admonishes you that you should never return to a thing like this,	17 *Ya-'i-zu-ku-mul-laa-hu an ta-'oo-doo li-mis-li-hee a-ba-dan*	يعظكم الله ان تعودوا لمثله ابدا
if you are believers	*in kun-tum mu'-mi-neen*	ان كنتم مؤمنين
18 And Allah makes clear to you the revelations	18. *Wa yu-bai-yi-nul-laa-hu la-ku-mul-aa-yaat*	ويبين الله لكم الايت
And Allah is All-Knowing, All-Wise.	*Wal-laa-hu 'a-lee-mun ha-keem.*	والله عليم حكيم
19 Those who like that indecency should spread	19 *In-nal-la-zee-na yu-hib-boo-na an ta-shee-'al-faa-hi-sha-tu*	ان الذين يحبون ان تشيع الفاحشة
among those who believe,	*fil-la-zee-na aa-ma-noo*	في الذين امنوا
there is a painful torment for them	*la-hum 'a-zaa-bun a-lee-mun*	لهم عذاب اليم
in the world and the Hereafter	*fid-dun-yaa wal-aa-khi-rah*	في الدنيا والاخرة
And Allah knows, while you do not know	*Wal-laa-hu ya'-la-mu wa an-tum laa ta'-la-moon.*	والله يعلم وانتم لا تعلمون
20 And were it not for the grace of Allah upon you and His mercy	20 *Wa lau laa fad-lul-laa-hi 'a-lai-kum wa rah-ma-tu-hoo*	ولولا فضل الله عليكم ورحمته
and that Allah is indeed Kind, Most Merciful (you would have come to great harm).	*wa an-nal-laa-ha ra-oo-fur-ra-heem*	وان الله رءوف رحيم

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

الطاعات انتهى كلام النووي ، وقد لخصه من كلام سبقه من العلماء .

وكله يدور حول المحافظة على امور الشريعة قولا و عملا واعتقادا وكثير منه فى حكم المكرر للوعظ والتذكير والتوضيح .

ولو اخذنا النصيحة بهذا المعنى الذى ذكروه لكانت هي الدين على الحقيقية بل لكانت الدين الكامل في ابرز صوره ، ولم يكن المعنى على المبالغة التي ذكرنا ها في المباحث العربية بل يصبح المعنى ان الدين الكامل حقيقة هو القول والعمل والاعتقاد لكل ما ذكر من امور الشريعة .

وهذا المعنى غير المتبادر من الحديث ، اذ النصح هو ارادة الخير للمنصوح له ، فقوام الدين وعماده واكثره مبني على ارادة الخير لكتاب الله ولرسوله ولجميع المسلمين. وهو ظاهر فى التوجيه الحسن ، وعدم الغش كما قيل فى « الدين المعاملة » .

ويؤيد هذا المعنى الحديث الآتي ، وفيه « بايعت رسول الله ﷺ على اقام الصلاة وايتاء الزكاة والنصح لكل مسلم » فظاهر عطف النصح على الصلاة والزكاة دليل أنه غير هما ، كان المبايعة تمت على اصلاح النفس ومحاولة اصلاح الغير .

والغريب أن الامام النووي بعد أن فسر النصيحة بما فسرها قال نقلا عن ابن بطال : والنصيحة فرض يجزى فيه من قام به ، ويسقط عن الباقين والنصيحة لازمة على قدر الطاقة اذا علم الناصح أنه يقبل نصحه ويطاع أمره وامن على نفسه المكروه .

وهذا الحكم لا يتاتى مع تفسير النصيحة بما فسرها به ، اذ هي بهذا التفسير فرض عين ، وليست فرض كفاية حيث أدخل فيها الايمان بالله ورسوله وكتابه .

بل هذا الحكم لايتاتى مع تفسيرنا لها بانها ارادة الخير للمنصوح له فانها فرض عين ايضا وانما يتاتى فى بعض صور النصيحة وهو الامر بالمعروف والنهى عن المنكر . والله أعلم .

ويؤخذ من الحديث فوق ماتقدم :

١ ــ ان النصيحة تسمى دينا .

٢ ــ وان الدين يطلق على العمل كما يطلق على القول .

٣ ــ وانه يجوز تاخير البيان عن وقت الخطاب لان الرسول ﷺ لم يبين المنصوح له حتى سئل (لمن)

٤ ــ ان النصيحة لائمة المسلمين اهم واكد من النصيحة لعامتهم ، اذ ذكرهم اولا ، وبرشدهم يستقيم كثير من الرعية ولضلالهم يضل الكثير والله علم ...

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

لامر الله تعالى وهدى رسوله العظيم الذى يقول : « لا يستقيم ايمان عبد حتى يستقيم قلبه ولا يستقيم قلبه حتى يستقيم لسانه » اخرجه القضاعى عن انس .

ثمت مقياس عظيم آخر يضعه الرسول بين ايدى الناس فيؤكد لهم : انهم بمقدار ما يحلمون على من يجهل عليهم ، وبمقدار ما يكون لهم من خلق حسن يتعايشون به مع الناس وبمقدار حظهم من الورع الذى يحول بينهم وبين ارتكاب السوء ويكون حاجزا مانعا لهم من اقتراف شئ من المعاصى او الآثام بمقدار ما يكون حظهم من الايمان ونصيبهم من اليقين . يقول ﷺ : « ثلاث من لم تكن فيه فليس منى ولا من الله . . قيل : وما هى يارسول الله ؟ قال : حلم يرد به جهل وحسن خلق يعيش به فى الناس ، وورع يحجزه عن معاصى الله عز و جل » اخرجه الطبرانى بسنده فى الاوسط عن على ابن ابى طالب وقد توثقت صفة الامانة بفضيلة الايمان خلقا وسلوكا ذلك ان ارتباط خلق الامانة بالايمان انما يبدا من شعور العبد بتبعته فى كل امر يسند اليه فيدرك ادراكا لا شك فيه انه مسئول امام خالقه الذى لا تخفى عليه خافية .

فقد قال انس ﷺ « ما خطبنا رسول الله ﷺ الا قال : لا ايمان لمن لا امانة له ولا دين لمن لا عهد له » .

اخرجه الامام أحمد بن حنبل

فالذين يستطيعون ان ينتصروا على انفسهم ويجاهدوها ويحققوا لها خلق الامانة فى اقوالهم واعمالهم وتصرفاتهم كل فى موقعه فانهم ان فعلوا ذلك فقد نالوا صدق الايمان الموصل الى مرضاة ربهم وثقة الناس وحبهم لهم .

الا ، فليعلم كل قارئ ذكرا كان او انثى ان كل ما يستمتع به الانسان وينتفع به ، قد جعله احكم الحاكمين امانة لدى المخلوقين جميعا حتى ان المواقيت التى يحياها الانسان من ايام وشهور واعوام كلها امانة .

الدين النصيحة

متبع من العدد السابق

فضيلة الشيخ موسى شاهين لاشين

قال الخطابى رحمه الله : ومن النصيحة لهم الصلاة خلفهم ، والجهاد معهم وأداء الصدقات اليهم ، وترك الخروج بالسيف عليهم اذا ظهر منهم حيف أو سوء عشرة ، وأن لا يغروا بالثناء الكاذب عليهم ، وأن يدعى لهم بالصلاح وهذا كله على أن المراد بأئمة المسلمين الخلفاء وغيرهم ممن يقوم بأمور المسلمين من اصحاب الولايات وهذا هو المشهور .

واما نصيحة عامة المسلمين ، وهم عدا ولاة الامور ، فارشادهم لمصالحهم فى آخرتهم ودنياهم وكف الاذى عنهم فيعلمهم مايجهلونه من دينهم ويعينهم عليه بالقول والفعل وستر عوراتهم ، وسد خلالهم ، ودفع المضار عنهم ، وجلب المنافع لهم ، وامرهم بالمعروف ونهيهم عن المنكر برفق واخلاص ، والشفقة عليهم ، وتوقير كبيرهم ورحمة صغيرهم ، وتخولهم بالموعظة الحسنة ، وترك غشهم وحسدهم ، وان يحب لهم ما يحب لنفسه من الخير ، ويكره لهم ما يكره لنفسه من المكروه ، والذب عن اموالهم واعراضهم وغير ذلك من احولهم بالقول والفعل ، وحثهم على التخلق بجميع ما ذكرناه من انواع النصيحة ، وتنشيط هممهم الى

فمن هذا المنطلق نعلم أن الحق جلت قدرته يمد عباده بتأييده وقوته وحوله ما داموا مستمسكين بالايمان والعمل الصالح ، ومعيار ايمان المؤمنين قد بينته السنة المطهـره .

فقد جاءت السنة المكرمة بكثير من الاحاديث التى تحدث عن ضوابط الايمان وموازينه ومقاييسه التى لاتضل ولا تخطىء .

وكان الهدف أن يتعرف الناس على حظوظهم من الايمان وانصبتهم من اليقين عساهم ان يستقيموا على درب الايمان الصحيح كما امرهم الخالق جل شانه ان يتداركوا وهم فى دنياهم ما قد فاتهم من خير فيعملوا على ان يتزودوا بما ينفعهم ويصلح دينهم ودنياهم فان الاسلام دين ودنيا وما احسن الدين والدنيا اذا اجتمعا .

ولا ريب ان الانسان توريه وتبهره مظاهر الحياة وزخرفها فيزين له عدوه الشيطان مفاسدها فيتبعها فتحيط به الرذائل ويقع فيها ، ولاعاصم له الاقوة ايمانه وصدق يقينه ولكى يستقيم الانسان ويهتدى الى اقوم سبيل فان عليه أن ياخذ الدواء من خير طبيب ارسله الحق مداويا للنفوس ومطبا للقلوب لئلا تلم بها الادواء الخبيثة الضارة بدين الانسان ودنياه .

فها هو ذا مبعوث العناية الالهية النبى العربى طبيب النفوس والقلوب صلوات ربنا عليه وملائكته يضع منهاجا مستقيما يعض عليه المؤمن بالنواجز لكى لا يقع فيما يزين له شيطانه ونفسه الامارة بالسوء فيعول عليه ازكى صلاة وتسليم « يطبع المؤمن على خلق ليس الخيانة والكذب » اخرجه البيهقى عن ابن عمر .

وقد سئل صلوات الخالق عليه : « ايكون المؤمن جبانا ؟ قال : نعم قيل له : ايكون المؤمن بخيلا ؟ قال: نعم . قيل له : ايكون المؤمن كذابا ؟ قال . لا » رواه مالك .

ولقد كان الكذب بالذات من ابغض الصفات اقبحها وذلك ان الكذب رذيلة خسيسة ان دلت على شىء فانما تنبىء عن تغلغل الفساد والنقص وضعف الايمان فى نفس من فعلها .

فانه يطوع سلوكه على قول الشر وفعله ويندفع الى الاثم من غير ضرورة ملجئه والاسلام دين الله القيم لايقبل معذرة ابدا لمن يتخذون الكذب خلقا يعيشون به على خديعة الناس مكرا وافسادا وضلالا واضلالا اذ كل ذلك مما يتنافى مع الايمان الصحيح وصدق اليقين .

وان من المقاييس الحقة على صدق الايمان وقوة اليقين هذا الحديث الشريف قال الرسول الكريم طبيب النفوس صلوات الله عليه :

« لايبلغ العبد حقيقة الايمان حتى يخزن من لسانه » اخرجه الطبرانى عن انس فاذا كان البعد عن الكذب تلك الصفة الرذيلة البغيضة وتركها من فضائل الاخلاق ومعيار الايمان فان خزن اللسان والاخذ بلجامه حتى لا يقترف صاحبه آفة من آفاته وعثرة من عثراته المفضية الى سخط الخالق سبحانه وبغض الناس كمثل النميمة والغيبة والطعن واللمز والسب والشتم والسخرية من الناس والكيد والحقد والحسد وذكر المعايب وكشف عورات الآخرين فالمؤمن الحق من اجتنب هذه الادواء والتزم بالهدى النبوى الذى فيه الدواء الصافى الشافى للقلوب والنفوس وفى تناوله استقامة الابدان وتقاؤها فاذا استقامت صح منها الطاعة ونفذت الدعوة التى آمن باركانها الخمس وهو امر لايتاتى الا بضروب ومجاهدات النفس وكبح جماح غرائزها فتنقاد

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

ماأحسن الدين والدنيا اذا اجتمعا !

الدكتور زكي مشعل

اللهم انا نضرع اليك مخلصين ان ترشدنا الى صالح الاعمال والاقوال ، ربنا افتح بيننا وبين قومنا بالحق وانت خير الفاتحين ، ربنا آمنا بما انزلت واتبعنا الرسول فاكتبنا مع الشاهدين .

ان الله جلت قدرته حكمة بالغة استاثر بعلمها هو فيما يفعل ومايريد يقول الحق عز وجل « لايسأل عما يفعل وهم يسألون » ويقول جلت حكمته « وربك يخلق مايشاء ويختار ما كان لهم الخيرة سبحان الله وتعالى عما يشركون وانه من رحمته عزوجل قد من على عباده بفيض من عنده فجعل من فيضه الاكرم قوة نورانية اودعها لدى افئدة الخلق ليفقهوا بها مايقع تحت سمعهم وابصارهم تلك القوة بها يميز الانسان الخبيث من الطيب والخير من الشر والنافع من الضار .

وقد شاءت ارادة العليم الخبير ان يجعل البشر من بني آدم يسكنون أرضه وان يهتدوا بهديه وان يتبعوا سبيله ويسلكوا طريقه المستقيم ومنهاجه القويم وذلك يكون باتباع رسالات انبيائه ورسله الاكرمين .

ولقد وصف الحق سبحانه رسله بقوله تعالى « وجعلنا منهم ائمة يهدون بامرنا لما صبروا وكانوا باياتنا يوقنون » سورة السجدة ٢٤ .

ولا يزال الناس بخير ما امروا بالمعروف ونهوا عن المنكر .

ويقول ابن خلدون : (ان الدعوة الدينية فى اصلها قوة ، وبفضل الاسلام دين العلم والنور والتقدم كان علماء الاسلام الاوائل هم المشعل الذى انار الدرب للمعرفة البشرية فى القرون الوسطى فاصبحت الثقافة الاسلامية سلما تدرجت عليه الحضارة الانسانية حتى وصلت الى ما هى عليه الآن) .

ومن المعلوم انه لما اتسعت الرقعة الاسلامية انتقل بعض اصحاب الرسول عليه السلام الى الامصار الجديدة لنشر المعارف الاسلامية فقد ثبت ان امير المؤمنين الفاروق عمر بن الخطاب كان يرسل الفقهاء مع الجيوش ليظلوا فى البلاد المفتوحة يعلمون الناس ويرشدونهم وهذا تصديقا لقوله تعالى :

« وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم فى الارض كما استخلف الذين من قبلهم وليمكنن لهم دينهم الذى ارتضى لهم وليبدلنهم من بعد خوفهم امنا . يعبدونني لا يشركون بى شيئا ومن كفر بعد ذلك فاولئك هم الفاسقون » سورة النور ٥٥ .

عن ابراهيم بن ميسرة رضي الله عنه ، قال قال رسول الله ﷺ : من وقر صاحب بدعة اعان على هدم الاسلام .

رواه البيهقي

ان البدعة من اكبر اسباب الفساد في دين الحق الاسلام وضرورة القضاء على هذه المفسدة لم تكن امس في اى وقت مما هي الآن .

التحرير

أسعار الاشتراك السنوي في اليقين انترنيشنل
بعد مراجعتها في ضوء أجور البريد الباكستاني المعتمدة من قبل مكتب البريد الباكستاني،
إعتبارا من ١ / ٧ / ١٩٨٦ م

داخل باكستان: ٧٠/- روبية باكستانية إضافة ٥/- روبيات في حالة التسديد بسبب مصرفي بكراتشي

	بالعملة الباكستانية أو ما يعادلها من دولار أمريكي روبية بعد المراجعة
بالبريد الجوي	
• البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة	٢١٠,٠٠
• أستراليا، كندا، جزائر فيجي، نيوزيلنده و الولايات المتحدة الأمريكية	٢٥٠,٠٠
• الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبي، البحرين، لوزما، الدوحة، دبي، الهند، الكويت	١٣٠,٠٠
• سري لانكا، الشارقة و المملكة العربية السعودية	١٩٠,٠٠
• اندونيسيا	٢٠٠,٠٠
• باناما، أمريكا الجنوبية وجزائر الهند الغربية ..	٢٧٥,٠٠
بالبريد البحري	
(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية	٩٤,٠٠
(ب) جميع البلاد الأخرى	١٤٥,٠٠

ثمن العدد الواحد (ماعدا أجرة البريد)
داخل باكستان ٣,٥٠ روبيات — خارج باكستان بالبريد الجوي ١ دولار أمريكي

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٣ كل منها مقابل ١٢٥ روبية و العدد ٣٤ مقابل ١٠٠ روبية، و ذلك ماعدا أجرة البريد.

رسم العضوية في المجلة مدى الحياة :
لساكني باكستان ١٠٠٠,٠٠ روبية ولغير ساكني باكستان ٢٥٠,٠٠ دولارا أمريكيا .

لا حظر
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التسديد مقدما

والله ولي التوفيق

ما أحسن الدين والدنيا اذا اجتمعا !

— ان الحق جلت قدرته يمد عباده بتأييده وقوته وحوله ما داموا مستمسكين بالايمان والعمل الصالح .

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الدين النصيحة

— واما نصيحة عامة المسلمين ، فارشادهم لمصالحهم فى آخرتهم ودنياهم .

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IN THIS ISSUE — Page

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بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

ISLAM AND SWORD

Islam is basically the religion of "Peace"; and its Prophet is "Mercy for the Worlds". Yet it is a fact of history that at times Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) had to resort to war. Adversaries of Islam therefore invented the theory that Islam was spread by sword. Critical appraisals of the early history of Islam have however exploded the highly prejudiced view of "Islam and sword" Yet the doubting Thomases need to be instructed from time to time, hence this write-up.

To quote Thomas Carlyle, "Much has been said of Muhammad's propagating his Religion by the sword — The sword indeed but where will you get your sword! Every new opinion, at its starting is precisely in a *minority of one* In one man's head alone, there it dwells as yet. One man alone of the whole world believes it, there is one man against all men. That *he* take a sword, and try to propagate with that, will do little for him. You must first get your sword! On the whole, a thing will propagate itself as it can — I care little about the sword: I will allow a thing to struggle for itself in this world. with any sword or tongue or implement it has, or can lay hold of — In this great Duel, Nature herself is umpire, and can do no wrong The thing that is deepest-rooted in Nature, what we call *truest*, that thing and not the other will be found growing at last" (On Heroes and Hero-Worship. OUP, pp 80-81)

To put it simply, Islam grew and thrived on the Truth it offered to mankind to come out of the darkness of Ignorance into the light of Faith No force was used for this purpose. In fact Faith forced under duress is contrary to freedom of conscience conceded by Islam. The Qur'anic dictum in this behalf is:

"Let there be no compulsion in religion. —" (2:256). In the face of such a categorical Divine injunction, how could the Prophet of God raise sword to enforce Islam? Nor was there any selfish motive that force alone could achieve. The be-all of the whole exercise of Islam was to reach the Word of God to man and to leave the rest to God Himself Bernard Lewis has rightly said, "In Islam, there was no Caesar, there was only God, and Muhammad was His Prophet, who both taught and ruled on His behalf." (Legacy of Islam, OUP, 2nd ed., p 156). Propagation of Islam implied persuasive dialogue, not the force of sword It meant to establish the Kingdom of the Indifferent God, not an empire of some selfish despot

WAR AND PEACE Islam was, however, never meant to be a passive cult of laissez-faire It was not to suffer for ever the arrogance and aggression of the pagan Quraish of Makkah They continued unabated to torture and torment the Prophet of Islam and his early followers for thirteen long years of the advent of Islam At long last, he and the small group of his followers had to emigrate for safety to Madinah, with God's consent In the second year of the Emigration, the Makkan Quraish set out in their pride to mount an assault against Madinah, too, so as to do away with Islam and its Prophet for ever It was then that God's permission was received to take up arms against the aggressors.

"To those against whom war is made, permission is given

(to fight), because they are wronged—" (22:39).

It had to be a fight in the Cause of God, to defend His religion, and to safeguard Islam's natural freedom to exist and expand by dint of the Truth inherent in it to raise man to the height of real goodness and glory. This was destined for him by his Almighty Creator Himself

And such fight in the Way of God had to go on to the very end with all the spiritual and material force that the budding community of Muslims could muster.

> "—when you meet the unbelievers (in fight), smite at their necks —" (47 4).
>
> "And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God altogether and everywhere —" (8 39)

But Qur'an Majeed does not lose sight of peace emerging from a war It goes on therefore to instruct

> "— But if they cease, verily God does see all that they do If they refuse, be sure that God is your Protector—the best to protect and the best to help." (8.39-40)

And still more plainly it says

> "—But if the enemy incline towards peace, you (also) do incline towards peace, and trust in God for He is the One Who hears and knows" (8·61).

Islam thus gives an integrated framework of war and peace and draws a distinct line between the two. There is not to be a permanent state of strife. Warfare in Islam is like an operating knife of a kindly surgeon that cuts only to cure *Huston Smith* writes, "Admit they say, that the Qur'an does not counsel turning the other cheek or pacifism. It teaches forgiveness and the return of good for evil when the circumstances warrant, but these are very different from not resisting evil. Far from requiring the Muslim to turn himself into a doormat for the ruthless, the Qur'an allows punishment of wanton wrong doers to the full extent of the injury they do Refuse to permit this and morality evaporates into impractical idealism or sheer sentimentality Extend this provision for justice to man's social life and you have the *jihad*—". (The Religions of Man, Harper & Row, p 220)

JUSTIFICATION FOR FIGHTING It may be recalled that before the advent of Islam, the Arab society was alien to peace and order Inter-tribal rivalries led to fighting even on flimsy grounds Some of these internecine wars were passed down from generation to generation Life, honour, and property were unsafe altogether Highway robberies were so common occurrence Trade caravans were generally waylaid This situation had to be corrected because Islam was not confined to preaching by word of mouth alone or to mere lip service It offered a complete practical code of individual and collective social life and to use force as a protective measures when peaceful methods failed or tended to weaken the fundamental stance of Islam The basic Arab trait of plunder and man-slaughter must yield place to integrity and kindness if Islam had to succeed in making its mark Then there were the hostile forces of Jews and Christians who were ever plotting to throttle the growing community of Muslims Pledges were made by them and treaties concluded only to be breached To correct all this and to ensure natural freedom to profess and propagate Islam, force in some measure became inevitable.

ELEMENT OF MERCY Islam, however, preached greatest regard for human life. The following Qur'anic verse is relevant to illustrate the value of human life in the eye of Islam

> "—We ordained for the Children of Israel that if any one slew a person — unless it be for murder or for spreading mischief in the land — it would be as if he slew the whole people. and if any one saved a life, it would be as if he saved the life of the whole people —" (5 32)

This Qur'anic principle was before the Holy Prophet He resorted to defensive war, or war to avert aggression and corruption Edward Gibbon has said "The sword" says Muhammad, "is the key of heaven and of hell or drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting or prayer whosoever falls in battle, his sins are forgiven· at the day of judgement his wounds shall be resplendent as vermilion, and odoriferous as musk, and the loss of his limbs shall be supplied by the wings of angels and cherubim" (The Decline and Fall of the Roman Empire, ch 50) Such a war cannot be brute, but charged with sanctity and piety

Thus did Islam bend the chivalrous instinct of man in the Cause of God and sanctified the sword that may be wielded in His Way. Like other institutions Islam perfected the institution of war as well. It humanised the battle field. As 'Allamah Shibli Nu'mani puts it, "Fighting, seemingly a cruel act, was shorn of all cordid motives and raised to such a level of sanctity and saintliness that this manifestation of the devil in man was sublimed into a pious act of the highest godliness It was now to aim at protecting the weak and the oppressed against the highhandedness of

the strong and the cruel." (*Sirat-un-Nabi*, Vol I).

War in Islam is in fact a means to peace. To quote Huston Smith again, "As an outstandingly successful general, Muhammad left many traditions regarding the decent conduct of war Agreements are to be fulfilled, treachery avoided; the wounded are not to be mutilated, nor the dead disfigured Women, children, and the old are not to be slain; orchards, crops, and sacred objects are to be spared These, however, are not to the point The important question is the definition of a righteous war According to the prevailing interpretations of the Qur'an a righteous war must either be defensive or to right a wrong. 'Defend yourself against your enemies; but attack them not first· God hateth the aggressor' (2 190). The aggressive and unrelenting hostility of the idolators forced Muhammad to seize the sword in self-defense or, together with his entire community and his God-entrusted faith, be wiped from the face of the earth That other teachers succumbed under force and became martyrs was to Muhammad no argument that he need do the same. Having seized the sword in self-defense he held it with unsleeping vigilance to end This much is acknowledged, but not that he used the sword as an instrument of conversion" (The Religions of Man, Harper & Row, pp 220-221)

The war and peace in Islam are really the two sides of the same coin To the war-torn world of today, Islam offers the best philosophy of war and peace, if mankind at large only cares to study and understand It teaches why to fight, when to fight, how to fight, and how much to fight The ultimate purpose is peace with justice and honour.

AL-SUNNAH

The importance of Sunnah

BY M. AMINUDDIN

THE HOLY Qur'an and the Sunnah of the Prophet (may peace be upon him) are the primary sources of Islamic law: strictly speaking, the latter can never be in contradiction with the Book of God and as such is only a clear commentary on it The other conventional sources of law like Ijma, Qiyas and Ijtihad are only modes of formulating the rules and principles of conduct deduced from the data supplied by the two basic sources.

According to a distinguished scholar, the late Mr A K Brohi, they only provide considerable scope in the making of law but by themselves are of no higher authority than that of merely serving as servitative of Divine law and merely suggest the way certain jurists in their own time had arrived at some deductions from the primary sources which formed a body of legal doctrines in terms of which they organised law and legal institutions In other words the Holy Qur'an and the Sunnah both enable us to evolve body of applicable rules and principles of private and public conduct in our times for organising the life of the community of believers through Islamic law

Islam gives guidance in all walks of life which covers all aspects of human life — religious, moral, social, economic and political. So, a man acting according to the Islamic law in all circumstances is deemed to be fulfilling God's Will

The fundamental source of legislation in Islam is the Holy Qur'an. Next in importance is the Sunnah, a concept valid and operative right from the very beginning of Islam.

Sunnah is a behavioural concept and essentially denotes 'exemplary conduct.' The word reall_ means setting up of an example in the hope that it would be followed. W. Montgomery Watt defines it as a 'beaten path' which has acquired the meaning of 'standard practice' or 'normal and normative custom.' Since the concept of Sunnah had deep roots in the Arab custom was natural for early Muslims to look back to the Sunnah for guidance.

About the origin of the concept, the Cambridge History of Islam, writes: "that at an early period, the ancient Arab idea of Sunnah as a precedent or normative custom reasserted itself in Islam Whatever was customary was regarded as right and proper, whatever their forefathers had done deserved to be imitated, and in the idea of the precedent or Sunnah the whole conservation of Arabs found expression The idea presented a formidable obstacle to every innovation, including Islam itself But once Islam had prevailed, the old conservation reasserted itself within the new community, and the idea of Sunnah became one of the central concepts of Islamic law" (pp 543-44)

EXEMPLARY CONDUCT

Sunnah refers mainly to practice as distinct from any documentation of it, which is the Hadith The sayings which the Holy Prophet has left behind are known as Hadith, and his daily life and practice from the Sunnah Ahadith were memorised by those who had heard them, and were, in turn, transmitted to

those who followed them in succeeding generations.

The Holy Qur'an with its revelations is sometimes not intelligible without its elucidation by the Holy Prophet (Peace be upon him). Sunnah thus forms the key to the understanding of Islam and comprehension of the Qur'an. To understand the Book of God without Sunnah is tantamount to expecting a child reading without the help of a teacher. Since Sunnah primarily denotes practice as opposed to theory, it is implied in its very conception that it has to be applied according to the demands of varying situations.

Its importance has been very beautifully expressed by Muhammad Asad who calls it "the iron framework of the House of Islam· if you remove the framework from a building, can you be surprised if it breaks down like a house of cards?" The Sunnah, says Asad, elaborates the allegorical verses of the Holy Qur'an and serves as a practical guide for shaping our lives in the light of the teachings contained in the Holy Book.

Scholars are of the view that there are many items of practical importance not explicitly dealt with in the Holy Qur'an. The spirit prevailing in the Book of God is uniform throughout, but to deduce unaided from it the practical attitude which we have to adopt is not, in any case, an easy matter

The Sunnah explains and elaborates the Book of God The authority of the Qur'an and Sunnah is unchanged and is true to all times and all circumstances. It is the Sunnah that gives a concrete shape to the Quranic teachings For example, the Holy Qur'an commands the believers to say prayers but does not lay down the details and manner of its performance The Prophet explained them to his followers in practical form. Hence, *Sunnah, the model behaviour of the Holy Prophet,* was elevated by God *to such a degree that its acceptance* and willing submission to it is declared to be a fundamental act of faith. God has made obedience to the Holy Prophet obligatory for the faithfuls.

He himself made it clear that he was following the direct method of instituting and perpetuating the practice by personal example. For example, he never expounded in so many words how to perform ablution; he only demonstrated it. That was almost simultaneously imitated by the entire community and later on recalled and recorded by the learned among them.

An erroneous impression given by some scholars that the Qur'an is the perfect revelation: and there is no need for it to be supplemented by Sunnah or Hadith is misleading because the Prophet's mission was not merely to convey the Divine Message to mankind but also to explain the concept of life as enunciated in the Book of God in all its details through his own personal example.

BLUEPRINTS

The regulations and maxims the Holy Prophet formulated in respect of obligatory worship and other matters were divinely inspired, springing forth as they did from the knowledge that was vouchsafed to him by God They serve as blueprints of the Islamic way of life. There is yet another set of scholars who adhere only to the Sunnah on the authority of the following Quranic Verses·

> "Surely, you have in the Apostle of God an excellent exemplar."

"Whatsoever the Apostle gives you, take it; and whatsoever he forbids, abstain."

He who obeys the Prophet obeys God. God has made obligatory for the faithfuls to abide by the dictates of the Prophet and therein were laid the foundations of the relationship that exists between the Qur'an, the Word of God and Sunnah. The whole edifice of the Shariah is based on the Holy Quran and Sunnah and they are complementary to each other. The Prophet was a living embodiment of the teachings of the Qur'an. His wonderful life was a living example and explanation of the Quran and we can do no better justice to the Holy Book than by following the Prophet.

AL-HADIS: Hazrat Mu'az reported that the Apostle of Allah instructed me with ten counsels He said: Set up nothing with Allah even though you are killed and burnt, nor be disobedient to your parents even though they direct you to go out from your family and property, nor give up the compulsory prayers wilfully because he who gives up the obligatory prayer wilfully, the security of Allah becomes free from him, nor drink wine as it is the root of every indecent act; beware of sins as with sins the wrath of Allah becomes lawful; beware of flight from holy way even though the people might have perished, and when death overtakes men while you are among them, keep firm, and spend for your family out of your means, and lift not your rod from them in teaching good manners and create fear in them about Allah (Ahmad).

AL-HADIS Boraidah reported that the Messenger of Allah said: The covenant between them and us is prayer. Whoso gives it up becomes indeed an infidel. (Ahmad, Tirmizi, Nisai, Ibn Majah)

HEROES OF ISLAM

Hazrat 'Uwaim bin Saa 'idah Ansari

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

Once the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was seated among some of his Companions at Madinah. He allowed them to speak out freely if they had any apprehension about any of the verses of Qur'an Majeed for clarification. A Companion stood up and recited the following verse relating to the Mosque of Quba in Soorah Taubah:

> "In it are men who love to be purified and God loves those who make themselves pure ... " (9 108).

Then he asked· "O Prophet of God! Who are those people mentioned by God in this verse?"

The Holy Prophet replied

> "It includes a virtuous man called 'Uwaim bin Saa'idah, too."

Sayidnaa Abu 'Abdur Rahman 'Uwaim bin Saa'idah (*Razi Allahu 'anhu*) was one of the Vanguards of Islam from the Ansar of Madinah. He is ranked as one of the senior Companions of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) He belonged to the 'Amr bin 'Auf clan of Aws tribe. His genealogy ran as under·

> 'Uwaim bin Saa'idah bin 'Aa'ish bin Qays bin N'umaan bin Zayd bin Maalik bin 'Auf bin 'Amr bin 'Auf bin Maalik bin Aws.

The clan of 'Amr bin 'Auf lived in Quba Most of the members of this clan, to which Hazrat 'Uwaim bin Saa'idah belonged, had the credit of embracing Islam before the Holy Prophet emigrated to Madinah It happened before the 13th year of his prophethood The occasion is known as the First Covenant of 'Aqabah.

After the 13th year of the prophetic ministry of the Holy Prophet, a delegation composed of seventy-five persons of Madinah approached him at 'Aqabah and pledged fealty to Islam at his hand, during the Hajj season. This pledge is known as the Second Covenant of 'Aqabah. According to this covenant, the Ansar had given a solemn pledge to support the Holy Prophet and Islam even at the cost of their lives, property and children. Those who pledged on this occasion included Hazrat 'Uwaim bin Saa'idah, too

While emigrating to Madinah, the Holy Prophet first staged a halt at Quba before he moved into Madinah proper. A few months after his arrival at Madinah, the Holy Prophet bound the Ansar of Madinah and Muhajirin of Makkah into abiding fraternity. Hazrat 'Uwaim bin Saa'idah was fraternised with Hazrat Haatib bin Abu Balta'a (*Razi Allahu 'anhumaa*)

When battles to defend Islam started, there was no occasion from the battle of Badr to the raid of Tabook wherein Hazrat 'Uwaim bin Saa'idah did not accompany the Holy Prophet. In fact his love for God and His Prophet had reached the height of infatuation and he was always ready to stake his life for Islam. Hazrat 'Umar (*Razi Allahu 'anhu*) used to say that whenever the Holy Prophet raised an emblem 'Uwaim bin Saa'idah was always found standing under it

Besides his love for the Holy Prophet and fondness for Jihad, a particular thing that invited so much favour of God and his Prophet, was the extreme love for neatness and cleanliness of Hazrat 'Uwaim bin Saa'idah (*Razi Allahu 'anhu*). It is narrated that he was the first Muslim to perform Istinjaa', that to use water for cleaning the private parts of the body after a natural evacuation. Other Muslims followed this practice after him Almighty God approved and praised it in Qur'an Majeed (9.108) as quoted above. The Holy Prophet was so curious to know the fact behind the revelation that he called for Hazrat 'Uwaim bin Saa'idah and others and asked them:

> "What method of purification you people have been adopting for which God has praised you so much?"

They replied

> "O Prophet of God! We take bath after (marital) pollution and wash our private parts after natural evacuation, (that is perform *Istinjaa'*)

The Holy Prophet replied

> "It is a good practice and every body must abide by it"

On another occasion someone asked the Holy Prophet who were those persons whose cleanliness was appreciated by God in Qur'an Majeed To that he mentioned the name of Hazrat 'Uwaim bin Saa'idah (*Razi Allahu 'anhu*) and others.

In the 11th A H the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) passed away to his Lord The Ansar of Madinah assembled in the hall of Bani Saa'idah for the purpose of electing a successor of the Holy Prophet The majority of the Ansar wanted to elect Hazrat S'ad bin 'Ubadah (*Razi Allahu 'anhu*), Chief of the Khazraj tribe as Caliph. When the Muhajirin heard the news, they assembled round Hazrat

Abu Bakr, Hazrat 'Umar and other chiefs, and hastened with them to the hall of Bani Saa'idah. It is narrated in Bukhari on the authority of Hazrat 'Umar (*Razi Allahu 'anhu*) that on the way to the hall of Bani Saa'idah they met with two noble persons of Ansar who informed them of the scheme being considered in the hall of Bani Saa'idah and also asked them where they were bound for Hazrat 'Umar told them that they too were going to the hall to talk to the Ansar on the subject. The Ansar opined that it was futile for then to go there. They could rather elect a Caliph from among themselves. Hazrat 'Umar did not agree with them and decided to proceed to the hall

When the Muhajirin reached there the atmosphere changed altogether. After slight mutual talk, both the Ansar and the Muhajirin agreed to elect Hazrat Abu Bakr as the first Caliph of Islam.

Imam Al-Zuhri (*Rahmatullah 'alaihi*) narrated that the two persons who met the Muhajirin on the way to the hall of Bani Saa'idah were Hazrat 'Uwaim bin Saa'idah and Hazrat Ma'n bin 'Adiy (*Razi Allahu 'anhumaa*). They preferred a Muhajir to an Ansar to be the Caliph, even though they themselves were from the Ansar It displayed the maturity of mind and far-sightedness of Hazrat 'Uwaim bin Saa'idah (*Razi Allahu 'anhu*)

In the face of false apostatic claims made during the rule of the first Caliphate and the claimants aggressive designs, Hazrat 'Uwaim bin Saa'idah stood by Hazrat Abu Bakr (*Razi Allahu 'anhu*) and along with other Ansar firmly defended Madinah Munawwarah

Hazrat 'Uwaim bin Saa'idah died at the age of 65 years during the Caliphate of Hazrat 'Umar (*Razi Allahu 'anhu*). He left behind two sons 'Utbah and 'Ubaidah.

Colonial Impact on Muslim Society

Dr. Akbar S. Ahmad

(Continued from previous Issue)

Indeed, the Governor of the Punjab, Lawrence — after whom one of Lahore's main gardens and Punjab's main schools are named—applauded his subordinate:

> Lahore, 2nd August, 1857.
> My dear Cooper, I congratulate you on your success against the 26th N.I You and your police acted with much energy and spirit, and deserve well of the State I trust the fate of these sepoys will operate as a warning to others Every effort should be exerted to glean up all who are yet at large

Robert Montgomery, whose name honoured a major Punjab district, now Sahiwal, and who succeeded Lawrence as Lieutenant-Governor of the Punjab, also wrote to Cooper

> Sunday: 9 a m
> My dear Cooper, All honour for what you have done; and right well you did it There was no hesitation, or delay, or drawing back It will be a feather in your cap as long as you live .The other three regiments here were very shaky yesterday, but I hardly think they will now go I wish they would, as they are a nuisance; and not a man would escape if they do

A shortwhile later Montgomery wrote to Hodson, congratulating him on a deed which has found few defenders, even among the British Hodson had brutally shot the male members of the family of the king of Delhi, the frail and old poet, Bahadur Shah Zafar, the last of Mughals·

> My dear Hodson, All honour to you (and to your 'Horse') for catching the king and slaying his sons. I hope you will bag many more.
> In haste, ever yours,
> R. Montgomery

No remorse, no pain is contained in the correspondence; it is all killing and punishing. Europeans at their best were paternalistic, stern Victorians who always knew best Kipling created for us in his poems the stereotypes of the African and Asian in imperial eyes. He is the 'big black boundin' beggar' ('Fuzzy-Wuzzy'), the women, 'Funny an' yellow' ('The ladies'), the 'natives' are a 'blackfaced crew' ('Gunga Din'), 'Half devil and half child' ('The White Man's Burden').

The negative images and the savage punishments formed a psychological pressure on the colonized and created grief and anguish in them A letter written shortly after 1857 by Mirza Ghalib in Delhi, once the mighty and flourishing capital of the Mughals, captures the mood in sociological detail For families, for groups, for individuals, their lives had disintegrated

> "At two separate points in your letter yesterday I see that you have written that Delhi is a big city and there must be plenty of people with all sorts of qualifications there Alas, my dear boy, this is not the Delhi in which you were born, not the Delhi in which you got your schooling, not the Delhi in which you used to come to your lessons with me to Shaban Beg's mansion, not the Delhi in which I have passed fifty-one

years of my life. It is a camp. The only Muslims here are artisans or servants of the British authorities. All the rest are Hindus. The male descendants of the deposed King — such as survived the sword — draw allowances of five rupees a month. Count the number of Muslim nobles who are dead: Hassan Ali Khan, the son of a very great father, who had once drawn an allowance of a hundred rupees a day, died in despair, his pension reduced to a hundred rupees a month Mr. Nasir-ud-Din, descended on his father's side from a line of pirs (saints) and on his mother's from a line of nobles, was unjustly put to death Agha Sultan, son of Paymaster Muhammad Ali Khan, who has himself held the rank of Paymaster, fell ill, without medicine, without food, at last he died. Your uncle provided for his shroud and his burial Then let me tell you of my friends: Nazir Husain Mirza, whose elder brother was numbered among the slain, is left penniless — not a farthing comes in He has been granted a house to live in, but let us see whether he is left in possession or whether it will again be confiscated. Buddhe Sahib sold off all his property, lived on the proceeds while they lasted, and has now gone empty-handed to Bharatpur Ziya-ud-din had properties returned to him that brought in a rent of five hundred rupees a month, but they have again been seized, And so it goes on, a depressing account of a society falling apart.

The very definition of Muslim is altered, perception of Muslimness by Muslims affected. In the following passage Hali, himself a noted Urdu Poet, describes an incident in Delhi after the events of 1857 involving Ghalib:

> "I have heard that when Ghalib came before Colonel Brown (Burn) he was wearing a tall Turkish-style head-dress The Colonel looked at this strange fashion and asked in broken Urdu. 'Well? You Muslim. 'Half', said Ghalib, 'What does that mean?' asked the Colonel. 'I drink wine, but I don't eat pork,' said Ghalib. The Colonel laughed, and Ghalib then showed him the letter which he had received from the Minister for India (sic) in acknowledgement of the ode to Her Majesty the Queen which Ghalib had sent The Colonel said, 'After the victory of the Government forces why did you not present yourself at the Ridge?' Ghalib replied, 'My rank required that I should have a four palanquin-bearers, but all four of them ran away and left me, so I could not come' The Colonel then dismissed him and all his companions with every courtesy."

Ghalib, perceptive and shrewd, was making a point. His Muslimness has been damaged, diluted The times were inauspicious; it was easier to wallow in pathos, to avoid reality, to somehow survive, than confront the powerful new forces.

The themes of pathos, tragedy, loss are reflected in the verses of the Urdu poets. Dr Aziz in Foster's *A passage to India* reflects the quality faithfully in the Indian Muslim Dr. Aziz is ill in bed and surrounded by sympathetic Muslim companions·

> "he held up his hand, palm outward, his eyes began to glow, his heart to fill with tenderness. Issuing still farther from his quilt, he recited a poem by Ghalib. It had no connexion with any thing that had gone before but it came from his heart and spoke to theirs. They were overwhelmed by its pathos; pathos, they agreed, is the highest quality in art."

In not so subtle ways the British ridiculed the leaders of Islam, its kings and saints. Rulers such as Siraj-du-Daulah (of the Black Hole of Calcutta fame and Shah Shuja-ul-Mulk became 'Sir Roger Dowler' and 'Cha, Sugar and Milk' respectively. The Akhund of Swat was the subject of Edward Lear's poem, with the refrain, 'who or why, or which or what, is the Akhund of Swat" And, of course, those religious leaders leading revolts against the British across the Muslim world were simply dubbed and dismissed as the 'Mad Mullah'.

Islamic titles were deliberately employed in a manner calculated to humiliate Muslims. Khalifa — caliph — the highest political authority in Islam, and Khansama — one of the highest officials in Mughal India — were bestowed on the lowest functionaries of the British administrative structure· the barber, bouncer at the dens for drugs and a junior field clerk became khalifa, the cook became khansama. These titles have remained in common usage, Muslims unaware of their recent associations and origins

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SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

Alcohol : An Instrument of Destruction

By Dr. 'Alauddin Shabazz, Chicago, U.S.A.

It is a known fact that most road accidents are induced by persons under the influence of alcohol. A car driven by a drunken driver becomes, for the most part, a coffin.

Alcohol contains no minerals or proteins; 90% of it goes directly into the bloodstream. It requires no digestion and has no beneficial effects whatsoever on the body

Alcohol depresses and brings about the most devastating changes in the brain. It is a major factor in heart diseases, liver diseases, and diseases of the stomach and pancreas It is the cause of more than 70% of divorces and broken homes.

Most people, unfortunately, regard drinking as the "in" thing to do. They desire to be viewed and counted as modern and progressive They are without the willpower to stand up and be counted among the sober, intelligent, and salubrious members in society. They are too mentally debilitated to say a loud and resounding 'no' to the poison drug.

The demonic manufacturers of whisky and other intoxicants have no qualms. For all they care, the whole nation can drown in booze as long as they make their profits They popularized liquor and other poisons by sponsoring greedy sports stars, entertainers, etc , so that they can entrap the youth Even some so-called Muslims stoop to such evil endorsement on TV and records.

Alcohol is conducive to mental retardation, genital defects, holes in hearts, babies who are smaller and lesser in weight than normal. Any doctor will attest to these facts A large number of doctors, too, drink alcohol while they realize that alcoholism is a disease.

According to Professor Harry Seffel, Head of African Diseases at Wits University, South Africa: "Ninety percent of nutritional problems among urban blacks are related to alcoholism " This is true, ditto, in America. This was revealed to the "congress on alcoholics "

Doctor McCabe told the Congress that she "was witnessing the white man's alcoholic problem in the urban black patients " She said people ran the risk of early death from gastric, liver or pancreatic failure or cancer if alcoholic intake was not stopped To be intoxicated is to be poisoned "Toxic" is from the Latin root 'toxicus' and Greek root 'toxikon,' which means poison. "In" means into, inside, within, etc. Concatenated with 'cant', which means tilt, slant, to talk hypocritically, etc., we get the word 'intoxicant', which means in reality, 'poisoned within, mentally tilted and hypocritical'

Alcohol leads to a false sense of values, aimlessness, lack of proper character, destitution, adultery, fornication, stealing, rape, beggary, murder, etc , etc. Whisky is a corrosive which eats away family life, undermines cohesion, causes apathy, and dissension in society in general It robs the person addicted of compact organization and strict discipline It prevents one from rational thinking It obscures and veils the intellect.

The pathetic condition induced by liquor would, in a sane, and civilized society, engender laws that outlawed intoxicants. Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was instructed by the Creator (in the final revelation of Qur'an) to advocate sobriety and his community became teetotal. History attests to this wonderful fact.

Doctor Charles Richet of Paris, a Nobel Prize winner of Physiology, says: "....Alcohol paralyzes the senses, makes one lurch and vomit, extinguishes the feeble glimmer of reason which flickers in our poor minds. It soon overcomes the strongest man, and turns him into a raging beast who, with empurpled face and bloodshot eyes, bellows forth oaths and threats against his surroundings and insults imaginary enemies Never in any animal species, not among pigs, nor jackals, nor donkeys, is such ignominy to be found "

Alcohol causes sexual impotence in men. In the United States of America more than 90% of regular drinkers are sexually impotent by the age of 40 Booze equals castration When the European so-called white people came to America, they solved the "Indian problem" by making them drunk The Europeans who went to Australia, and there solved the "Aboriginal problem", by making them drunk

The European imperialists tried the same tactics of suppressing the colonialized people in Indonesia, Malaysia, India, Iran, Africa, etc , by doping the people with alcoholic drink and other drugs Alcohol itself is a drug.

In South Africa, the Europeans who rule the country gave the Africans and the "coloured", drinking rights but denied them human rights, voting rights, and civil rights They can drink as much whisky as they want In the Cape, the "tot" system is famous this is a system where the Caucasian farmers pay their "coloured" and "blacks" (labourers) with a tot of brandy and not money

Whisky is one of the strongest weapon used by Satan to keep the people in the condition of perpetual slavery Next to racism and ignorance, it is his best tool The Creator warns all believers against this satanic ploy in His final revelation, Al-Qur'an (5:93-94)

Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said, according to hadith: " ..Allah has cursed ten people with regard to intoxicants: He who squeezes it and he who has it squeezed, he who drinks it and he who gives it to another to drink; he who carries it to someone; he who has it brought to him; he who sells it; he who purchases it; he who presents it as a gift, and finally, he who brings to use the proceeds therefrom."

The Arab merchant, the Pakistani merchant, and others from Eastern countries who claim to be Muslims, are aware of the said hadith But still they sell drugs like heroine to our fractious people who indulge regularly in fratricide, etc., induced in many instances by inebriates. Such merchants should be run out of our neighbourhoods

Every nation, people and person desire and aspire to be free, respected, honoured and to live in peace and dignity. This is a deep urge of every individual. Such goals cannot be achieved by a nation or a people composed of individuals who regularly violate their own bodies by whisky, wine and other drugs, those who sexually abuse their own women and rob them of their innate dignity and crown of virtue: chastity.

Al-Islam offers a unique ideology and points the way to *defacto* peace, freedom, honour and respect based in truth and justice. It advocates total acceptance, commitment and obedience to one and only Creator, one and only Lord, Who is unique with nothing like unto Him; He who is the Nourisher and Sustainer of the entire universe.

To millions, alcohol has become a false god, an ever-present source of pseudo-comfort and help. Whenever they feel defeated, despondent, depressed, or discouraged, they turn to alcohol for solace and mental relief. Alcohol has become a vicious idol, it ensnares and enslaves. Alcoholism is just another form of slavery.

Al-Islam is the only religion known for its uncompromising stand on alcohol. 1400 years ago, Al-Islam declared a total war against alcoholic drink. There can be no compromise with evil, and alcohol is verily a major evil.

Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) developed a programme that engendered a society of teetotalers in his day. Truthfulness, fair dealing, honesty, sincerity, justice, self-reliance, righteousness, respect for one's noble thinking, and simple living, develop a sound moral character. All people should follow the example of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*)

The eradication of greed, jealousy, egoism, deceit, ignorance, sectarianism, narrow nationalism, theft, lust, tribalish, and other evil diseases of the mind and soul is possible by adhering to the example of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

Daily stock-taking of one's self is important. "What have I done today?" A list of one's pros and cons of his day's acts would educate him to his real self Then one can eradicate the bad deeds and keep on doing more and more good actions.

Al-Islam shows the way to authentic freedom, justice, and equality. The oppression of alcoholism, racism, and other drugs cannot exist in an Islamic environment. As Muslims, we cannot remain neutral and taciturn in this sick society. Muslims must adhere to the example of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and work hard to show the way to the elimination of the ills about us.

AL-HADIS: Hazrat 'Abdullah-b-Mas'ud (*Razi Allahu 'anhu*) reported that a man asked· O Messenger of Allah! what sin is greatest near Allah? He replied Your calling up a partner for Allah while He created you He asked What is next? He said Your killing of your child for fear of his taking food with you He asked What is next? He replied Your committing adultery with the wife of your neighbour. Then the Almighty Allah revealed by way of corroborating them· And those who do not call another god with Allah and do not kill one whom Allah has made unlawful except for just cause and those who do not commit adultery—the verse (Agreed)

AL-HADIS· Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported that the Messenger of Allah said Verily Allah pardoned my followers for what their breasts prompt towards evils so long as they do not do it or utter. (Agreed).

AL-HADIS Hazrat 'Abdullah-b-Amr (*Razi Allahu 'anhu*) reported that the Messenger of Allah said. One tyrannical, one disobedient to parents and one addicted to drinking shall not enter Paradise. (Nisai, Darimi).

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Fundamentalism: A Western Misconception

By Mehdi Ali Siddiqi

The term "fundamentalism" has been in recent times coined by certain Western scholars of Islam But it connotes much more than a mere strong adherence to essentials of Islamic faith. It covers, they think besides these essentials, a significant amount of political aggressiveness and a desire, on the part of Muslims, to revert to the social conditions of early 30 years of Islamic history It is unfortunate that some intellectuals of the Islamic world too seem to agree with them.

True that much of this misconception has its origin in the intolerance and dogmatism of some leaders, a very large number of such Muslim religious scholars with whom the Muslim World states abounds, and can easily do without, and certain well known Heads of State associated with terrorism and wholesale elimination of enlightened, tolerant elements of society.

This, in relief, magnifies the isolated cases of individuals overstepping civilised norms in that most humane and tolerant social order that our great Prophet (*Sallallahu 'alaihi wa sallam*) and his early followers built up in Arabia and the expanding Muslim State Western scholars, therefore, have a point when they feel apprehensive of "Islamic fundamentalism" today, as they understand it

A contributory factor has been a general trend, in many Islamic States away from accepted standards of Western democracy and towards a closed society Our scholars forget, while asserting that European Renaissance originated from accepted standards of Western democracy and towards a closed society. Our scholars forget, while asserting that European Renaissance originated from the impact of Islamic learning and scientific logical methodology of that learning, that their own intellectual and political resurgence is no less indebted to a similar impact of Western education and thought on our stagnant degenerating societies So a liberal trend is inherent in Western education and allowance should be made for that we must understand that no Western intellectual can on any reasonable ground and in their liberal tradition of democratic norms, deny us Muslims, the right to have our own system of laws enjoined by Divine dispensation. But we must be equipped and prepared to prove and demonstrate that our system is more comprehensive, more welfare-minded, more rooted in the consensus approach and more responsive to human nature, its failings, needs and requirements

But the basic cause of confusion among Western intellectuals about "fundamentalism" is rather simple They are mistaken, and with them some of our intellectual too, about the very nature of Islam — a dynamic, comprehensive and essentially progressive way of life That comprehensive dynamism has taken root in every Muslim society, now that these societies are coming into their own after emancipation from political, and the more damaging cultural, domination of the colonial powers The West only sees the resurgence in various degrees in different Muslim societies as a return to early undeveloped social norms of a simpler state of life and living. They forget that only in a hundred years after the Prophet's time the Abbaside society was at the zenith of civilised living in the whole world but within and sustained by the same framework of Islamic law. It had expanded and kept on expanding much beyond the limits of Arabia and for a thousand years was among the developed world societies yet generally following the Shariah. Our great jurists of those days never failed to cope with problems of a progressive society.

The dynamism, progressive nature and fervent belief in its own superiority is the very nature of Islam and the Muslims, strengthened by the teachings of the Quran and the precepts and Sunnah of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*)

Here let us see how some really informed and not unsympathetic scholars have viewed our fundamentalism The author of "Militant Islam" has noted that it is the "stubborn patience" as a national characteristic that provides besieged Muslim societies with their dogged resistance to adverse social and political inroads Naturally, successful resistance gradually develops into activism. "A mere Platonic discernment between right and wrong without the urge to promote the right and destroy the wrong is immorality in itself. In Islam morality lives and dies with human endeavour to establish its victory on earth" (Leopold Weiss now Muhammad Asad in "Islam on the crossroads").

Commenting on the early wars of Islam Hitti writes, "The spirit of discipline and contempt of death manifested at this first armed encounter of Islam (Badr) proved characteristic of it in all its later and greater conquests" If the West do not detect this 'fundamentalist' approach in the Palestinian uprising

of over six months against Israeli occupation as well as in Afghanistan against the Russian one, they are blind indeed.

This spirit of facing upto every kind of odds is inherent in the very nature of a Muslim It is only when aroused that it manifests itself as it is doing in every country where Muslims are being suppressed because of their religion. And every sensible observer will agree that this fundamental approach coupled with the desire to have our own laws is a step in Islam's process of political and social readjustment in the modern world. To call it 'terrorist and barbarian' is to confuse basic principles with individual policies

Terrorism as a political and State strategy finds its manifestations in Israeli statecraft and the innumerable Mafias of the West, like the I R.A., the Red Brigade and their precursors the Haganah, the Irgun etc. etc. that founded the State of Israel. For Muslims Palestinian, Iranian find Libyan terrorism is political aberration, not fundamentalism

Obviously the process of social and political readjustment to modern conditions has not been an easy one. We, Muslims, have started to catch up with the West under great handicaps mostly historical but some of own making. Inheriting Western traditions along with Western education and neglecting or ignoring Islamic traditions of a fraternal society accepting equitable distribution of wealth of natural and ordained we allowed class distinction to become a measure of success, European education a standard, of progress and licentiousness, a synonym of liberal thought process. This admixture of Islamic private morals and Western public norms and manifestations, has left us so bewildered that any attempt to speed up the process of readjustment is regarded as reactionary. People who should help in the process of modernisation by discussion and dialogue — a difficult and time consuming undertaking — start blaming Islam by joining the chorus of those who stigmatise it a fundamentalism All this creates intellectual confusion in which all around forget that Islam's fundamentals are relatively simple, self contained, liberal but essentially dynamic.

For example Tauhid, as Iqbal put it, in the form of one Sajda, liberates man from the dominance of so many other self-raised godlings. The late Mr. A.K. Brohi has so succinctly put the matter when he wrote: "For just as in the physical world so also in the world of spirit, there is no warrant or a continued state of vacuity and the Quran has anticipated the phenomenon by calling the attention of believers to the tragic predicament of man who has taken his lower passion as God."

WOMEN IN ISLAM

A Lady of Wilderness

(Razi Allahu 'anhaa)

By Syed Mahmood Akhtar

Once the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was returning from a battle. On the way he saw an encampment where some men were gossiping. He enquired from them of their identity. They replied that they were Muslims. At a short distance away a woman was making a fire. Her baby son was sitting nearby. Suddenly the fire blew up into a large flame. The woman picked up the boy hastily and approached the Holy Prophet saying

"O Prophet of God! Is C not so merciful to His serv as a mother loves her c dren?"

The Holy Prophet said:

"Yes, there is no doubt in

The woman retorted:

"But no mother will ever thr her child into the fire?"

By saying so she meant that mother will fling her child into fire how God will throw her serv into the fire of hell.

Hearing that from the won the Holy Prophet burst into prof tears. After a little pause he rai his head and spoke thus:

"God will punish only person who is defia revolts against His Soverei and does not believe in I Oneness."

Belief in One and only God, Sole Creator of the entire univer tangible and intangible, visible invisible, has been the quintessei of the teachings of all the proph of God, including the Holy Prop of Islam Hazrat Muhammad (*S lallahu 'alaihi wa sallam*). Si there does not now exist in purity any revealed religion in world except Islam nor do we their scriptures in their origi form or language except Qur' Majeed which is as intact today it was revealed more than fourt hundred years ago, the task laying emphasis upon Oneness God revolves upon Qur'an Maj the Last Scripture of Islam as vealed to the Last of the Proph Hazrat Muhammad (*Sallallahu 'ak wa sallam*). It may be understc that God is very jealous if any

(*Contd on page* 204 *Col.* 1)

Be Pious to Deserve Honour

Allah is the Most Gracious that He has given the best principle to the humanity to spend well their lives in this temporal world of fleeting pleasures and pains. One of the golden principles for man to be crowned with real honour, given by the Creator, is piety. Allah says:

> "O mankind! We created you from (a single pair of) a male and a female....Verily the most honoured of you in the sight of God is (he who is) the most righteous of you." (49:13)

Comments on this holy Verse have been offered by Baydawi, a thirteenth century commentator, as under:

> "We have created every one of you by means of a father and a mother. All are equal in this respect, and there is no reason, therefore, for boasting of one's lineage (the old Arab view being that in lineage lay honour) . Through piety are souls brought to perfection and persons may compete for excellence in it; and let him who desires honour, seek it in piety"

There are some principles of great importance which, when earnestly adhered to by man, make him capable to gain honour at the hands of other people. There is no religion which does not come to man's rescue for this very particular purpose. But Islam, which shines above all religions in view of its finality and completeness, has given the entire mankind the finest formula of attaining honour, i e. "Let him who desires honour, seek it in piety." So PIETY is most essential to gain honour by the humanity.

In Kitab al-Aghani, we find a fine reference about PIETY, and HONOUR. Once prince Jabala ibn al-Ayham of Ghassan, while on Pilgrimage to Makkah, had his cloak trodden upon by an Arab tribesman in the crowd that was thronging to carry out the ceremonies of the Hajj. Thereupon the prince struck the Bedouin a blow in the face The Bedouin complained to Caliph 'Omar, who summoned the offender and told him to give his victim leave to retaliate in kind for the blow. "How can that be possible"? asked the astonished Ghassan "He is a man of the people while I am a prince", he argued Hazrat 'Omar replied "Islam has made you one with him, and you can claim no superiority over him except in piety and good deeds" "I thought that in Islam my rank would be higher than in the days of Ignorance", remarked the prince "Rid yourself of this idea" was Hazrat 'Omar's reply

In this ephemeral world, we daily experience that those who are pious, irrespective of colour and country, or rank and richness, are honoured by the people It is but natural The sword of superiority of any individual, reckoned due to any cause except piety, breaks sooner or later. The pages of history stand witness to this golden rule. And even today we see with our own eyes that the pious people who have severed their earthly cloaks long long ago, are still honoured by the people of almost all religions.

It need, therefore, be declared for the benefit of the humanity that all honour is bestowed by the Creator of the entire Universe. If man desires to be garlanded with honour, he must become pious. How to be pious, may be a general question cropping up in the mind of the reader. The rules of piety in a comprehensive yet concise form are contained in the holy Qur'an and the Traditions of the holy Prophet. It is, therefore, for our good to learn these books and endeavour to mould our lives accordingly.

"Verily the most honourable of you *in the sight of* Allah, is *the* most pious of you."

(*Contd from page* 203, *Col* 3)

associates any partner in His Godhood. The concept of partnership is unbearable to Him and hell-fire is its punishment prescribed by Him in Qur'an Majeed.

On hearing the reply of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), the woman returned to her place of occupation well satisfied.

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ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title Cover.

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṣ ح=ḥ ز=ẓ ص=ṣ ض=ḍ ط=ṭ ظ=ẓ ع=' ء=' (Jerk)
Bold Madd آ=ãã وٓ=õõ یٓ=ẽẽ Fine Madd آ=aa و=oo ی=ee

SECTION 6 (*Contd.*)		*RU-KOO' 6 (Contd.)*	ركوع ٦ (بقيه)
104 The fire shall scorch their faces	104	*Tal-fa-hu wu-joo-ha hu-mun-naa-ru*	تلفح وجوههم النار
and they shall become disfigured therein		*wa hum fee-haa kaa-li-hoon*	وهم فيها كالحون
105 (Allah will say) Were not My revelations recited to you	105	*A-lam ta-kun aa-yaa-tee tut-laa 'a-lai-kum*	ألم تكن آياتي تتلى عليكم
and you used to deny them?		*fa-kun-tum bi-haa tu-kaz-zi-boon.*	فكنتم بها تكذبون
106 They will say Our Lord! our misfortune prevailed over us	106	*Qaa-loo rab-ba-naa gha-la-bat 'a-lai-naa shiq-wa-tu-naa*	قالوا ربنا غلبت علينا شقوتنا
and we were an erring people		*wa kun-naa qau-man ḍãã-leen*	وكنا قوما ضالين
107 Our Lord, take us out of this,	107	*Rab-ba-nãa akh-rij-naa min-haa*	ربنا أخرجنا منها
and if we do that again then surely we will be wrongdoers		*fa-in 'ud-naa fa-in-naa ẓaa-li-moon.*	فإن عدنا فإنا ظالمون
108 He (Allah) will say: Stay in it in disgrace and do not speak to Me	108	*Qaa-lakh-sa-oo fee-haa wa lãa tu-kal-li-moon.*	قال اخسئوا فيها ولا تكلمون
109 Indeed there was a party of My servants who used to say:	109	*In-na-hoo kaa-na fa-ree-qum-min 'i-baa-dee ya-qoo-loo-na*	إنه كان فريق من عبادي يقولون
O our Lord, we have believed, so forgive us and have mercy on us,		*rab-ba-nãa aa-man-naa fagh-fir la-naa war-ḥam-naa*	ربنا آمنا فاغفر لنا وارحمنا

	English		Transliteration	Arabic
	and You are the Best of all who show mercy		*wa an-ta khai-rur-raa-ḥi-meen.*	وَأَنْتَ خَيْرُ الرَّاحِمِينَ ۝
110	But you took them for a laughing stock,	110	*Fat-ta-khaz-tu-moo-hum sikh-rlee-yan*	فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا
	until they caused you to forget remembering Me,		*ḥat-tāa an-sau-kum zik-ree*	حَتَّىٰ أَنْسَوْكُمْ ذِكْرِي
	and you used to laugh at them.		*wa kun-tum min-hum taḍ-ḥa-koon.*	وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ۝
111	Indeed, I have rewarded them today for their patience;	111	*In-nee ja-zai-tu-hu-mul-yau-ma bi-maa ṣa-ba-rōo*	إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا
	surely it is they who are the triumphant		*an-na-hum hu-mul-fāa-i-ẓoon.*	أَنَّهُمْ هُمُ الْفَائِزُونَ ۝
112	He (Allah) will say: How long did you stay on the earth in terms of years?	112	*Qaa-la kam la-biṯ-tum fil-ar-ḍi 'a-da-da si-neen*	قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ۝
113	They will say: We stayed a day or part of a day:	113	*Qaa-loo la-biṯ-naa yau-man au ba'-ḍa yau-min*	قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ
	But ask the enumerators		*fas-a-lil-'āad-deen*	فَاسْأَلِ الْعَادِّينَ ۝
114	He (Allah) will say: You stayed there but a little,	114	*Qaa-la il-la-biṯ-tum il-laa qa-lee-lal-*	قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا
	if you only knew		*lau an-na-kum kun-tum ta'-la-moon*	لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ۝
115	Did you then think that We had created you in vain,	115	*A-fa-ḥa-sib-tum an-na-maa kha-laq-naa-kum 'a-ba-ṯanw-*	أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا
	and that you would not be returned to US?		*wa an-na-kum i-lai-naa laa tur-ja-'oon.*	وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ۝
116	But Exalted is Allah, the True Sovereign	116	*Fa-ta-'aa-lal-laa-hul-ma-li-kul-ḥaqq*	فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ
	There is no God but He,		*Lāa i-laa-ha il-laa-hoo*	لَا إِلَٰهَ إِلَّا هُوَ
	the Lord of the Glorious Throne.		*Rab-bul-'ar-shil-ka-reem*	رَبُّ الْعَرْشِ الْكَرِيمِ ۝

Part 18 *Qad Af-la-ha* | *Chapter* 23 *Al-Mu'-mi-noon* | ٢٣ - المؤمنون | ١٨ قد افلح

117	And whoever invokes another deity along with Allah,	117	*Wa maieen-yad-'u ma-'al-laa-hi i-laa-han aa-kha-ra*	وَمَنْ يَّدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ
	for which he has no proof,		*laa bur-haa-na la-hoo bi-hee*	لَا بُرْهَانَ لَهٗ بِهٖ
	then surely his reckoning lies with his Lord		*fa-in-na-maa hi-saa-bu-hoo 'in-da rab-bih.*	فَاِنَّمَا حِسَابُهٗ عِنْدَ رَبِّهٖ
	Verily, the unbelievers shall not be successful		*In-na-hoo laa yuf-li-hul-kaa-fi-roon*	اِنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ ۝
118	And say My Lord, forgive (me) and have mercy,	118	*Wa qur-rab-bigh-fir war-ham*	وَقُلْ رَّبِّ اغْفِرْ وَارْحَمْ
	and You are the Best of all who show mercy		*wa an-ta khai-rur-raa-hi-meen.*	وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ ۝

(CHAPTER 23 AL-MU'-MI-NOON ENDS HERE) ۝ تمت هذا السورة ال-٢٣-المؤمنون بحمد الله

Part 18 *Qad Af-la-ha* | *Chapter* 24 *An-Noor* | ٢٤ - النور | ١٨ - قد افلح

Revealed at Makkah — *Mak-kiee-yah*

9 Sections, 64 Verses — *Ru-koo-'aa-tu-haa* 9, *Aa-yaa-tu-haa* 64.

اياتها (٦٤) سُوْرَةُ النُّوْرِ مَدَنِيَّةٌ (١٠٢) ركوعاتها

	In the name of Allah, the All-Compassionate, the Most Merciful.		*Bis-mil-laa-hir-rah-maa-nir-ra-heem.*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
	SECTION 1		*RU-KOO'* 1	ركوع ١
1	(Here is) a Surah which We have revealed and enjoined (its edicts),	1	*Soo-ra-tun an-zal-naa-haa wa fa-rad-naa-haa*	سُوْرَةٌ اَنْزَلْنٰهَا وَفَرَضْنٰهَا
	and in it We have revealed clear signs,		*wa an-zal-naa fee-haa aa-yaa-tim baiee-yi-naa-til-*	وَاَنْزَلْنَا فِيْهَآ اٰيٰتٍۢ بَيِّنٰتٍ
	so that you may take heed.		*la-'al-la-kum ta-zak-ka-roon*	لَّعَلَّكُمْ تَذَكَّرُوْنَ ۝
2	(As for), the adulteress and the adulterer,	2.	*Az-zaa-ni-ya-tu waz-zaa-nee*	اَلزَّانِيَةُ وَالزَّانِيْ

Part 18 Qad Af-la-ha	*Chapter 24 An-Noor*	١٨ - قد افلح ٢٤ - النور
flog each one of them (with) a hundred stripes,	*faj-li-doo kul-la waa-hi-dim-min-hu-maa mi-a-ta jal-da-tinw-*	فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ
and let not compassion for them hold you back from (enforcing) Allah's command,	*wa laa ta'-khuz-kum bi-hi-maa raa-fa-tun fee dee-nil-laa-hi*	وَّلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ
if you believe in Allah and the Last Day.	*in kun-tum tu'-mi-noo-na bil-laa-hi wal-yau-mil-aa-khir*	إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
and let a party of the believers witness their punishment	*Wal-yash-had 'a-zaa-ba-hu-maa taa-i-fa-tum-mi-nal-mu'-mi-neen*	وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ۝
3 The adulterer shall not marry any other than an adulteress or an idolatress	3 *Az-zaa-nee laa yan-ki-hu il-laa zaa-ni-ya-tan au mush-ri--ka-tanw-*	اَلزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً
and the adulteress—none shall marry her except an adulterer or an idolator	*waz-zaa-ni-ya-tu laa yan-ki-hu-haa il-laa zaa-nin au mush-rik*	وَّالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ
And this is forbidden to the believers.	*Wa hur-ri-ma zaa-li-ka 'a-lal-mu'-mi-neen.*	وَحُرِّمَ ذٰلِكَ عَلَى الْمُؤْمِنِينَ ۝
4 And those who accuse the chaste women (of adultery),	4 *Wal-la-zee-na yar-moo-nal-muh-sa-naa-ti*	وَالَّذِينَ يَرْمُونَ الْمُحْصَنٰتِ
and then do not produce four witnesses,	*sum-ma lam ya'-too-bi-ar-ba-'a-ti shu-ha-daa-a*	ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ
flog them (with) eighty stripes	*faj-li-doo-hum sa-maa-nee-na jal-da-tanw-*	فَاجْلِدُوهُمْ ثَمٰنِينَ جَلْدَةً
and never again accept their testimony;	*wa laa taq-ba-loo la hum sha-haa-da-tan a-ba-daa*	وَّلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا
and they are those who are the disobedient,	*Wa u-laa-i-ka hu-mul-faa-si-qoon*	وَأُولٰئِكَ هُمُ الْفٰسِقُونَ ۝

CERTIFICATE

Certified that by Allah s Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

وقال الحافظ ابن حجر : ويحتمل ان يحمل على ظاهره ، لان كل عمل لم يرد به عامله الاخلاص فليس من الدين .

وهذا الذى قاله ابن حجر يرجع الى الاول ، اذا معناه ان الدين عمل واخلاص فيه ، ولاعبرة بالعمل من غير اخلاص ، فاذا قيل : الدين الاخلاص فهو على سبيل المبالغة ، واعتبار المهم فى مقام الكل . .

(لمن) جار مجرور متعلق بمحذوف حال من الخبر المحذوف مع مبتدئه والتقدير : الدين النصيحة مسداة لمن ؟

(لله) اعرابه كاعراب سابقة والتقدير : الدين النصيحة كائنة لله ولكتابه ولرسوله . . الخ قال النووى : هذا الحديث وحده محصل لغرض الدين كله ، لان الدين فى الامور التى ذكرها ، فالنصيحة لله معناها الايمان به ، ونفى الشريك عنه ، وترك الالحاد فى صفاته ووصفه بصفات الكمال والجلال كلها وتنزيهه سبحانه وتعالى عن جميع النقائص ، والقيام بطاعته ، واجتناب معصيته والحب فيه ، والبغض فيه ، وموالاة من اطاعه ، ومعاداة من عصاه وجهاد من كفر به ، والاعتراف بنعمته ، وشكره عليها ، والاخلاص فى جميع الأمور ، قال الخطابى : وحقيقة هذه الاضافة راجعة الى العبد فى نصحه لنفسه فالله تعالى غنى عن نصح الناصح .

واما النصيحة لكتابه سبحانه وتعالى فالايمان بأنه كلام الله تعالى وتنزيله ، لايشبهه شئ من كلام الخلق ، ولا يقدر على مثله احد من الخلق ، ثم تعظيمه وتلاوته وتحسينها ، والخشوع عندها ، واقامة حروفه على التلاوة والذب عنه لتاويل المحرفين وتعرض الطاعنين والتصديق بما فيه ، والوقف مع احكامه ، وتفهم علومه وامثاله والاعتبار بمواعظه ، والتفكر فى عجائبه والعمل بمحكمه ، والتسليم بمتشابهه ، والبحث عن عمومه وخصوصه ، وناسخه ومنسوخة ، ونشر علومه ، والدعاء اليه والى ما ذكرنا من نصيحته .

واما النصيحة لرسول الله ﷺ فتصديقه على الرسالة والايمان بجميع ما جاء به وطاعته فى امره ونهيه ونصرته حيا وميتا ومعاداة من عاداه وموالاة من والاه واعظام حقه وتوقيره واحياء طريقته وسنته ، وبث دعونه ونشر شريعته ونفى التهمة عنها ، واستثارة علومها ، والتفقه فى معانيها ، والدعاء اليها . والتلطف فى تعلمها وتعليمها واعظامها واجلالها ، والتادب عند قراءتها ، والامساك عن الكلام فيها بغير علم ، واجلال أهلها لانتسابهم اليها ، والتخلق باخلاقه ، والتادب بآدابه ومحبة اهل بيته واصحابه ، ومجانبة من ابتدع فى سنته ، او تعرض لاحد من اصحابه ، ونحو ذلك .

واما النصيحة لأئمة المسلمين فمعاونتهم على الحق وطاعتهم فيه ، وامرهم به وتنبيههم وتذكيرهم برفق ولطف ، واعلامهم بما غفلوا عنه ولم يبلغهم من حقوق المسلمين وترك الخروج عليهم ، وتالف قلوب الناس لطاعتهم .

(المقال بقية)

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَى

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

فالرابطة اذن علاقة شرعية بين العبد وربه ، او بين العبد والقدوة الحسنة متمثلة فى الرسول ﷺ او الورثة من الأولياء الكمل المرشدين واذا حسن صدق المريد مع شيخه أو مربيه الكامل العالم العامل ، استولت عليه صفاته بحيث يرى شيخه فى ذاته ولايرى ذاته ، وكذلك اذا فنى فى الرسول ﷺ .

ومن استولى عليه سلطان الحقيقة لم يشهد من الاغيار عينا ولا اثرا ولارسما ولا طللا، ويقال انه فنى عن الخلق وفنى بالحق .

ويروى ان ابن عباس رضي الله عنه راى النبى ﷺ - فى النوم فدخل على بعض امهات المؤمنين فاخرجت له مرآة النبى - ﷺ فنظر فيها ، فراى صورة النبى ﷺ ولم ير صورة نفسه فى المراة .

حسن الشرقاوى

الدين النصيحة

فضيلة الشيخ موسى شاهين لاشين

عن تميم الدارى أن النبى ﷺ قال : الدين النصيحة، قلنا : لمن ؟ قال : لله ولكتابه والرسوله ولائمة المسلمين وعامتهم ...

نحو مجتمع سليم يرسى الاسلام قواعده ولبناء الانسانية الشامخ يقيم اركانه ، وللحياة الفاضلة بين افراده ينشر دعوته ، ولتمسك اعضائه وترابطها كالجسد الواحد يشرح احكامه فالاسلام للفرد وللجماعة ، ولا خير فى الفرد ان هو احب نفسه دون غيره وقديما قالوا : « ما استحق أن يولد من عاش لنفسه فقط » .

من اجل هذا حرص الشرع الحكيم على غرس المحبة بين الناس ، وبذل المعروف لهم باليد واللسان فقال ﷺ : « الدين النصيحة » فالنصيحة مع الدين الاسلامى كالروح مع الجسد ، ولاحياة للجسد بدون الروح ، ويسال الصحابة الحاضرون : من ننصح يارسول الله ؟ فيقول : انصحوا رسول الله واخلصوا له ، واطيعوه ، وعزروه ، وانصروه ، واتبعوا النور الذى انزل معه لتكونوا مخلصين لله ولكتابه ، عاملين باوامره وتشريعه فتكونوا من المفلحين ، انصحوا ائمة المسلمين وولاتهم ، وارشدوهم الى العدل والحق ، وساعدوهم على نشر الامن وساندوهم ليساندوا الاسلام والمسلمين .

انصحوا عامة المسلمين ، واخلصوا لهم ، وتمنوا الخير لكل منهم ، واحبوا لهم ما تحبون لانفسكم ، واعملوا على توصيل المعروف حيث قدرتم ، وتجنبوا غشهم والحقد عليهم ، وعاملوهم بما تحبون ان يعاملوكم به تكونوا مسلمين حقا فالدين المعاملة الحسنة والدين النصيحة ، ومن غشنا فليس منا .

(الدين النصيحة) قال المازدى : النصيحة مشتقة من نصحت العسل اذا صفيته ، يقال : نصح الشئ اذا خلص ، ونصح له القول اذا اخلصه له وظاهر العبارة القصر بطريق تعريف الطرفين ، وليس هذا القصر على ظاهره بل على طريق المبالغة ، واقامة الأكثر مقام الكل ، واعتبار الاقل فى حكم العدم .

والمعنى : معظم الدين وعماده وقوامه النصيحة ، كما قيل فى حديث « الحج عرفة » .

ية السالكين الى الله ، ونهاية التحقق بالعبودية ، فيصل
سالك الى أعلى مقام حيث هو عبد صادق لله ، مخلص
طاعته ، متوكل عليه بكليته ، صابر بقضائه ، راض
برزقه تعالى فالحرية بالمعنى الصوفى اذن عكس العبودية
، عبودية الشهوة والنفس والشيطان جميعا ، فالاهواء
دية للانسان لانها تسيره كما تريد دون أن يسيطر عليها
ف نفسه ويضيع فى دنياه آخرته ، فاذا كان الانسان
ـ الله كان حرا على الحقيقة ، فلا يؤثر فيه الا الحق ،
يبصره الا الله تعالى ، ويقول بشر الحافى - رضي الله عنه - :
الله خلقك حرا فكن كما خلقك ، ولاترائى أهلك فى
مضر ، ولا رفقتك فى السفر ، اعمل لله ، ودع الناس
لك ، ويقول الجنيد رضي الله عنه : اخر مقام العارف (الحرية) » .

والاحرار هم اصحاب الولايات ويسمون ايضا
جال ، ورجال الليل ، واهل الحق ، وأهل الحقيقة ،
أهل الصدق ، وأهل الاخلاص ، كما يسمون العارفين
. .

العلم عند الصوفية

للعلم معان عديدة ، والحسى من العلم مثل علمت
شئ اى عرفت علامته وما يميزه ونقيضه صمة الجهل ،
من العلم ما يكون حكما باثبات او بنفى .

ويرى الصوفية ان العلم علمان علم كسبى ، وهو يأتى
طريق التحصيل ، والتلقين ، وعلم وهبى وهو
يقذفه الله فى قلب عبده فيصبح علما وعالما ومعلوما
يعا ، والاخير هو الذى يسمى عند هم بالمعرفة ويكون
علم الكسبى هو الطريق الموصل لمعرفة الشريعة الغراء
ن طريق العقل وذلك للتمييز بين الحلال والحرام ،
الامر بالمعروف والنهى عن المنكر ، أما العلم الوهبى
مايسمى باللدنى ، فاما أن يكون وحيا ويختص به
الأنبياء وحدهم ، او يكون الهاما يختص به الأنبياء ،
والاولياء ، وهذا العلم ، هو الوارد فى قوله تعالى :

« نحن نعلمهم » التوبة ١٠١

وقوله تعالى :

« وما يعقلها الا العالمون » العنكبوت ٤٣

« انما يخشى الله من عباده العلماء » فاطر : ٢٨

وقوله تعالى :

« وعلم آدم الأسماء » البقره : ٣١

وقوله يوسف عليه السلام عن الله تعالى :

« علمنى ربى » يوسف : ٢٧

وقوله تعالى :

« ويعلمك من تاويل الاحاديث » يوسف : ٦

« وعلمتم مالم تعلموا » الأنعام : ٩١

الرابطة

للرابطة فى طرق الصوفى ، هى التى تربط قلب المريد على الحضور فى حضرة الحق تعالى ، ومعنى الحضور هنا هو الوقوف امامه تعالى متصفا بالخلال الحميدة متسحضرا الأداب الشريفة ، مستجمعا كمال المحبة والتقديس والتنزية ، والرابطة ايضا تكون فى حضرة الرسول ﷺ او ورثته من الاولياء الكمل المرشدين .

وآداب الشروع فيها ان يجلس العبد السالك على طهارة تامة مستقبل القبلة كجلسة الصلاة مطرقا براسه مغمضا عينيه ، ساكن الظاهر والباطن ، ذاكرا ربه بنوع من الذكر الشرعى مع كمال الضبط وملاحظة المعنى حسب ارشاد مرشده أوشيخه متخيلا من يربط قلبه عيله على الوجه اللائق شرعا مقبلا عليه بكليته ، مفرغا قلبه عما سواه حريصا على تحقيق توجيهاته .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

صمت الحكيم

الصمت : صفة من الصفات الحميدة التى حث عليها الاسلام ولذلك قال رسول الله ﷺ « احفظ عليك لسانك » .

وليس الصمت صفة حميدة على فى كل الاحوال وانما كما قالوا فى البلاغة لكل مقام مقال .

ونجد رسول الله ﷺ يوصينا بما اوصاه به ربه حيث يقول اوصانى ربى بتسع اوصيكم بها منها : وان يكون صمتى فكرا .

وعن الصمت يحدثنا الدكتور حسن الشرقاوى فيقول :

الصمت سكوت وفى وقته صفة من صفات الرجال، كما ان النطق فى موضعه من اشرف الخصال .

ويورد صاحب الرسالة القشيرية حديثا للرسول ﷺ فى معنى الصمت عند ما ساله عقبة « يا رسول الله ما النجاة ؟ قال احفظ عليك لسانك ، وليسعك بيتك ، وابك على خطيئتك »

والصمت من آداب الصوفية واخلاقهم ، فلايتكلمون الا لسبب، ولايسكتون الالحكمة ، وفرق بين عبد يسكت تهاونا وكذبا وغيبة ، وعبد يسكت لاستيلاء سلطان هيبة الله عليه وخوفه ان يقع فى معصية .

ربما كان السكوت والصمت للمريد الصادق بسبب كشف او فتح او فيض الهى فيعجز عن التعبير والكلام فيخرس لسانه ، فلا تعلوق ، ولا كلام ، ولاحس .

ويروى عن بشر بن الحارث - رضي الله عنه - قوله : « اذا اعجبك الكلام فاصمت ، واذا اعجبك الصمت فتكلم » . وهذا معناه مخالفة النفس وترويضها وتأديبها . وقال بعضهم : تعلم الصمت ، كما تتعلم الكلام ، فان كان الكلام يهديك فالصمت يقيك ، والصوفية ترى فى الصمت لسان الحلم ، لان عفة الانسان صمته ، كما أن صمت العوام بالسنتهم اما صمت العارفين فبقلوبهم .

ودعى ابراهيم بن ادهم - رضي الله عنه - الى مأدبة فجلس فأخذ القوم فى الغيبة والنميمة فقال : « عندنا يؤكل اللحم بعد الخبز وانتم ابتدأتم بأكل اللحم ، وهذه اشارة لقوله تعالى .

« أيحب احدكم ان ياكل لحم اخيه ميتا ، فكرهتموه » الحجرات : ١٢

الحرية اخر مقام العارفين

الحرية من الحر، والحر هو ضد العبد ، وذلك وارد فى قوله تعالى « كتب عليكم القصاص فى القتلى الحر بالحر والعبد بالعبد والانثى بالانثى » . البقرة : ١٧٨

والحرية عند بعض أئمة الصوفية : تعبر عن مد

بسم الله الرحمن الرحيم

عن ابراهيم بن ميسرة رضي الله عنه ، قال قال رسول الله ﷺ : من وقر صاحب بدعة فقد اعان على هدم الاسلام .

رواه البهقى

ان البدعة من اكبر اسباب الفساد فى دين الحق الاسلام وضرورة القضاء على هذه المفسدة لم تكن امس فى اى وقت مما هى الآن .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل

بعد مراجعتها فى ضوء أجور البريد الباكستانى المعتمدة من قبل مكتب البريد الباكستانى ، إعتباراً من ١ / ٧ / ١٩٨٦ م

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● الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبى، البحرين، بورما، الدوحة، دبي، الهند، الكويت ..	١٣٠٫٠٠
● سرى لانكا، الشارقة و المملكة العربية السعودية	١٩٠٫٠٠
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● بنامة، أمريكا الجنوبية وجزائر الهند الغربية	٢٧٥٫٠٠
بالبريد البحرى	
(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية .	٩٤٫٠٠
(ب) جميع البلاد الأخرى	١٤٥٫٠٠

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— الصمت من آداب الصوفية واخلاقهم .

— وفي رواية : اذا اعجبك الكلام فا صمت واذا اعجبك الصمت فتكلم .

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— قديما قالوا : ما استحق ان يولد من عاش لنفسه .

— فالنصيحة مع الدين الاسلامي كالروح مع الجسد .

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Vol. 37 No. 16

IN THIS ISSUE Page

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

The Economic System of Islam

Of all the financial and economic systems of the world it is the economic system of Islam which by maintaining an exact and sound balance between private initiative and social weal has blazed a trail of moderation.

In respect of economic life, the Islamic standpoint is that commerce and industry as a rule should be free from such fetters as national customs duties, or at least severe stultifying barriers of import and export in international commerce should not be erected to ensure general progress and prosperity and to enable every person to have access to facilities for the procurement of means of subsistence Although such concept of a universally free unimpeded trade has lately dawned on mankind, the hurdles which an international system like GATT (General Agreement on Tariff and Trade) has yet to cross in minor matters relating to the curbs on ultra-national tendencies are indicative of the fact how far away the modern world is from such a laudable objective.

Now, as in trade and commerce, the Islamic concept of social economy, in fiscal matters, also aims at achieving a universal system of coinage and currency so that an economically stronger nation or group of nations may not take advantage of the industrial weakness or underdevelopment of the rest in imposing its own policies through artificial fiscal manipulations.

The Islamic law of inheritance is another instance of how to ensure social justice through an equitable distribution of the means of production and to prevent concentration of wealth in a few hands. The division and sub-division of estates and assets among heirs and other beneficiaries through will, endowment or free gift entails automatically guaranteed circulation of wealth and prevents capitalism in its ugly aspects and thus helps solve the problem of poverty without killing private incentive.

These are but a few modes and methods of putting the Islamic ideals of social justice and economic progress into practical shape. In this context it would be meet to refer to the thinker of Islam, Shah Waliullah of Delhi (*Rahmatullah 'alaihi*), who has written an extremely interesting thesis on this problem in his *Hujjaatullah-i-Baaligha* under the caption *Al-Fraiz*. The following are a few excerpts reproduced into English: "Reflect! Undoubtedly man is prompted by wisdom born of reason and intellect to realise necessarily that the members of a family should help one another and provide a proof of benefaction and philanthropy, and regard the advantages of others as their own and this mental attitude is an instinctive perception (*jibillat*) on the basis of which objective external factors (*Asbab-i-kharija*) may strengthen it as also the Inherited Tradition (*Sunnat-i-Muta warisa*). Now *jibillat* defines that relation which is between father and son, brother and brother and, in the same way, that which is between two or more kins

"And, by *Asbab-i-khariji* is meant mutual love and reciprocal friendship which prompts and encourages human beings to extend help to others and realise the woe

and worries of one another as ones own.

"As to *Sunnat-i-Mutawarisa* (Inherited Traditions and customs) the term *Sunnat* may in the language of Shariat relate to those practices which are vital in fostering the sense of brotherhood among mankind and the non-observance of which is held reprehensible. For instance, the Shariat lays down that fellow-feeling is an essential bond and that one who lacks it is a sinner. is observed that some human natures, motivated by evil thoughts and wrong notions, go against this principle of universal sympathy and fellow-feeling. In view of such amoral and apathetic outlook, it is considered essential that moral duties of this type should be made obligatory in the *Shariat* and should properly be enforced. Such moral duties include, among others, attending to patients, relieving the indebted of their load, freeing slaves and prisoners and removal of serfdom, and rehabilitation of the exploited, And the greatest occasion extending such an assistance arises when the death of a person is near and he stands no longer in need of wordly goods. At this time it becomes imperative that he should expend the maximum of his wealth in beneficent personal, social and domestic aspects of living, or should leave it, by way of inheritance, with his surviving relation. After all, such is one of the best modes of the distribution of wealth."

It is apparent that Islam, on the one side, recognises the right of private ownership of property and on the other hand imposes such conditions and limits that at no time this private ownership of property becomes the source of destruction and ruination of collective economy.

In other words, Islam has recognised the natural differences in the possession of consumer wealth, but has not, for a single moment, allowed concentration of wealth in a few hands to be a source of exploitation of the common masses and thus lead to social disruption and enslavement of man by man.

Islam thus regards social justice as a common value for all and chooses a midway between extremist doctrines. Neither it legalizes an unrestricted growth of individual capitalism, nor does it entirely bar the doors to private sources of income.

This choice of means between extremes necessarily implies that neither Islam upholds anarchical equalitarianism nor does it give legal sanction to socio-economic distinctions and differences among the classes of people based upon economic tyranny under which the economically weak suffer privations and continue to groan under the back breaking yoke of the Mammon-worshipper.

Islam enjoins upon all Muslims to pay *Zakat, Fitra* and *Ushr* in the form of a collective pool for distribution among the near relations and the needy in accordance with a prescribed code. Further, the Muslims are strictly prohibited to accept any interest on any amount of money. They are also forbidden to carry on any transaction and undertake any business under the impulsions of the profit motive What is permissible is only a reciprocal partnership based upon a profit-and loss sharing basis. Besides profiteering, the accumulation and hoarding of wealth is prohibited

In addition, the holy Prophet Muhammad (*Sallallahu 'alahi wa sallam*) directed the Faithful to pay wages to a labourer before his sweat is dry and said that one who keeps his body and soul together by earning his bread lawfully and justly is a friend of Allah He has further said that the best and the choicest of man is one who serves and benefits mankind. The holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said so admirably that a person who sleeps soundly with his belly filled while his neighbour and his children remain awake for the night without food will be cast into the hell.

On another occasion he said:

"You cannot enter the Jannat unless you love one another".

If a Muslim pays *Zakat* and *Fitra* to the poor, he performs a duty lawfully. If he pays them to those among the poor who are pious, he, in addition to the performance of his duty receives *sawab* (requital) also If he pays them to those who are virtuous and are also his relatives, then he obtains a still greater *sawab* (requital) But, if a Muslim pays *Zakat* and *Fitra* to his parents and his minor children, then, their payment is not at all legal, it is so because he is in duty bound to help his perents and minor children by all means.

The holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) further said so laudably that the best and the choicest of men is one who is the choicest in working for the welfare and the well-being of his family

---

AL-HADIS· Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported that the Messenger of Allah said: Avoid seven harmful things They asked. O Messenger of Allah! what are those? He replied Setting up a partner with Allah, sorcery, killing a soul whom Allah has made unlawful except for just cause, devouring usury. devouring the properties of an orphan, keeping behind on the day of fight and slandering chaste, believing heedless women. (Agreed).

AL-SUNNAH

HOLY PROPHET MUHAMMAD

(*Sallallahu 'alaihi wa sallam*)

The Greatest Law-Giver and an Epitome of Justice and Compassion

By Rais-ud-din K. Sherani

The twentieth century has been an era of unprecedented advancement in the field of science and technology, and increase in knowledge in every field and discipline continues at a very fast rate. The new discoveries are unravelling the mysteries of Nature, and the inventions and innovations, which have really been mind-boggling, have made available to mankind all sorts of ways and means for providing security, comfort, luxury, pleasure and entertainment. Yet the humanity is facing serious problems as a result of conflicts, hatred. oppression, suppression, discrimination, hunger, disease and unhappiness The major cause of all these sufferings is the lack of justice and compassion in the human Society Consequently, humankind is unable to fully enjoy God's bounties which are within its reach

An attempt is made here to briefly discuss the creation of man and its purpose, the good and evil inherent in the nature of man, the Divine guidance through the ages for enabling man to do good deeds and avoid evil, explain the principles of freedom, equality and justice preached and practised by Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), the greatest law-giver, and an epitome of justice and compassion for the entire world, and to indicate as to how the humankind can achieve peace, harmony, tranquillity through effective enforcement of Divine principles preached and practised by him. Just as the Holy Quran calls Allah "The Lord of the Worlds", it also declares Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), as "Mercy for the worlds", (21:107) and as a bringer of good tidings and warner unto all mankind" (34:28).

CREATION OF MAN AND ITS PURPOSE

Man is unique in God's entire creation. He is gifted with the faculty of reasoning and also a free-will. But there are many matters for which reasoning and free-will are not enough. Therefore, there is a need for divine guidance. The Holy Qur'an says: "Praise the name of the Lord, the Most High Who createth, then disposeth, Who measureth, then guideth. (87: 1-3). Having received Divine guidance man is required to reflect: "This is a Scripture that We have revealed unto thee full of blessing that they may ponder its revelation and that men of understanding may reflect". (38.29).

Man has been endowed with intelligence and the unique faculty of thinking. It is this gift of God that made man superior to angels and all other creatures in the universe The Holy Qur'an says "And He taught Adam the nature of all things". (2:31).

"We have indeed created man in the best of moulds. Then We abase him to be the lowest of the low; except those who believe and do righteous deeds." (95: 4-6). The Holy Prophet (*Sallallahu 'alaihi wa sallam*) said "God created man in His own liking." After giving the power of thinking and reasoning, God placed all resources of the world within the reach of man. The Holy Qur'an says "He has subjected to you, as from Him, all that is in the heavens and on the earth, surely, in that are Signs for those who reflect". (45:13).

Having provided man with full opportunities for exploring His bounties and giving capability to think, God requires him to think by questioning, "Will you not think?" and then invites him to mobilise his power of thinking and resources to break the barriers of time and space in these words: "....God will raise up to suitable ranks and degrees those of you who believe and who have knowledge....". (58:11). "So neither lose heart nor fall into despair; for surely you will gain mastery, if you are true believers". (3:139). "O Society of Jinns and men, cross the bounds of the heavens and the earth if you have the ability, then pass beyond them; but you cannot unless you acquire the law. How many favours of your Lord will you then deny?" (55: 33-34).

Man has been gifted with intelligence to distinguish right from wrong and has been given guidance to choose the righteouness, equality and justice to create environment of peace, tranquillity and happiness in the world and not to do mischief on the earth. Therefore, every person has responsibility and obligation to obey God's commands to do good deeds and avoid evil, and is accountable to God for his actions. The following prerequisites are essential for holding a person responsible and accountable for his actions:—

1. A person should know what he is expected to do This

has been clearly defined by God in the final Divine Scripture — The Holy Qur'an.

2. He should have capabilities to do what he is expected to do. God has gifted man with full capabilities to perform his duties and obligations.
3. He should be provided complete guidance for performing his functions in accordance with the Divine injunctions. This guidance is fully provided in the Holy Qur'an, the final and perfect book of guidance, for humankind for all places and times.

THE DIVINE GUIDANCE

The first two pre-requisites have already been discussed. As regards, the Divine guidance. Islam is the religion of all prophets from Adam to Moses, Abraham, Jesus and the last Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). With God, Islam is the perfect Faith (Deen) for the guidance of humanity. The Holy Qur'an enjoins belief in all the prophets and all the revealed books. It is a confirmation and continuation of earlier Divine scriptures, giving finality and perfection to God's message.

The Holy Qur'an says about the Apostles of God and the Divine Scriptures; "He hath revealed unto thee (O Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Taurah and the Gospel, aforetime for a guidance to mankind; and hath revealed the Furqan (Criterion of right and wrong). Lo! those who disbelieve in the revelations of God, theirs will be a heavy doom God is Mighty, Able to Requite (the wrong)". (3:3-4)....."And unto David We gave Zabur (Pslams)". (17:55). "This day have I perfected your religion for you and *completed My favours unto you,* and have chosen Islam for you as your religion....". (5:3).

The Holy Qur'an further says about the unity of mankind in the beginning and of their diversity at a subsequent stage: "Mankind were one community, and God sent (unto them) Prophets as bearer of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred of one another And God by His Will guided those who believe unto the truth of that concerning which they differed. God guideth whom He will unto a straight path (2 213) "O men We have created you out of a male and a female, and made you tribes and families so that you may know each other Surely, the most honourable of you before God is the one who is the most pious of you .". (49·13).

PROPHET MUHAMMAD AS A CONSTITUTIONALIST

In order to ensure equality, justice and compassion for the sake of peace and harmony in the world, it is imperative to lay down fundamental principles, basic structure and guidelines for regulating the conduct of human affairs through three basic branches of any state, i.e. legislature, executive and judiciary Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), therefore, established the first Islamic State of Madinah immediately after his *migration to that city.* A document that he drew up between himself and the people of Madinah, called "Al-Mithaq-ul-Madinah" (Covenant of Madinah), is the first written constitution of a state. The most important principles included in this document having 47 articles may be summarised as follows:—

1. The replacement of tribal ties by the ties of Islam as "One Ummah to the exclusion of all men" (Section 2).
2. Specified the person to be the Head of the State, that is Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). When difference arose about a matter, it will be referred to Allah and to Muhammad (*Sallallahu 'alaihi wa sallam*) (Section 23). Any argument or difference regarding the documents was to be referred to Allah, i.e. the Holy Qur'an and to Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) or his traditions (Section 42).
3. The principles of equality and justice contained in the Verses of the Holy Qur'an and traditions of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) were to be followed.
4. The Covenant of Madinah may be considered as the first document in history to provide for the principles which allow others to accede to a treaty after it is signed (Section 16). This principle is accepted in International Law.
5. In addition to these general principles, the document also provided for other principles relating to other matters.
6. The document maintained some of the old traditions followed by the Arabs before Islam as indicated in Section 3 "according to their present customs" The idea

was not to abolish the social systems but retain any function/system that was sound, and modify or abolish those which were in conflict with fundamental Islamic principles.

MUHAMMAD'S DECLARATION OF HUMAN RIGHTS

Having given the first constitution of a state in the form of the Covenant of Madinah, Muhammad (*Sallallahu 'alaihi wa sallam*), the saviour of mankind, spelled out from time to time, the fundamental Human Rights to save humankind from oppression and suppression in any form, and to ensure justice to all. The first comprehensive, effective and mandatory pronouncement in human history on the dignity of man and basic Human Rights was by Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), fourteen centuries ago at the conclusion of his last Pilgrimage to Makkah He proclaimed. "All praise is due to God, so we praise Him, and seek His pardon and we turn to Him, We seek refuge with God from the evils of ourselves and from the evil consequences of our deeds. Whom God guides aright there is none to lead him astray; and there is none to guide him aright whom God lets go astray. I bear witness that there is no god but God, the One and Only, having no partner with Him His is the sovereignty and to Him is due all praise. He grants life and causes death and is Powerful over everything. There is no god but God, the One and Only; He fulfilled His promise and granted victory to His bondsman, and He alone routed the confederates.

O people, listen to my words, for I do not know whether we shall ever meet again and together perform Hajj after this year O Ye people, God says: 'O people We created you from one male and one female and made you into tribes and nations, so as to be known to one another. Verily in the sight of God, the most honoured amongst you is the one who is most God-fearing'. There is no superiority for an Arab over a non-Arab nor for a non-Arab over an Arab, nor for the white over the black nor for the black over the white, except in God-consciousness.

All mankind is the progeny of Adam and Adam was fashioned out of clay Behold! every claim of privilege whether that of blood or property, is under my heels except that of the custody of the Kaabah and supplying of water to the pilgrims. O people of Quraish, don't appear (on the Day of Judgement) with the burden of this world around your necks, whereas other people may appear (before the Lord) with the rewards of the Hereafter. In that case I shall avail you naught against God.

Behold! all practices of the days of Ignorance are now under my feet The blood revenges of the days of Ignorance are remitted The first claim on blood I abolish is that of Ibn Rabi'ah b. Harith who was nursed in the tribe of Sa'ad and whom the Hudhayls killed All interest and usurious dues accruing from the times of Ignorance stand wiped out. And the first amount of interest that I remit is that which 'Abbas-bin-'Abd-al Muttalib had to receive Verily it is remitted entirely.

O people, verily your bloods, your property and your honour are sacred and inviolable until you appear before your Lord, as the sacred inviolability of this day of yours, this month of yours and this very town (of yours). Verily you will soon meet your Lord and you will be held answerable for your actions.

O people, verily you have got certain rights over your women and your women have certain rights over you. It is your right upon them to honour their conjugal rights; and that they do not commit acts of impropriety, which if they do, you are authorised by God to separate them from your beds and chastise them, but not severely; and if they refrain, then clothe and feed them properly. All debts must be repaid, all borrowed property must be returned, gifts should be reciprocated and a surety must make good the loss to the assured.

Beware, no one committing a crime is responsible for it but himself Neither the child is responsible for the crime of his father, nor the father is responsible for the crime of his child."

Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) not only made this Declaration of Human Rights, but he also initiated its enforcement by setting a personal example of implementation of his pronouncement for he never asked others to do what he himself did not do first. He always practised what he preached. The Declaration of Fundamental Rights by Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) extended to all human beings without any exception or reservation, as all mankind is a single brotherhood. It covers practically all spheres of life and, therefore, the number of such rights is fairly large. However, the important rights can be compressed and categorised into (1) Personal Rights, (2) Ethical Rights, (3) Economic Rights, and (4) Social Rights

NO DIFFERENCE BETWEEN MAN AND MAN

The difference between man and man is not based on race, language, homeland, colour or sex; but on quality and righteousness.

The Holy Qur'an says: "O mankind We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of God, is the best in conduct. Lo! God is Knower, Aware". (49:13). God, most benevolent and merciful, says about man: "Verily, We honoured the children of Adam....". (17:70).

When God has been so loving and merciful to us, our life must be guided by complete submission to His Will, and His Final Law that overns all laws. The famous statesman, Edmund Burke, rightly says: "There is but one law, namely the law which governs all laws, the law of our Creator, the law of humanity, justice, equity, — the law of nature and of nations."

RIGHTS OF WOMAN

In some of the developed as well as developing countries women do not enjoy equal opportunities and suffer on account of discrimination. Islam allowed equality to women with men in respect of spiritual, moral, material and economic status fourteen hundred years ago according to the following Quranic injunctions:

"....Unto men a fortune from what they have earned and unto women a fortune from what they have earned (both being free and equal with regard to the possession of their economic rights)" (4 32). Unto the men belongeth a share of that which parents and near kindred leave, and unto the women a share of that which the parents and near kindred leave, whether it be little or much — a legal share" (4:7). "....And they (women) have rights similar to those (of men) over them, according to what is equitable....". (2:228). If these rights granted to women are strictly observed, most of the conflicts that arise due to discrimination can be avioded.

NO COMPULSION IN FAITH

There should be no discrimination because of one's faith. Every human being has a right to have faith according to his own conscience. The Holy Qur'an forbids any form of compulsion or discrimination in matter of faith as clearly laid down in the following verses:—

> "There is no compulsion (or coercion) in the Faith. " (2:256).
>
> "You have your Faith and I have my Faith". (109.6)
>
> "(O Prophet) call unto the way of the Lord with wisdom and fair exhortation, and reason with them in the better way. Verily, thy Lord is the best aware of him who strayeth from His way, and He is best aware of those who go straight" (16:125).

JUSTICE AND MERCY

The principle of justice is the key to the successful conduct of human affairs. It prevents oppression and suppression in any form, and assures to every one his due. It helps the weak in getting his due from the strong, and prevents oppressive deals or unfair bargains between individuals in all types of relationships Operation of this principles covers every field of activity Islam places great emphasis on justice tempered with compassion. God commands men to be firm in justice with kindness, in the following verses of the Holy Qur'an:

> "O ye who believe! stand out firmly for justice, as witness to God, even as against yourselves, or your parents, or your kind, and whether it be (against) rich or poor: For God can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily God is well-acquainted with all that ye do". (4:135)

"God commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition". (16.90)

"God doth command you to render back your trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice:

> Verily how excellent is the teaching which He giveth you! For God is He Who heareth and seeth all things". (4 58).

"O ye who believe! stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just that is next to piety and fear God, for God is well-acquainted with all that ye do". (5 9)

"We sent aforetime our Apostles with clear signs and sent down with them the book and the balance (of right and wrong), that men may stand forth in justice". (57 25).

"The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land defying right and justice For such there will be a penalty grievous" (42 42).

"When you say a thing, let it be just, even though the matter relates to a relative of yours, and fulfil a promise made to God These are the things that He has enjoined that you may take heed" (6.152)

"God does not like ill (of others) spoken about, except by him who has been wronged". (4·148).

"Permission is granted to those (to take up arms) against whom

war is made because they were oppressed. God is certainly able to give help to those". (22:39)

"Do not suppress any evidence, for he who conceals evidence is sinful of heart; and God is aware of all you do". (2:283).

"O my people, weigh and measure with justice, and do not withhold things due to men, and do not spread corruption in the land, despoiling it." (11:85).

"But those who repent after committing evil and reform, shall be forgiven by God, for God is Forgiving and Kind" (5.39).

"To warn those who commit oppression and give good tidings to the benevolent". (46:12).

"The indictment shall be upon those who oppress people, and those who commit injustice and wrongdoing on earth shall be severely punished". (42 42)

> "As for these habitations, We destroyed them only when they transgressed; even so We had fixed a time for their annihilation" (18 59)
>
> "Except those who believe and do the right, and remember God a great deal, who retaliate only when they have been wronged Yet the oppressors will now come to know through what reversals they will be overthrown" (26 227)

MUHAMMAD — AN EPITOME OF JUSTICE AND COMPASSION

Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was deeply concerned with justice and specifically ordered that justice should always be done and oppression avoided in obedience to God's commands He warned against tyranny and oppression in all its forms when he said:

> "Stay clear of oppression for oppression is darkness on the Day of Judgement."
>
> "The worst of shepherd is the tyrant."
>
> "The tyrant shall not enter into Paradise."
>
> "The worst of governors is the cruel herdsman."
>
> "Beware of the plea of the oppressed, for he asks God Most High, for his due, and God does not keep one who has a right from receiving what is due."
>
> "Fear the prayer of the oppressed for there is no veil between him and God."

Islam condemns any preferential treatment as that would cut at the very root of equality, justice and fairplay. It places all persons, kings or slaves, Heads of States or common men, rich or poor, high or low — on the same level and subjects them to the same laws without any distinction whatsoever and without any exception. Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) most emphatically said· "It was usual practice in the past that if ordinary persons committed a crime they were punished, but if an important person was found guilty he was let off If Muhammad's daughter, Fatima, is ever found guilty of stealing I would have her hands cut". (Bukhari, Kitab-ul-Hudood)

He preached and practised justice in all spheres of human affairs. About various aspects of justice, he said:

> "God will not bless a nation which does not protect the rights of the weak."
>
> "A person in authority is God's shadow upon the earth all God's servants who are wronged take refuge in him; then when he does justice, he has a reward (with God), and upon (his) subjects is (enjoined) gratitude; but when he is tyrannical, upon him in (his) sin, and upon (his) subjects is (enjoined) patient perseverance."
>
> "The most beloved of men in the sight of God, on the day of resurrection, and the nearest to Him in regard to seat, shall be the just leader; and the most hateful of men, in the sight of God, on the day of resurrection, and the farthest removed from Him in regard to seat, shall be tyrannical leader."

"Just persons shall be near God on pulpits of light, on the right hand of the Merciful (God), those who are just in the exercise of their authority, and to their people, and to those over whom they are made guardians."

"There are three classes of judges one who recognizes the right and decides accordingly — this man goes to Paradise; the other who recognizes but goes in for wrong in his decision — this man goes to Hell, and the third who decides the cases of men in ignorance — he also goes to Hell."

"When two parties come to thee for decision, do not decide before thou hast heard the words of the other as thou hast heard the words of the one, for it is most proper that the fact should be evident to thee."

"Let no one judge between two parties in a case when he is in rage."

"The Prophet decided that both parties in a suit should sit before the judge"

MUHAMMAD'S EXAMPLES FOLLOWED

Prophet Muhammad's (*Sallallahu 'alaihi wa sallam*) successors also strictly adhered to the principles of justice in accordance with commands of God and His Messenger's directives. Caliphs Umar and Ali (*Razi Allahu 'anhum*), were asked by some ordinary persons who were against them to appear in the court

law and both appeared before the judges just like any other ordinary defendants and both gladly submitted to the judgement of the court. Among subsequent rulers Sultan Salahuddin (Saladin) faced civil suit brought in a court of law, while he was engaged in fighting. In response to the summons of the court, he left the battle field and appeared before the judge. When the case was decided against him, he gladly accepted the judgement.

In any country where the principle of justice is applied with the principles of equality and brotherhood, internal conflicts are minimised, and peace and harmony are created.

CONCLUSION

In view of the foregoing discussion of various aspects of human society, causes of conflicts, and the role of Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) as the greatest law-giver, and preacher and exemplar of principles of Justice and Compassion, it is clear that Islam puts great emphasis on justice without fear or favour, and places one above law. These dynamic principles gave a new sense of justice to the whole world. Sarojini Naidu, a famous poetess and Hindu leader of India, says:

> "Sense of justice is one of the most wonderful ideal of Islam, because as I read in the Quran I find those dynamic principles of life, not mystic but practical ethics for the daily conduct of life suited to the whole world" (Speeches and writings — The Ideals of Isalm, Madras, 1918, p. 167).

Let the nations of the world individually and the United Nations a collective body study and adopt the system of justice, mercy and compassion as preached and practised by the last and final Prophet of God, and enforce it effectively to save the humankind from the agonies of wars, fratricides and exploitation of man by man, and thereby establish a human society based on justice to enable people to live in peace and harmony. Let the United Nations accomplish what Napolean Bonaparte wished as follows, but could not accomplish.

> "I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Quran which alone are true and which alone can lead man to happiness". (Social Contract, Every man's Library, p. 17).

The entire humanity is at the threshold of disaster and is faced with a serious challenge, but still it has the opportunity to turn to God, and follow His commands, and noble examples set by His last Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) not only for amelioration and happiness of humankind but also for its very survival.

May Allah guide us all to achieve this noble objective. Amen!

70,000 to perform Haj in 1989

A total of 70,000 Pakistanis will perform Haj in 1989 under the regular and sponsorship schemes.

Federal Minister of State for Religious Affairs, Khan Bahadur Khan announced the Haj policy for 1989 at a Press conference at the conference room of the Press Information Department, Islamabad, on 21st December, 1988.

The Minister said that in all, 34,000 persons would proceed to the Holy Land under the regular scheme and 36,000 would perform Haj under the sponsorship scheme.

The Minister said the Government had taken some concrete measures in the new Haj policy to provide maximum factilities to pilgrims.

He said Prime Minister Benazir Bhutto had issued special instructions to him to ensure maximum care for intending pilgrims, both at home and abroad.

The Religious Affairs Minister said under the Prime Minister's directive, he had waived the system of draw of ballot for Haj under the sponsorship scheme. Therefore, the number exceeding the specific quota, i.e. 36,000 would be allowed to go for Haj next year, he added.

He said that suggestions from all schools of religious thought were obtained before formulating the Haj policy, as it was not possible for the Ministry to hold a Haj conference due to the national elections in the country, he added.

He said that an advisory committee would be sent to Saudi Arabia this year to supervise the arrangements and ensure all necessary facilities to Pakistanis during their stay in the Holy Land, he added.

Khan Bahadur Khan said that besides an advisory committee, he himself would proceeed to Saudi Arabia to look after the Haj affairs and the pilgrims.

DEADLINE FOR APPLICATIONS: He said the period set for receipt of applications for Haj under the regular scheme was from Dec. 5, to Dec 29, and for applications under the sponsorship scheme from Dec. 5, to Jan. 10, 1989 There would be no extension in the dates.

All the branches of the nationalised banks were given special direc-

tions to receive Haj applications alongwith dues, he said.

He also said the Government would allow all Haj applicants sponsored by relatives in Saudi Arabia to perform Haj this year.

He said the Government was making efforts to send the maximum possible number of Hajis this year.

Due to some constraints, the limits could not be lifted completely. However, he said, all sponsored applicants registered with the Ministry by Jan 10 would be allowed to go for Haj.

UMRA: The Minister for Religious Affairs also announced that the Ministry was making all necessary arrangements for Umra

He said separate passports for Umra would be issued as well as a supply of Umra forms from all the banks

He said the Government would also arrange accommodation for the pilgrims in the Holy cities of Makkah and Madinah He said more than 100 rooms were available in each of the cities which would be rented out to Umra pilgrims in future.

The Religious Affairs Minister said that 1600 people will perform Haj under "Haj-i-Badal scheme" Of this 1,000 will go under Regular Scheme and 600 under the Sponsorship Scheme.

Group leaders will go to Saudi Arabia well in advance for selection of accommodation The pilgrims will have to reside in the accommodation arranged by the Ministry with the cooperation of Saudi Government.

MEDICAL MISSION: A medical mission comprising military and civil doctors, besides Hukama, will be sent to Saudi Arabia to provide prompt medical care to the pilgrims. Compared to last Haj, their strength will be increased by 25 per cent.

Regarding Haj training, he said the Ministry has organised an extensive training programme on Manasik-i-Haj (rites) for pilgrims during their stay at Karachi and Islamabad Haj Camps, he added.

Male Pakistani pilgrims will wear white shalwar and qameez while the ladies will wear black or white 'Aba' (overall).

Khan Bahadur Khan said that any one suffering from chronic or epidemic ailment would not be allowed to proceed for Haj. In this connection, screening of pilgrims will be held at Haji camps. Each and every applicant was bound to send a medical certificate with the application

CONDITIONS Following are some of the conditions in respect of Haj Applications:

— Applications from persons, below 18 years, will not be entertained

— Applications after due dates will not be considered

— Omission or incorrect number of National Identity Card will render an application invalid

— Applications without signature or thumb impressions will be rejected

— Counter signature of the registered doctor on medical certificate is compulsory.

— Application without signature of group leaders will also be rejected.

— Ladies without Mahrem, except Shia ladies, will not be allowed for Haj.

TRANSPORT: The Religious Affairs Minister said that Saudi Government will arrange transport for pilgrims for Jeddah-Makkah-Jeddah and Makkah-Madinah-Makkah journeys, while the Hajis could hire own transport for Mina, Mazdalfa and Arafat.

Necessary information and directions for performing Haj will be provided to the pilgrims in a book form.

'Khuddam-ul-Hujjaj' will be drawn from the ranks of Army, Scouts and Provincial Auqaf Department and they would be imparted special training for one month, besides an Arabic course for two months.

The people who applied for Haj for the last two consecutive years, but did not succeed in the draw, would be allowed for Haj this year without ballot, he added.

HAJ FEE: The new Haj policy has laid down following Haj fee for intending pilgrims, to be deposited with banks by Dec 29, for Regular Scheme and Jan 10, for Sponsorship Schemes

BY SHIPS: First Class: Rs. 28,885; Second Class: Rs. 28,385, Deck Rs 26,885

REGULAR SCHEME: Karachi-Jeddah-Karachi Rs 30,187, Regular Scheme Islamabad-Jeddah-Islamabad Rs 31,622

SPONSORSHIP SCHEME: Karachi-Jeddah-Karachi Rs 30,848, Sponsorship Scheme: Islamabad-Jeddah-Islamabad Rs. 32,283

Minister for Religious Affairs, Khan Bahadur Khan, said that the slight increase in Haj fee was due to the exchange rate of the currency.

AL-HADIS: Hazrat Nawas-b-Sam'an reported: I asked the Apostle (*Sallallahu 'alaihi wa sallam*) of Allah about virtue and vice. He said: Virtue is good conduct and vice is what raises doubt in your mind and what you do not like that people may pry into it. (Muslim).

HEROES OF ISLAM

Hazrat 'Aasim bin Saabit Ansari

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

On the occasion of the battle of Badr (2 A.H.) when the soldiers of Islam and the forces of Makkan infidels were standing in array to inflict blows against each other, the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) enquired from an Ansari follower:

"How will you fight against the enemy?"

The Companion replied·

"O Prophet of God! When the enemy will be at a distance of about two hundred yards, we will shoot arrows at him.

And if he happened to be within the range of our spears we will fight him with spears, whereas if he came still nearer we will face him with our swords."

The Holy Prophet was pleased to hear this reply and said:

"Yes, this is the right way of fighting.

You should fight in that way"

The noble Companion, whose mode of fighting was approved by the Holy Prophet himself, was Hazrat 'Aasim bin Saabit Ansari (*Razi Allahu 'anhu*).

Hazrat Abu Salmaan 'Aasim bin Saabit was counted as one of the distinguished Companions of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). His genealogy ran as under·

'Aasim bin Saabit bin Abu Aqlah Qays bin Ismah bin N'uman bin Maalik bin Amtah bin Dhabi'ah bin Zaid bin Maalik bin 'Auf bin 'Amr bin 'Auf bin Maalik bin Aws.

God had endowed Hazrat 'Aasim with great virtues. When Islam was being talked about in every lane and every house of Madinah through the preaching efforts of Hazrat Mus'ab bin 'Umair (*Razi Allahu 'anhu*), Hazrat 'Aasim did not lose time in embracing it. He accepted the new faith before the Holy Prophet emigrated to Madinah.

Since Hazrat 'Aasim was skilled in swordsmanship, deft in spear throwing and very effective in archery, he was regarded as a brave man among the Ansar of Madinah On the eve of the battle of Badr when he told his technique of fighting to the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), the latter addressed his Companions thus:

"Whoever wants to fight should do so in the way of 'Aasim"

When fighting began Hazrat 'Aasim fought a heroic fight God granted a brilliant victory to the Muslims. Seventy infidels of Quraish were killed and a similar number of them were made prisoners of war by the soldiers of Islam. Among these prisoners was one 'Uqbah bin Abu Mu'ayt, one of the arch-enemies of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). 'Uqbah bin Abi Mu'ayt was killed by Hazrat 'Aasim bin Saabit

'Uqbah missed no chance of teasing the Holy Prophet of God while he was at Makkah Once the Holy Prophet was offering prayer in Bait-ul-Haraam (the Holy K'abah) when 'Uqbah bin Abu Mu'ayt brought camel's intestines and threw them round the Holy Prophet's neck.

During the battle of Uhud (3 A.H.), Hazrat 'Aasim encountered a Quraish warrior named Musafi bin Talha. The latter was shot with an arrow of Hazrat 'Aasim who, while shooting the arrow at Musafi, said loudly: "Take that from Ibn Abu Aqlah." Musafi came to his mother, Sulaafah, and laid wounded in her lap. She asked: "Who has hurt you, son?" He replied: "I heard a man saying as he shot me "I am Ibn Abu Aqlah, take that!" Then she swore not to rest till she drank wine in the skull of Hazrat 'Aasim. However, her swearing never did materialise. It so happened that later on Hazrat 'Aasim bin Saabit was treacherously slain at al-Raji', a watering place belonging to Hudhayl in a district of Hijaz.

Hudhayl wanted to take the head of Hazrat 'Aasim to sell it to Sulaafah daughter of S'ad bin Shuhayd. Because Hazrat 'Aasim had killed her son, Musafi, at Uhud and she had sworn a vow that if she could get possession of his head she would drink wine in his skull But it so happened that a swarm of bees (or hornets) protected him and interrupted Hudhayl from having possession of Hazrat 'Aasim's dead body. He and his men postponed their design for the next morning But God sent a flood in the valley by night which carried Hazrat 'Aasim's body away. (Ibn Ishaq).

Allama Ibn Aseer has stated in *Usudal Ghaabah* that before his martyrdom Hazrat 'Aasim bin Saabit (*Razi Allahu 'anhu*) had supplicated to God to protect his body from the ravages of the polytheists. Hazrat 'Umar (*Razi Allahu 'anhu*) used to say: "God protects the believer. 'Aasim had vowed that no polytheist should touch him and that he would never touch one so long as he lived, so God protected him after his death as he had pro-

(*Contd. on Page* 191 *Col.* 1)

Colonial Impact on Muslim Society

Dr. AKBAR S. AHMAD

Colonial rule for Muslims was an unmitigated disaster. No arguments about Europe providing railways and the telegraph, or maintaining law and order, can conceal or assuage this fact. Colonization affected the Islamic ideal by contorting and smothering it. During the colonial century Muslims would wage a desperate battle to salvage the ideal. The costs would be heavy, and Muslims are still paying them.

Europe — England, France, Germany, Spain, Portugal, Italy — insatiably swallowed Muslim lands; Russia displayed a similar appetite for the Muslim Central Asian states One by one, kingdoms and states, large and petty, fell The Europeans were able to subjugate what had been established and complex civilizations. Colonial rule paralysed Muslim societies, congealed thought and froze their history. European notions of race and class entered and became part of Muslim society Worse, the colonial period destroyed Muslim confidence, creating in them and of them an image of childlike helplessness.

In Europe's advance towards technology and industry, Muslims found themselves bound in shackles. In this phase of history European armies, backed by industrial force, colonized Muslim societies despite their valiant efforts to resist. Muslims were finding it difficult to reconcile themselves with what was rapidly becoming the European phase of world history, and in their failure and anger they rejected the symbols of modernity. It was easy to fall back to old, pre or non-Islamic, superstitions and beliefs. Muslim leaders would successfully convince their followers from Sudan to Swat to face European bullets with sticks and lances. They had blessed Muslim weapons, bestowed on them magical powers which would prevent injury to the true believers Beliefs such as these assisted the Europeans in consolidating their hold. It was complete dissolution, an Islamic collapse The nightmare of colonization had begun

What is notable in the turbulence of the nineteenth century and in the face of advancing Europe is the visible, protent presence of the ideal The greater the abyss into which the Muslim world would fall the greater the emphasis on the ideal. Across Africa and Asia men of learning and leadership clung to the Holy Quran and Shariah as imperial European forces closed in the Snausi and Mahdi orders fighting Europeans in Africa; Imam Shamyl in the Caucasus struggling against Russians; the Naqshbandi Khojas, dressed in green, resisting Chinese central authority; Ummar Tal Al Haji whose the ocratic state the French eventually absorbed, Muhammad Abdul Hassan in Somalia, Abdul Qadir in Algeria, the Akhund of Swat and Sayyed Ahmad Barelvi in north India, and Haji Shariatullah in Bengal — all fought the enemies of Islam. However, by the time the century turned the Muslim world was still smouldering but it was subdued.

THE DISINTEGRATION OF SOCIETY

The undisguised voices of the colonial masters jar on our modern post independence sensibilities. An unrelieved strain of racist vulgarit and religious prejudice runs through them. We are astonished at their crassness. But at that time and in that place these were the authentic voices of Europe.

Let us hear them, the builders and governors of empire, hailed in their time as the good and the great. For Lord Clive, the conqueror of India, the 'typical' Indians 'are servile, mean, submissive and humble. In superior stations, they are luxurious, effeminate, tyrannical, treacherous, venal, cruel.' 'A Persian is a coward at the best of times,' concluded Lord Curzon, Viceroy of India, and imperial expert on Persia. Lord Macaulay, the President of the Indian Law Commission whose Minute on Education would affect Muslim society profoundly, dismissed Indian learning thus: 'medical doctrines which would disgrace an English friar, astronomy which would move laughter in the girls at an English boarding school — history, abounding with kings thirty feet high and reigns thirty thousand years long; and geography made up of seas of treacle and seas of butter'. Lord Cromer of Egypt describes the Egyptian mind, making comparisions with Europeans.

Sir Alfred Lyall once said to me 'Accuracy is abhorrent to the Oriental mind Every Anglo-Indian should always remember that maxim'. Want of accuracy, which easily degenerates into untruthful-

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(*Contd. from Page* 190 *Col.* 3)

tected himself while he was alive" (Ibn Ishaq).

Hazrat 'Aasim bin Saabit left one son, Muhammad, and one daughter, Jamilah. The celebrated 'Arab poet, al-Ahwas, was son of Muhammad bin 'Aasim bin Saabit Ansari (*Razi Allahu 'anhu*), whereas Jamilah was married to Hazrat 'Umar (*Razi Allahu 'anhu*) from whom a son was born who too was called by the name 'Aasim in cherished memory of his illustrious maternal grand-father 'Aasim bin Saabit Ansari (*Razi Allahu 'anhu*).

ness, is infact the main characteristic of the Oriental mind. The European is a close reasoner; his statements of fact are devoid of any ambiguity; he is a natural logician, albeit he may not have studied logic; he is by nature sceptical and requires proof before he can accept the truth of any proposition; his trained intelligence works like a piece of mechanism. The mind of the Oriental, on the other hand, like his picturesque streets, is eminently wanting in symmetry. His reasoning is of the most slipshod description. Although the ancient Arabs acquired a somewhat higher degree the science of dialectics, their descendants are singularly deficient in the logical faculty. They are often incapable of drawing the most obvious conclusions from any simple premises of which they may admit the truth. Endeavour to elicit a plain statement of facts from any ordinary Egyptian. His explanation will generally be lengthy, and wanting in lucidity. He will probably contradict himself half-a-dozen times before he has finished his story. He will often breakdown under the mildest process of cross-examination.

European artists and writers reinforced the picture of the 'decadent' ent in the minds of their administrators. This picture was exaggerated and often wildly inaccurate. It sometimes reflected the urges and instincts of its creator more than reality.

Draconian punishment and savage reprisals met signs of rebellion among Muslims. It crushed their spirit and fragmentated their society. Like debased children natives were to be administered severe punishment when naughty. India in 1857, when large parts of the countryside and the natives enlisted in the colonial army rose against the British, gives us many examples. The following account about rebelling soldiers, not far removed from the peasantry to which they belonged, was written by a Deputy Commissioner of Amritsar, Mr. F. Cooper, a man incharge of a district, the *mai-baap*, mother-father, of South Asian peasants:

> The 1st of August was the anniversary of the great Mohammedan sacrificial festival of the Bukra Eid. A capital excuse was thus afforded to permit the Hindoostanee (sic) Mussalman horsemen to return to celebrate it at Amritsir (sic) while the single Christian, unembarrassed by their presence, and aided by the faithful Seiks (sic), might perform a ceremonial sacrifice of a different nature .. As fortune would have it, again favouring audacity, a deep dry well was discovered within one hundred yards of the police-station, and its presence furnished a convenient solution as to the once remaining difficulty which was of sanitary consideration — the disposal of the corpses of the dishonoured soldiers
>
> Pinioned, the prisoners were brought out in batches to be shot
>
> About 150 having been thus executed, one of the executioners swooned away (he was the oldest of the firing-party), and a little respite was allowed. Then proceeding, the number had arrived at 237; when the district officer was informed that the remainder refused to come out of the bastion, where they had been imprisoned temporarily, a few hours before ....The doors were opened, and, behold! Unconsciously the tragedy of Holwell's Black Hole had been re-enacted....Forty-five bodies, dead from fright exhaustion, fatigue, heat, and partial suffocation, were dragged into light.

These, dead and dying, along with their murdered comrades, were thrown by the village sweepers into the well. Cooper continues:

> The above account, written by the principal actor in the scene himself, might read strangely at home: a single Anglo-Saxon, supported by a section of Asiatics, undertaking so tremendous a responsibility, and coldly presiding over so memorable an execution, without the excitement of battle, or a sense of individual injury, to imbue the proceedings with the faintest hue of vindictiveness. The Governors of the Punjab are of the true English stamp and mould, and knew that England expected every man to do his duty, and that duty done, thanks them warmly for doing it.

(To be continued)

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

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Phone 52 43 25*

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows.

ṯ=ث	ḥ=ح	z=ز	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	ʻ=ع	ʼ=ء (Jerk)
Bold	Madd	āā=آ	ōō=ـوٓ	ēē=ـىٓ	Fine	Madd	aa=ا	oo=ـو	ee=ـى

Part 18 Qad Af-la-ḥa	Chapter 23 Al-Mu'-mi-noon	١٨ - قد افلح ٢٣ - المؤمنون
SECTION 5 (Contd.)	RU-KOO' 5 (Contd.)	ركوع ٥ (متبع)
80 And it is He Who gives life and causes death,	80 Wa hu-wal-la-zee yuḥ-yee wa yu-mee-tu	وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ
and the alternation of the night and the day is of His doing	wa la-hukh-ti-laa-ful-lai-li wan-na-haar	وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ
Will you not then understand?	A-fa-laa ta'-qi-loon	أَفَلَا تَعْقِلُونَ ۝
81 No, but they say things similar to what the ancients said	81 Bal qaa-loo mis-la maa qaa-lal-aw-wa-loon	بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ۝
82 They say When we are dead and have become dust and bones,	82 Qaa-lōō a-i-zaa mit-naa wa kun-naa tu-ra-banw-wa i-ẓaa-man	قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا
are we then going to be raised again?	a-in-naa la-mab-'oo-soon	أَإِنَّا لَمَبْعُوثُونَ ۝
83 Indeed, we and our forefathers have been promised this before,	83 La-qad wu'-id-naa naḥ-nu wa aa-bāā-u-naa haa-zaa min qab-lu	لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا هَٰذَا مِنْ قَبْلُ
it is nothing but tales of the ancients	in haa-zāa il-lāa a-saa-ṭee-rul-aw-wa-leen.	إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ۝
84. Say. To whom belongs the earth and whosoever is in it,	84 Qul-li-ma-nil-ar-ḍu wa man fee-hāa	قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا
if you have knowledge?	in kun-tum ta'-la-moon	إِنْ كُنْتُمْ تَعْلَمُونَ ۝

85. They will say: (It belongs) to Allah.	85. *Sa-ya-qoo-loo-na lil-laah.*	سَيَقُوْلُوْنَ لِلّٰهِ
Say: Do you not then take heed?	*Qul a-fa-laa ta-zak-ka-roon.*	قُلْ اَفَلَا تَذَكَّرُوْنَ ۝
86. Say. Who is the Lord of the seven heavens	86. *Qul mar-rab-bus-sa-maa-waa-tis-sab-'i*	قُلْ مَنْ رَّبُّ السَّمٰوٰتِ السَّبْعِ
and the Lord of the Glorious Throne?	*wa rab-bul-'ar-shil-'a-zeem.*	وَرَبُّ الْعَرْشِ الْعَظِيْمِ ۝
87 They will say: (They all belong) to Allah	87 *Sa-ya-qoo-loo-na lil-laah.*	سَيَقُوْلُوْنَ لِلّٰهِ
Say: Do you not then fear (Allah)?	*Qul a-fa-laa tat-ta-qoon*	قُلْ اَفَلَا تَتَّقُوْنَ ۝
88 Say. In whose hands is the sovereignty of all things;	88 *Qul mam-bi-ya-di-hee ma-la-koo-tu kul-li shai-inw-*	قُلْ مَنْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ
and He protects (all) while against Him there is no protection;	*wa hu-wa yu-jee-ru wa laa yu-jaa-ru 'a-lai-hi*	وَّهُوَ يُجِيْرُ وَلَا يُجَارُ عَلَيْهِ
if you have knowledge?	*in kun-tum ta'-la-moon.*	اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝
89 They will say: (All sovereignty belongs) to Allah	89 *Sa-ya-qoo-loo-na lil-laah*	سَيَقُوْلُوْنَ لِلّٰهِ
Say: How are you then bewitched?	*Qul fa-an-naa tus-ha-roon*	قُلْ فَاَنّٰى تُسْحَرُوْنَ ۝
90 No, but We have brought them the Truth,	90 *Bal a-tai-naa-hum bil-haq-qi*	بَلْ اَتَيْنٰهُمْ بِالْحَقِّ
and surely they are liars	*wa in-na-hum la-kaa-zi-boon.*	وَاِنَّهُمْ لَكٰذِبُوْنَ ۝
91 Allah never took a son (to Himself),	91 *Mat-ta-kha-zal-laa-hu minw-wa-la-dinw-*	مَا اتَّخَذَ اللّٰهُ مِنْ وَّلَدٍ
nor is there any other god along with Him,	*wa maa kaa-na ma-'a-hoo min i-laa-hin*	وَّمَا كَانَ مَعَهٗ مِنْ اِلٰهٍ
else each god would have taken away what he had created,	*i-zal-la-za-ha-ba kul-lu i-laa-him-bi-maa kha-la-qa*	اِذًا لَّذَهَبَ كُلُّ اِلٰهٍۢ بِمَا خَلَقَ

	Part 18 *Qad Af-la-ḥa*		*Chapter 23 Al-Mu'-mi-noon*	١٨-قد افلح ٢٣-المؤمنون
	and surely some of them would have overcome others.		*wa la-'a-laa ba'-ḍu-hum 'a-laa ba'ḍ.*	وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ
	Glory be to Allah above what they describe (about Him).		*Sub-ḥaa-nal-laa-hi 'am-maa ya-ṣi-foon.*	سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ
92.	Knower of the invisible and the visible,	92	*'Aa-li-mil-ghai-bi wash-sha-haa-da-ti*	عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ
	and Exalted is He above what they associate (with Him).		*fa-ta-'aa-laa 'am-maa yush-ri-koon*	فَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ
	SECTION 6		*RU-KOO' 6*	رکوع ٦
93	Say: O my Lord, if You should show me what they are warned against,	93	*Qur-rab-bi im-maa tu-ri-yan-nee maa yoo-'a-doo-na*	قُل رَّبِّ إِمَّا تُرِيَنِّى مَا يُوعَدُونَ
94	O my Lord, then do not include me among the wrongdoing people.	94	*rab-bi fa-laa taj-'al-nee fil-qau-miẓ-ẓaa-li-meen..*	رَبِّ فَلَا تَجْعَلْنِى فِى ٱلْقَوْمِ ٱلظَّٰلِمِينَ
95.	And indeed, We have all the power to show you	95	*Wa in-naa 'a-lāa an-nu-ri-ya-ka*	وَإِنَّا عَلَىٰٓ أَن نُّرِيَكَ
	that against which We have warned them		*maa na-'i-du-hum la-qaa-di-roon.*	مَا نَعِدُهُمْ لَقَٰدِرُونَ
96.	Repel evil with that which is better	96.	*Id-fa' bil-la-tee hi-ya aḥ-sa-nus-saiee-yi-ṭyah*	ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ
	We are Best Aware of what they describe (about US)		*Naḥ-nu a'-la-mu bi-maa ya-ṣi-foon.*	نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ
97	And say: O my Lord, I seek refuge in You	97	*Wa qur-rab-bi a-'oo-zu bi-ka*	وَقُل رَّبِّ أَعُوذُ بِكَ
	from the insinuations of the devils,		*min ha-ma-zaa-tish-sha-yaa-ṭeen.*	مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ
98.	And I seek refuge in you, my Lord, lest they should come near me.	98	*Wa a-'oo-zu bi-ka rab-bi aieen-yaḥ-ḍu-roon*	وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ
99.	Until, when death comes to one of them,	99	*Ḥat-tāa i-zaa jāā-a a-ḥa-da-hu-mul-mau-tu*	حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ

	English		Transliteration	Arabic
	he says: O my Lord, send me back,		*qaa-la rab-bir-ji-'oo-ni*	قَالَ رَبِّ ارْجِعُونِ ۝
100.	So that I may do good deeds in that (world) which I have left behind!	100.	*la-'al-lee a'-ma-lu saa-li-han fee-maa ta-rak-tu*	لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ
	No, never! It is (only) a word which he utters.		*kal-laa. In-na-haa ka-li-ma-tun hu-wa qaa-i-lu-haa*	كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا
	And behind them shall be a barrier,		*Wa minw-wa-raa-i-him bar-za-khun*	وَمِن وَرَائِهِم بَرْزَخٌ
	until the Day they are raised (again)		*i-laa yau-mi yub-'a-soon.*	إِلَىٰ يَوْمِ يُبْعَثُونَ ۝
101	And when the Trumpet is sounded,	101	*Fa-i-zaa nu-fi-kha fis-soo-ri*	فَإِذَا نُفِخَ فِي الصُّورِ
	then no more kinship shall remain among them on that Day,		*fa-laa an-saa-ba bai-na-hum yau-ma-i-zinw-*	فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ
	nor shall they ask of one another.		*wa laa ya-ta-saa-a-loon*	وَلَا يَتَسَاءَلُونَ ۝
102	Then those whose scales (of good deeds) are heavier,	102	*Fa-man sa-qu-lat ma-waa-zee-nu-hoo*	فَمَن ثَقُلَتْ مَوَازِينُهُ
	they shall be the successful		*fa-u-laa-i-ka hu-mul-muf-li-hoon*	فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝
103	And those whose scales (of good deeds) are lighter	103	*Wa man khaf-fat ma-waa-zee-nu-hoo*	وَمَنْ خَفَّتْ مَوَازِينُهُ
	they shall lose themselves (to live) for ever in Hell		*fa-u-laa-i-kal-la-zee-na kha-si-roo an-fu-sa-hum fee ja-han-na-ma khaa-li-doon.*	فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ان حرية الرای فی الاسلام مکفولة للرجل والمراة على حد سواء ، فقد عرفت المراة حقها فی الاسلام فی التعبير عن رايها ولم يحجر على تفكيرها النافع ورايها الناضج الا فی غيبة الوعی الاسلامی المستنير وكل اسرة لا تقوم على تربية الاولاد تـربية اسلامية اخلاقية فـلن يكون بين افرادها الامن النفسى والاجتماعی والله يقول: يا ايها النبی قل لازواجك وبناتك ونساء المؤمنين يدنين عليهن من جلابيبهن . . . ؛ وكل مسلمه عليها ببناء النظام فی بيتها متمسكا ملا طبقا لما تامر به اخلاق الاسلام الكريمة بلا تبرج ولا استهتار، ولا التواء ولا تقليد ياباه دين الله ، لان للمراة المسلمة كرامتها كما ان للرجل كرامته والله قد كرم بنى آدم ذكرا كان او انثى، ولعل الذين يستهترون بالقيم الدينية يدركون حرص الاسلام على اعراض الناس و على حفظ الانساب نقهة عفيفة طاهره : والقرآن الكريم خير مايمين حقوق المراة فقد جاءت رعاية القرآن للمراة فی سورة (البقرة) (والنساء) (والمائدة) و (النـــور) و (و الاحزاب) و فی سورة (المجـــادلة) (الممتحنة) و (التحريم): (والطلاق) وفی السنة المطهرة احاديث كثيرة فی هذا الشان .

فقد جاءت فتاة الى النبی ﷺ فقالت ان ابی زوجنی ابن اخيه لرفع بی خسيستة ؟ : قال راوی هذه القصة : فجعل امرها اليها ، فقالت : (قد اجزت ما صنع ابی، ولكن اردت ان اعلم النساء ان ليس الى الآباء من الامر شیء) (وقد اقرت ما فعله ابوها حفظا على رضاه والامر كله لله) رواه النسائی عن عائشة .

« وبعد »

فان هذا الدين يوجه الحياة التی هی اقوم وله السيادة عليها والله يقول :

(ان هذا القرآن يهدى للتی هی اقوم ويبشر المؤمنين الذين يعملون الصالحات ان لهم اجرا كبيرا) .

ذم الحسد

الحسد خلق ذميم مع إضراره بالبلدن وإفساده للدين ، حتى لقد أمر الله تعالى بالاستعاذة من شره : (ومن شر حاسد إذا حسد) وروى عن النبی ﷺ أنه قال : « دب إليكم داء الأمم قبلكم : البغضاء والحسد، هی الحالقة ، حالقة الدين لا حالقة الشعر، والذی نفس محمد بيده لاتؤمنوا حتى تحابوا . ألا أنبئكم بأمر إذا فعلتموه تحاببتم ؟ أفشوا السلام بينكم » .

وقال بعض السلف : الحسد أول ذنب عصى الله به فی السماء - يعنى حسد ابليس لآدم عليه الصلاة والسلام - وأول ذنب عصى الله به فی الأرض - يعنى حسد ابن آدم لأخيه حتى قتله .

وقال بعض الأدباء : مارأيت ظالما أشبه بمظلوم من الحسود : نفس دائم ، وهم لازم ، وقلب هائم فاخذه بعض الشعراء ، فقال :

إن الحسود الظلوم فی كرب * يخاله من يراه مظلوما
ذا نـفس دائم عـلى نفس * يظهر منه ما كان مكتوما

وقد قال معاوية ﷺ : ليس فی خصال الشر أعدل من الحسد ، يقتل الحاسد قبل أن يصل إلى المحسود .

وقال رجل لشريح القاضی : انی لأحسدك على ما أرى من صبرك على الخصوم ، ووقوفك على غامض الحكم . فقال : ما نفعك الله بذلك ولاضرنی .

[أدب الدنيا والدين]

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

الله شيئا وقيل ادخلا النار مع الداخلين ﴿ وضرب الله مثلا للذين آمنوا امراة فرعون اذ قالت رب ابن لى عندك بيتا فى الجنة ونجنى من فرعون وعمله ونجنى من القوم الظالمين ﴾) .

والبيت المسلم يبنى الاسرة على تقوى من الله ورضوان وعلى قواعد الفطرة السليمة والوحدة بين الزوجين متساوية فى القيمة الانسانية والله يقول :

(يا ايها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها وبث منها رجالا كثيرا ونساء واتقوا الله الذى تساءلون به والارحام ان الله كان عليكم رقيبا) .

لقد اعلن الاسلام للدنيا كلها حقوق المراة فتعلم الناس ذلك منه لما احسوا بأن شريعته عادلة وصادقة تنصف كل مظلوم ، وفى هذا يقول ابو الحسن الندوى فى كتابه القيم (ماذا خسر العالم بانحطاط المسلمين ؟) .

ان حمية الجاهلية التى اقامتها الحدود بين الغرب المسيحى والشرق المسلم ودعاية الكهنة ورجال الدين ضد الاسلام وضد نبيه « محمد » ﷺ ، زد على ذلك تفريط المسلمين فى الدعوة لدينهم ونشر الاسلام فى اوربا كل ذلك منع العلماء الثائرين من الرجوع الى الدين الاسلامى والاخذ به والالتجاء اليه فى ساعة كانوا يحتاجون اليه حاجة المسموم الى ترياق . لان الاسلام جاء منقذا للبشرية كلها ، ويقول عمر بن الخطاب رضى الله عنه :

والله انا كنا فى الجاهلية ما نعد النساء امرا حتى انزل الله فيهن ما انزل و قسم لهن ما قسم فبينا انا فى امر ، قالت لى امراتى لو صنعت كذا وكذا . . فقلت لها ومالك انت ولم ها هنا ؟ وما تكلفك بامر اريده ؟ فقالت لى عجبا يا ابن الخطاب !! ما تريد ان تراجع انت وان ابنتك لتراجع رسول الله ﷺ .

والمجتمع الاسلامى يرتبط صلاحه بصلاح الاسرة ، لان المراة ــ فى الاسرة ــ مسئولة عن رعــاية زوجهــا وابنائها و على المراة ان توفــق بين حــق زوجها وحق ابنائها . بعدالة وهمة وذمة وامانة .

وقــد حدث ان خطب رسول الله ﷺ ام هانىء بنت ابى طالب فقالت يــا رسول الله : لانت احب الى من سمعى و بصرى و انى امراة مؤتمة ، و بنى صغــار وحق الزوج عظيم فاخشى ان اقبلت على زوجى ان اضيع بعض شان ولدى وان اقبلت على ولدى ان اضيع حــق زوجى ! فاكبر الرسول قولها واثنى عليها .

و ام هانىء كانت شديدة الحرص على ان تنال شرف الزواج بالرسول و لكن التوازن بين حق الاولاد و حق الزوج جعلها حريصة على ان تعرض الامر على رسول الله صلوات الله وسلامه عليه والا لمــا ترددت ، لان تفكيرها كان يتمشى مــع روح الاسلام الحنيف ، فهو الدين الذى يعطى كل ذى حق حقه ، وقد حدث ان خطب عمر رضي الله عنه مرة يوما فى شان المهور وعــدم المغالاة فيهاــ ولعله اراد ان يحدد المهر ــ واذا بــامراة كانت تصلى مع المصليات فى المسجد و تستمع معهن الى خطبة عمر فاذا بها تقف و تقول : كيف يا عمر وقد قال الله تعالى (وآتيتم احداهن قنطارا فلا تأخذوا منه شيئا . . .) ؟ يعنى كيف تريد ان تحدد وقد اطلق الله تعالى المهر بدون تحديد ؟ ، فان القنطار هنا يراد منه المهر ، الكبير ، فقال عمر اصابت امراة و اخطا عمر ، ورجع عن رايه لان تفكيرها كان يتمشى مع روح القرآن ونصه وتنبه عمر الى هذا بايمانه وعقله لا باجتهاده ورايه . .

لتق المحارم تكن أعبد الناس وارض بما قسم الله لك تكن اغنى الناس .

فلا استعلاء وكبرياء ، ولاغرور ولارياء ولامكر والتواء ، لكنه الايمان السليم والخلق القويم والسلوك المستقيم والله يقول :

« والمؤمنون والمؤمنات بعضهم اولياء بعض يامرون بالمعرف وينهون عن المنكر ويقيمون الصلاة ويوتون الزكاة ويطيعون الله ورسوله اولئك سيرحمهم الله ان الله عزيز حكيم » .

وقد اعطى الاسلام الفرصة لكل مسلمة أن تتفقه في الدين وتتزود من المعارف والثقافة بما يؤهلها لاداء رسالتها الاجتماعية على الوجه الأكمل ، فقد حدثوا ان اسماء بنت يزيد الانصارية اتت النبي ﷺ فقالت :

بابى انت وامى يا رسول الله انا وافدة النساء اليك : ان الله عز و جل بعثك الى الرجال والنساء كافة . فامنا بك وبالهك ، انا معشر النساء محصورات مقصورات ، قواعد بيوتكم ، وحاملات اولادكم ، وانكم معاشر الرجال فضلتم علينا بالجمع والجماعات وعيادة المرضى وشهود الجنائز والحج بعد الحج ، و افضل من ذلك الجهاد فى سبيل الله عز و جل وان احدكم اذا خرج حاجا او معتمرا او مجاهدا حفظنا لكم اموالكم وغزلنا لكم اثوابكم وربينا لكم اولادكم افنشارككم فى هذا الاجر والخير ؟

فالتفت النبى ﷺ الى اصحابه بوجهه كله ثم قال : هل سمعتم مسألة امراة قط احسن من مسالتها فى دينها من هذا ؟ فقالوا : يا رسول الله ماظننا ان امراة تهتدى الى مثل هذا فالتفت النبى ﷺ اليها فقال :

افهمى ايتها المرأة واعلمى من خلفك من النساء ان حسن تبعل المراة لزوجها وطلبها مرضاته واتباعها موافقته يعدل ذلك كله .

فانصرفت المراة وهى تهلل حتى وصلت الى نساء قومها من العرب وعرضت عليهن ما قاله لها رسول الله ﷺ ففرحن وآمن كلهن ، تلك هى الفطرة والهمة والحرص على طاعة الله .

وتلك هى الرؤية السليمة البعيدة عن الغيوم والغياهب ، ولا ريب ان الاسلام قد انقذها من عهود التخلف وعادات الجاهلية الفاسدة التى ورثتها ، وبالاسلام استنارت عقول الناس جميعا على الرغم من ان بعض بلاد العالم كانت ترى حرمان المراة من حقوقها الانسانية فتتجاهل ان المراة انسان تتروح با نسان لتلد انسانا كريما قد كرمه الله تعالى .

« ومن آياته ان خلق لكم من انفسكم ازواجا لتسكنوا اليها وجعل بينكم مودة ورحمة ان فى ذلك لآيات لقوم يتفكرون ؟

والزوجة من النفس والصلة بين شقى النفس الواحدة واضحة وظاهرة :

« والله جعل لكم من انفسكم ازواجا وجعل لكم من ازواجكم بنين وحفدة . . » فهل بعد ذلك تعاطف وتراحم ومودة ؟

والمرأة فى القرآن مسئوليتها مستقلة فيما يتعلق بعملها عند الله ، (من يعمل من الصالحات من ذكر او انثى وهو مؤمن فاولئك يدخلون الجنة ولا يظلمون نقيرا . .) ثم اقرا ان شئت قول الله تعالى : (ضرب الله مثلا للذين كفروا امراة نوح وامراة لوط كانتا تحت عبدين من عبادنا صالحين فخانتاهما فلم يغنيا عنهما من

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك ٠

شخصية المرأة المسلة

فضيلة الشيخ محمد حافظ سليمان

يقول الله تعالى :

« من عمل صالحا من ذكر او انثى وهو مؤمن فلنحينه حياة طيبة ولنجزينهم اجرهم باحسن ما كانوا يعملون ».

ان الله قد فرض العبادات على الذكر والانثى على حد سواء ، وفتح ابواب الاجتهاد فى عمل البر والخير امام المرأة لتصل الى ما يمكنها ان تصل اليه من الدرجات الرفيعة لتنال عند الله مقاما كريما واجرا كبيرا .

والله يقول :

« فاستجاب لهم ربهم انى لا اضيع عمل عامل منكم من ذكر او انثى بعضكم من بعض » .

والله يهيب بالمراة ان تعمل صالحا كما يهيب بالرجل وجعل من صالح العمل ان تتحمل المسؤلية فى بيتها كما يتحمل الرجل مسؤليته فى رعاية بيته .

كلكم راع ومسؤل عن رعيته ، الامام راع ومسؤل عن رعيته ، والرجل راع فى اهله ومسؤل عن رعيته ، والمرأة راعية فى بيت زوجها ومسؤلة عن رعيتها ، والخادم راع فى مال سيده ومسؤله عن رعيته ، وكلكم راع ومسؤل عن رعيته .

ولا ريب ان المرأة الصالحة من اعظم نعم الله على الناس (الدنيا متاع وخير متاعها المراة الصالحة) وعرف المراة الصالحة بأنها هى التى اذا نظر اليها سرته وان امرها اطاعته ، وان غاب عنها حفظته فى نفسها وماله .

الله سبحانه أعد للمحسنات اجرا عظيما ، والله يقول :

« ان المسلمين والمسلمات والمؤمنين والمؤمنات والقانتين والقانتات والصادقين والصادقات والصابرين والصابرات والخاشعين والخاشعات والمصدقين والمصدقات والصائمين والصائمات والحافظين فروجهم والحافظات والذاكرين الله كثيرا والذاكرات اعد الله لهم مغفرة واجرا عظيما) .

وهكذا جاء وصف النساء الفضليات فى القرآن الكريم وفى الحديث الشريف :

« ان الله سائل كل راع عما استرعاه حفظ ام ضيع حتى يسال الرجل عن اهل بيته » .

والله قد وضع كل انسان فى مكانه وخصه بمنزلته التى هو عليها وفضل بعض الناس على بعض ، فلابد من الرضا ليستريح القلب ويهدأ البال .

بسم الله الرحمن الرحيم

عن ابى هريرة رضي الله عنه ان رسول الله صلى الله عليه وسلم قال : من اشد امتى لى حبا اناس يكونون بعدى يود احدهم لو رآنى باهله وماله .

رواه مسلم

فى الحديث الشريف بشرى لمن جاءوا بعد رسول الله صلى الله عليه وسلم ولكن من الممكن لهم ان يتميزوا باشد المحبة والفداء لرسول الله صلى الله عليه وسلم ، بخالص ايمانهم واعمالهم .

المحرر

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
بعد مراجعتها فى ضوء أجور البريد الباكستانى المعلنة من قبل مكتب البريد الباكستانى ،
إعتباراً من ١ / ٧ / ١٩٨٦ م

داخل باكستان: ٧٠/- روبية باكستانية بإضافة ٥/- روبيات فى حالة التسديد بشيك مصرفى بكراتشى

بالبريد الجوى	بالعملة الباكستانية أو مايعادلها من دولار أمريكى روبية بعد المراجعة
● البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة	٢١٠٫٠٠
● أستراليا، كندا، جزائر فيجى، نيوزيلندة و الولايات المتحدة الأمريكية	٢٥٠٫٠٠
● الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبى، البحرين، لوبيا، الدوحة، دبي، الهند، الكويت	١٣٠٫
● سرى لانكا، الشارقة و المملكة العربية السعودية	١٩٠٫٠
● إندونيسيا	٢٠٠٫٠٠
● بنامة، أمريكا الجنوبية وجزائر الهند الغربية	٢٧٥٫٠٠

بالبريد البحرى	
(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية	٩٤٫٠٠
(ب) جميع البلاد الأخرى	١٤٥٫٠٠

ثمن العدد الواحد (صافيه أجرة البريد)
داخل باكستان ٣٫٥٠ روبيات خارج باكستان: بالبريد الجوى ١٫٠٠ دولار امريكى

أعداد المجلة السالفة للسنة الكاملة متوفرة فى شكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٣ كل منها مقابل ١٢٥ روبية والعدد ٣٤ مقابل ١ روبية، و ذلك ماعدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة :
لساكنى باكستان ١٠٠٠٫٠٠ روبية ولغير ساكنى باكستان: ٢٥٠٫٠٠ دولارا أمريكيا .

لا حظر
على نقل المواد المنشورة فى مجلة اليقين إنترنيشنل إقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا بنسخة منها ، إلا إننا لا نسمح بنقل ترجمة القرآن الكريم بالإنجليزية أو الكتابة الصوتية بالحروف الرومانية التى تنشر على صفحات اليقين قرين النص العربى على التوالى فى كل عدد من المجلة.

جميع المراسلات
باسم مدير اليقين إنترنيشنل
مكتب البريد: دار التصنيف، مجاهد آباد، حب ريور رود، كراتشى - باكستان.

هواتف:
المكتب الرئيسى: ٢٢٦٥٩٧-٩٨
المكتب الفرعى: ٥٢٤٣٢٥

التسديد مقدما

وَاللّٰهُ وَلِيُّ التَّوْفِيقِ

٣٧ المجلد ١١ جمادى الاولى ، ١٤٠٩هـ الموافق ٢٢ ديسمبر ، ١٩٨٨م العدد ١٦

25 FEB 1989

شخصية المرأة المسلمة

— الله يهيب بالمرأة ان تعمل صالحا كما يهيب بالرجل .

— والمرأة راعية فى بيت زوجها و مسئولة عن رعيتها .

— لاريب ان المرأة الصالحة من اعظم نعم الله .

ذم الحسد

— الحسد اول ذنب عصى الله به فى السماء .

— يقتل الحسد الحاسد قبل ان يصل الى المحسود عليه .

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لفائدة قرائنا ، فنناشدكم ان تؤمنوا حرمتها . من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة . وشكرا .

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IN THIS ISSUE Page

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In the name of Allah, the All-Compassionate, the Most Merciful

Allah Loveth the Steadfast

Considering the emphisis laid on *Sabr* throughout the Quran it might well be said that it is one of the cardinal virtues of Islam. It is a dynamic quality and does not mean helpless resignation. Such a supposition is opposed to the teachings of the Quran and the example and precepts of the Prophet (*Sallallahu 'alaihi wa sallam*). Shah Abdul Qadir states in 'Mazahul Quran' that the word *Sabr* means *"mehnat saharna"* or endurance of hard work According to Qazi Zainul Abidin's 'Qamusul Quran' the word means "keeping one's self firm on what is dictated by reason and religion and restraining one's self from what is opposed to reason and religion Patience is only a part of the connotation of *SABR* Essentially the word means rational self-restraint and self-discipline in the highest sense. Such self-discipline is necessary to make man worthy of his proud status of "Allah's vice-regent on earth."

It was the quality of *SABR* which enabled the believers of the earlier days to play an honourable part in the history of mankind The Quran infused life in believers as it was intended to do — "O ye who believe! Give your response to God and His Apostle when He calls you to that which will give you life. .. (8·24) A believer is expected to strive in the way of Allah which covers all beneficial human activity And strive for Allah with the endeavour which is His due" (22 78).

Endeavour is Pickthall's translation of the word *JEHAD* in the text *JEHAD* is not limited to warfare as some people seem to imagine The word covers every kind of endeavour in the way of Allah as the verse quoted and many other verses indicate. In fact warfare was not considered by the Prophet (*Sallallahu 'alaihi wa sallam*) to be the highest form of *JEHAD*. He considered self-discipline to be a higher form of *JEHAD* than a *"ghazwah"* (battle in self-defence fought by him and his followers). It is recorded in Qamusul Quran that on the return from a *"ghazwah"* the Prophet (*Sallallahu 'alaihi wa sallam*) said: "Having finished a smaller *JEHAD* we have to return to a greater *JEHAD"* (endeavour in self-discipline). The believers of the earlier days were true to the spirit of *JEHAD*. Having vanquished powerful enemies in the smaller *JEHAD* of defensive warfare they devoted their energies to disciplined endeavour in the way of Allah which enabled them to excel in the pursuit of knowledge and other beneficial activities like exploration, and trade and commerce.

A necessary part of *SABR* is *TAWAKKUL* which means reliance on Allah or resignation. According to Imam Ghazali (*Rahmatullah 'alaihi*) *TAWAKKUL* is a state of mind which leads one to have full reliance on Allah so as not to be disheartened by the failure of apparent causes. *TAWAKKUL* does not mean relying on Allah for achieving any object without working for it. This is clear from numerous verses of the Quran and also from sayings of the Prophet (*Sallallahu 'alaihi wa sallam*). The Quran says, for instance:

"That man can have nothing but what he strives for (53·39). The following Hadith is quoted in

Qamusul Quran as one of the thousands which prove that *TAWAKKUL* does not mean dispensing with ones own effort· A man went to the Prophet (*Sallallahu 'alaihi wa sallam*) and asked: "Should I tether my camel and rely on Allah (to prevent it from straying) or should I leave it free and rely on Allah". He was told "Tether it and then rely on Allah" The essence of *TAWAKKUL* is freedom from fear and frustration which is the reward which the Quran offers to believers for faith and good deeds. ".... whoever believe in God and the Last Day and work righteousness, shall have their reward with their Lord: on them shall be no fear nor shall they grieve" (2·62) This promise is repeated many times in the Quran

In verses 45 and 153 of Surah 2 believers are told: "Seek help in steadfastness and prayer". It is significant that in both the verses *SABR* comes before *SALAT* (prayer). The ritual of prayer in Islam is also an exercise in self-discipline and self-purification — "Verily prayer restrains from shameful and unjust deeds (29 45). Surah Al-i-Imran (3) ends with the following exhortation: "O ye who believe! Endure Out do others in endurance, be ready and observe your duty to Allah in order that ye may succeed" The Prophet (*Sallallahu 'alaihi wa sallam*) is himself asked to practise *SABR* as did the Messengers who preceded him were endowed with resolution (46·35) When Saul and his soldiers went into the field against Goliath they said "Our Lord bestow on us endurance" (2:250).

The importance of *SABR* is emphasised in surah AL-ASR (103) thus:...."Verily man is in a state of loss, save those who believe and do good works and exhort one another to truth and exhort one another to endurance," *SABR*. (103).

AL-QURAN

REPENTANCE (Taubah)

By Syed Mahmood Akhtar

Man is weak by temperament and by his nerves. He is weak in physique too. His memory fails him most often and during daily business of life he forgets many things Obsessed by his temperament and prompted by his nerves he sometimes commits sins being unmindful of the consequences. This obliviousness on his part, though slightest it may be, is counted as sin in the language of Islamic Shari'ah Sin may be minor or major but man is accountable for it. However, God is Most-Compassionate, Most-Merciful and Oft-Forgiving. He loves those who repent before Him and ask for His forgiveness. Quran Majeed says

> ".. .Never give up hope of God's soothing Mercy Truly no one despairs of God's soothing Mercy except those who have no faith" (12·87)

Also there is a Tradition (Hadith) saying·

> "Whoever asks forgiveness of God, He will forgive him" (Tirmizi)

Further it is narrated by Hazrat Abu Sa'eed Khudri (*Razi Allahu 'anhu*) that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) once said:

> "Satan once asked God· O God! By Your Glory and Honour I will mislead your servants as long as they exist. God replied: By My Glory and Honour as long as my servants will ask forgiveness I will forgive them." (Musnad Ahmad).

The above Tradition seems to have been based on a dialogue mentioned in Quran Majeed between God and Satan when the latter refused to bow down to Adam at His command The dialogue runs as under:

> "(God) said (to Satan) What prevented you from bowing down when I commanded you? He (Satan) said: I am better than he (Adam) You did create me from fire, and him from clay"
>
> "(God) said Get you down from this, it is not for you to be arrogant here, get out, for you are the meanest (of creatures)"
>
> "He (Satan) said· Give me respite till the day they (Adam's progeny) are raised up"
>
> "God said Be you among those who have respite."
>
> "He said: Because You have thrown me out of the Way, lo! I will be in wait for them on Your Straight Way."
>
> "Then will I assault them from before them and behind them From their right and their left Nor will You find, in most of them, gratitude (for Your Mercies)." (7·12-17).

There is another Tradition from the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) saying:

"God extends His Merciful hand by night and asks if there was any person who committed sin during the day and he asks for My Forgiveness by night so that I may forgive him.

Similarly He extends His Merciful hand in the day and asks if there was any sinner who sinned during the night and asks My forgivenees during the day so that I may forgive him too. And this (practice of God) will continue till the sun will rise from the West." (Muslim).

It is described in all books of Traditions that before the Day of Judgement the sun will rise from the West for once After that the Door of Forgiveness will close It is, therefore, imperative upon every Muslim to repent for his wrong doings and ask forgiveness of God daily. The Prophet himself used to ask God's forgiveness one hundred times every day (Bukhari).

Hazrat Shah 'Abdul Qadir Muhaddis Dehlvi (*Rahatullah 'alaihi*) says:

"Being fearless from the punishment and despairing from the Blessings of God are both infidelity and paganism." (*Mauza-hul-Qur'an*).

HOW TO ASK FOR FORGIVENESS

According to a Tradition:

"A man came running to the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) crying in agony. O my sins, O my sins."

The Holy Prophet stopped him from uttering in that way and instead he taught him to repeat the following words:

"O God! Your Mercy is most expansive than my sins and I hope for Your Mercy despite my sins."

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) enjoined upon the man to repeat these words thrice which he did accordingly. Thereupon the Holy Prophet said.

"Rise up. God has forgiven you." (Haakim).

PRAYER FOR REPENTANCE

It is written in *'Hisn Hiseen'* that if a man commits a sin and feels repentance for it he should first take bath and offer two *rak'aat* Nawafil (supererogatory) prayers and with all humility and repentance ask forgiveness of God, It is sure He will forgive that man's sins.

PRECONDITIONS OF FORGIVENESS

Religious scholars and Jurists of Islamic Shari'ah agree that unless a sinner fulfils the following three conditions he should not expect forgiveness:

1. Repent for and be ashamed of his past sins.
2. Desist from again committing the sin for which forgiveness of God is to be supplicated at present.
3. Make a solemn vow not to sin again in future.

MUHAMMAD IBN QASIM

FIRST ARAB CONQUEROR OF THE INDO-PAKISTAN SUB-CONTINENT

Human history has rarely displayed the talents of a raw youth of seventeen years playing at once the roles of a great military leader and an administrator of civil affairs. Muhammad ibn Qasim's example in this connection is unparalleled in the annals of mankind.

MUSLIM INVASION

When in the early eighth century of the Christian Era Raja Dahir was ruling over the part of the Indo-Pakistan sub-continent known as Sind, Muhammad ibn Qasim, the 17-year old cousin and son-in-law of that much-maligned Governor of al-Iraq, Hajjaj ibn Yusuf, marched against this far-flung part of the world. He travelled to Sind by land along the sea shore and a part of his military paraphernalia moved towards his destination by sea. It was in the autumn of the year 711 A.D. that he arrived at the famous port of Debul under orders of the caliph al-Walid with orders "to avenge the maltreatment of some Muslim merchants who had failed to obtain redress." The story of this incident has been related as follows in the Cambridge History of India: "The king of Ceylon was sending to Hajjaj, Viceroy of the eastern province of the Caliphate, the orphan daughters of the Muslim merchants who had died in the dominion, and his vessels were attacked and plundered by pirates off the coast of Sind Hajjaj sent a letter through Muhammad ibn Harun, Governor of Makran, demanding reparation, but Dahir replied that the aggressors were beyond his control and that he was beyond his control and that he was powerless to punish them Hajjaj then obtained permission from al-Walid to send an expedition into Sind and despatched against Debul Ubaidullah who was defeated and slain. Budail, who followed him, shared his fate Hajjaj then fitted out a third expedition under his cousin and son-in-law, Imaduddin Muhammad ibn Qasim, a youth of 17 years of age"

DEBUL

The port of Debul which fell to Muhammad ibn Qasim without

[?]uch ado was occupied by the Arab [?]rmy and its illustrious commander [?]mmediately laid out in its vicinity [?] mosque for use of the Faithful. [?]hereafter he continued his victo[?]ious march to Nirun (now known [?] Hyderabad) and occupied this [?]mous town in early 712 A.D. The [?]ext town to be occupied in the [?]ourse of Muhammad ibn Qasim's [?]orthward march was Sehwan which [?]urrendered forthwith without offer[?] any effective resistance.

THE RIVER SIND

While the last two towns of [?]nd, which fell to Muhammad ibn [?]asim, are easily identified to this [?], the first, which in fact is the [?]ost important because of its being [?] chief port of Sind at that time [?]d being the first to have fallen [?] the followers of Islam, has not [?] far been definitely identified. [?]e reason for this is that as the [?] has been receding from the [?]inland during the last thousand [?]rs the present site of Debul [?]mot now be located on the seaco[?]st but must be lying some thirty [?] forty miles inside. Moreover, [?] old Arabic books on the History [?] Geography of Sind gave the [?]tances of the different towns of [?] province as from the banks of [?]er Sind. Fortunately or unfor[?]ately this river has, throughout [?] ages, been changing its course. [?]as, therefore, obviously become [?]ficult to locate the exact site of [?]ul.

BRAHMANABAD

After sometime Muhammad ibn [?]sim marched towards Raja [?]ir's capital, Brahmanabad, the [?]st famous town of ancient Sind. [?] his way to this town the inva[?]met for the first time (and for [?] last also) with stiff resistance [?] by Dahir himself. A great and [?]ody battle was fought here in [?]ch Dahir was killed and as a result his capital fell to Muhammad ibn Qasim.

ADMINISTRATIVE ORGANISATION

Muhammad ibn Qasim immediately proceeded with organizing the administration of the newly conquered territories. The whole area of lower Sind was divided into several parts each of which was put under the charge of a separate governor. After appointing the governors Muhammad ibn Qasim started his onward journey to the north.

It was most probably somewhere during the course of this stage of Muhammad ibn Qasim's journey to the north that the Wazir of Raja Dahir appeared before him along with the Muslim women who had been captured by the pirates of Sind and who had been the sole cause of all this trouble. The Wazir was granted pardon and made his own Wazir by Muhammad ibn Qasim.

FALL OF MULTAN

Subduing Alor, the seat of one of Raja Dahir's sons, Muhammad ibn Qasim arrived at Multan in the year 713 A.D. This town, which was called Dar-uz-Zahb by the Arabs for the huge quantities of solid gold found in the famous temple here, fell to the conqueror after a short siege.

RECALL OF MUHAMMAD IBN QASIM

Soon after the fall of Multan, Muhammad ibn Qasim was recalled to Iraq by the new Caliph who had succeeded al-Walid. The story of the young conqueror's death is too well known to need recollection here.

REMARKABLE ACHIEVEMENTS

Muhammad ibn Qasim made himself remarkable in the history of mankind by his achievements made within so short a period. "His tender age and impressive figure, his dauntless courage and noble bravery, his brilliant victories in battles and wise methods of administration" are well known to have made "the story of his short and illustrious life one of the fascinating romances of history."

MANIFOLD ACTIVITIES

Muhammad ibn Qasim's activities in Sind, during his very limited sojourn here, were manifold. He organized the life of the Province on sound basis and gave it political stability and economic prosperity. The government of the Province was organized on the same lines as in the other provinces of the realm of the Caliph. A large and well-organized army was entrusted with the onerous task of maintaining peace in the land. Large cantonments were established which soon grew into big towns inhabited both by military employees and civil population like the famous towns of Mansurah and Mahfuzah. The sites for such towns were selected on scientific grounds like those of climate, sanitation, agriculture production, etc.

After the fall of Multan, no financial subsidy was forwarded by Muhammad ibn Qasim to the central treasury. All the revenue derived from the newly conquered country was spent inside the country itself and in the interests of its own inhabitants.

REVENUE SYSTEM OF SIND

Muhammad ibn Qasim organized the revenue system of Sind on a basis highly beneficial to the tillers of the soil. One-fourth of the actual produce was assessed as the land tax due to the government which was established for the people themselves and not to feed the coffers of the Caliph.

ADMINISTRATION OF JUSTICE

The administration of justice was organized on Islamic principles with sufficient scope for non-Muslims to be dealt with according to the laws of their own religions. The local inhabitants of the country were allowed to have their own *panchayats* which were left free to work efficiently according to their own traditional practices

POLICY OF TOLERATION

Muhammad ibn Qasim adopted a policy of tolerance towards his non-Muslim subjects the like of which had never been experienced in this land for ages. He obtained, at an early stage in his victorious career, the permission of the Caliph for granting to the Hindu and Buddhist temples of the conquered land the same status as had previously been accorded to the Christian churches and Jewish synagogues in other parts of the Muslim world. He granted to the Brahmins the rights and privileges formerly enjoyed by them under the Hindu rule. Local people were freely employed by the conqueror to serve as government employees. The employment of Raja Dahir's Wazir as Muhammad ibn Qasim's own Wazir has already been mentioned above.

PEACE AND PROSPERITY

On account of his tolerant attitude towards the inhabitants of the conquered territories, his wise administration, and sagacious political handling of the ever new situations, his full confidence in the Hindu employees of the newly established government, and his personal charm and noble character, Muhammad ibn Qasim was perfectly successful in creating an atomosphere of peace and prosperity in the country and the people of Sind and Multan came to bear high regard for him in their hearts. Hindu soldiers came forward to be enlisted in the new army organized by him and fought against the armies of their co-religionists. In fact he was so much loved and respected that when the news of his recall was received in Sind, Hindus of this province wept bitterly and the annals of this land resounded for a long time with the songs of praises for this young conqueror who made a name for himself in history rarely to be surpassed by any other conqueror or ruler of men.

EMINENT MUSLIMS

Some Anecdotes About Imam abu Hanifah

(Rahmatullah 'alaihi)

By Syed Mahmood Akhtar

(I)

Imam 'Abdullah bin Mubarak, who was a teacher of Imam Bukhari, was one of the disciples of Imam Abu Hanifah (*'Alaihir Rahmah*). He once proceeded to Beirut in order to learn more of Ahadith from Imam Auza'i, a renowned scholar of that town.

The first question which was asked by Imam Auza'i was:

— "Who is that man born in Kufah who introduces innovations (new things) in religion?"

Imam 'Abdullah bin Mubarak did not reply then and there to that question but returned quietly to the place of his residence. A few days later he again appeared before Imam Auza'i. This time he took with him some parts of Imam Abu Hanifah's book on Islamic Jurisprudence (Fiqh) and presented them to Imam Auza'i The latter promptly started going through them. He was so absorbed in them that he did not raise his head till he had completely finished them Then he asked Imam bin Mubarak:

— "Well! tell me who is the saint called N'uman bin Sabit?"

— "Yes, N'uman is a pious man of Iraq and he is our Shaikh (spiritual mentor). I have been one in his congregation for a long time."

— "May God preserve him. N'uman is a man of great standing. Go and get benefit from him."

— "Sir, he is the same Shaikh whom you called an innovator earlier."

(II)

Later, when Imam Auza'i proceeded to Makkah on pilgrimage, he met with Imam Abu Hanifah. They exchanged views on certain matters about Islamic Jurisprudence. Imam Auza'i was struck with wonder on the eloquence and depth of knowledge of Imam Abu Hanifah. Imam 'Abdullah bin Mubarak too was present on that occasion. When he asked Imam Auza'i about Imam Abu Hanifah he replied:

— "Imam Abu Hanifah's learning and knowledge of law have rendered him envy to the people. Undoubtedly I had a wrong impression about him for which I regret very much." (History of Baghdad).

(III)

Once Imam Abu Hanifah had a vision that he exhumed the body of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) out of his tomb and that he was collecting his sacred bones. When he woke up he was much perturbed. He approached 'Allama Ibn Sirin,

a great scholar of his time, for interpretation of his dream without disclosing his own identity to him. Ibn Sirin replied:

> "The man having this vision will serve and propagate knowledge to the extent never accomplished by any man before."

He further added:

> "Only Abu Hanifah could have this vision."

Imam Azam Abu Hanifah replied:

> "Sir, I am Abu Hanifah"

Ibn Sirin said:

> "Right! Show me your back and the left side of your body"

Imam Azam did likewise. Ibn Sirin having seen the moles on his back and left arm was convinced that he was indeed Abu Hanifah

(IV)

Hazrat Abu Mu'aaz bin Khalid (*Rahmatullah 'alaihi*) has narrated that he once had the blessing of meeting and conversing with the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) in a vision He asked the Holy Prophet his opinion about the knowledge of Imam Abu Hanifah The Holy Prophet replied.

> "Abu Hanifah has the knowledge which the people will need most"

(*Khayraat-ul-Hisaan*).

AL-HADIS: Narrated Hazrat Abu Huraira (*Razi Allahu 'anhu*) The Prophet (*Sallallahu 'alaihi wa sallam*) said, "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i.e. all the world)" He also said, "A single endeavour in Allah's Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets."

(Bukhari).

Palestine : A Seventy - Year Old Game of Super Powers

MUHAMMAD ISHAC

Since the United Nations passed its resolution for the mandating of Britain to rule Palestine, the Arab region became the most boiling part of the world For soon the British government issued its declaration, which is called the "Balfour Declaration," after the name of the British Minister at the foreign office at that time, and whereby British undertook the responsibility of establishing a national home for the Jews in Palestine in November, 1917.

Since then the struggle became clear between the original inhabitants of the land· the Arabs on the one side and the Zionists, and the mandatory State, on the other And as soon as was declared formally the establishment of the Zionist entity, consecutive wars occurred, and the region witnessed four wars in a lapse of twenty five years in· 1948, 1956, 1967 and 1973

THE TWO SIDES

The two sides of the struggle were always at extreme ends.

The Zionists want to usurp Palestine from the Jordan river to the Mediterranean as a first stage not to be argued about and then their promised land from "the Nile to the Euphrates", their old religious myth upon which they built their State.

The Arabs insist and this is a natural right for them that Palestine remain an Arab land and no solution be set to this cause unless by the return of the Palestinian people to their land A cause, based upon the expelling of its people from their land by force, cannot be solved except if the solution [illegible] the return of these people to their land.

And between the Arab standing and the Zionist standing, positions of the other nations of the world were different—and especially the nations of influence as to this struggle—some close and some far from any of both standings And recently again, there are attempts trying to arrange for a Congress to be attended by the "concerned" parties about the cause, in another attempt to impose the policy of "fait accompli" and enforce capitulative solutions.

Until now, these attempts in addition to being refused by Arab countries are faced by several obstacles, among which

Firstly· Would an international Congress be held, to which Soviet Union, America, Britain, Egypt, Syria, Jordan and the Zionist entity may be called to attend? Would the call be restricted to the Arab countries, the Zionist entity in addition to America, as happened during "The Stable of David?"

Secondly: Is the Congress going to be under the banner of the international society represented by the United Nations or is it going to be outside this frame?

Thirdly: Are the representatives of the Palestianian people going to be part of the Jordanian delegation or would the Palestinians have an independent delegation?

Fourthly: Is the Palestine Liberation Organization (PLO) going to be the representative of the Palestinian people, or will other elements be chosen, among those with whom it might be possible to reach to the [illegible]red [illegible]?

THE SOLUTION

Away from all these obstacles and problems, even if it was possible to overcome them the solution remains far away from the thought of those who will meet at a certain place, and under a certain name, in an attempt, whereof the least to be said is that it will be stillborn. The best proof of that is to follow all attempts of the so-called peace projects in the Arab region, which started since the establishment of the Zionist entity.

1948 RESOLUTION

The first attempt to settle the struggle in the Arab region was on 11th December, 1948 when the United Nations passed a resolution to form a "Palestinian reconciliation committee" of representatives from France, America and Turkey ....but the committee was faced by the refusal of the Arab countries to negotiate each separately with the Zionist enemy, and the Arab refusal resulted from a resolution, by the Arab League passed in April, 1949, after the ratification of the truce agreement in the Island of Rhodes.

As from 26th April, 1949, the Palestinian reconciliation committee started preparing for the first Congress of "Capitulation" in Lozanne, where the indirect negotiations were adopted between the Arab delegations and the Zionist enemy, and a Protocol for peace was signed on 12th May, 1949, stipulating the adoption of an agenda that aims towards setting the "regional" problems and the rights of the "refugees" On 24th August, 1949, the United Nations proposed the formation of a common committee from Arabs and Zionists to meet under its auspices The proposal was accepted by the Arab League, provided the Zionists accept the resolution of the United Nations, about Palestine, and especially the resolution of partition passed in 1947 but the Zionist refused this provision.

SURPRISING

Then the Arab countries were surprised by an English French-American statement on the 25th May, 1950 that stated: if the Governments of three countries noticed that any country in the Arab region attempts to violate the borders on the truce lines of another country .... then these governments shall be obliged by their being members of the United Nations, to undertake immediate measures within and out of the United Nations to prevent this violation.

The Arab countries considered that this statement means an assurance of the fait accompli and that the three countries thereby have moved completely to the side of the Zionists So Egypt declared its withdrawal from that committee on 13th June, 1950 As for Syria, Lebanon, and Jordan, they had refused the said committee, and the attempt failed

CONGRESS OF PARIS

The Colonialist countries applied great pressures upon the Governments of Egypt, Syria, Jordan, and Lebanon to reach an agreement with the Zionist enemy and requested the aforementioned countries to send representatives to a Congress that will be held in Paris between the parties concerned with the struggle The said countries accepted, provided their representatives do not sit to the same table with the Zionists. The Congress began on 13th September, 1951, in Paris where the President of the Congress, Elie Palmer, delineated the main objectives of the Congress as follows:

1. Solving the problems related to the rights and situation of the harmed people and especially the issue of the return of the "refugees" and compensating them for the losses that befell them due to the war.
2. Solving the problems related to the rights and obligation of the countries represented in the Congress and the bilateral relations, especially those related to delimiting lines and establishing no man's land, and restoring communications.
3. Signing an agreement between the present parties that guarantees the security every State and abstaining from any hostile action and establishing permanent "peace" in Palestine and all have agreed upon such provisions. And on 17th September, 1951, these provisions were complemented by definite provisions as follows:

(a) Abandonment of the compensations for losses due to war

(b) Acceptance by the Zionists of the return of a number of refugees who can accommodate with the economy of the Zionists.

(c) Payment of compensations for the estates of the refugees who refuse to return.

(d) Unblocking the bank accounts blocked in the Arab countries.

These proposals were preceded by an introduction that states that parties represented in the Congress shall guarantee the settlement of their disputes by "peaceful" means without resorting to the use of force or aggressive acts and the respect of the right of each State "to live in peace and freedom." And although these provisions were

unjust to the Arabs, the Arab countries accepted them. In spite of all this, the Zionists refused to accept these proposals and justified its refusal claiming that the Arabs donot want to abide by any guarantee, except by their ratifying the true agreement and also the provision restricts any aggressive action by using armed forces, while prevention from navigation of ships in the Suez Canal should be considered to be an aggressive action.

And on 19th October, 1951, the committee refused these objections, while the Zionists, insisted upon its standing, and the second attempt failed as the first.

AMERICAN PROPOSALS

After the success of the Egyptian coup on 23 July, 1952, and expelling the British Colonialism, America felt, and behind it the Zionist, that a radical change will take place in the Egyptian stand and the Palestinian cause will hence be central....That is why the terrorist Moshe Sharet declared in a public initiative the acceptance of the Zionsits the return of 1,00.000 refugees in exchange for reaching a solution accepted to the parties concerned and America adopted this initiative to impose upon the Arab pressures to accept the principle of negotiation and acknowledge the Zionists entity in the region.

In 1956 A.D. John Foster Dulles, the US Minister of Foreign Affairs proposed the resettlement of the "refugees" in Palestine, provided the Zionist and the Arab countries receive great economical and technical assistance in return of establishing definite borders and mutual acknowledgement. The Arab countries again felt that this stand is a consecration of the Zionists, and an attempt to grant it legitimacy, so Egypt refused it officially.

BRITISH PROPOSALS

Less than three months later after the failure of the American initiative, Anthony Eden, the Prime Minister of Britain formulated a new proposal that includes British and American guarantees for the Arab countries and Zionists, provided the two parties reach a final agreement and Eden said: Such an agreement should be concluded on the basis of mutual compromises And Eden proposed also in an attempt to please the Arabs—a tangible adjustment as to the lands that are defined by the truce agreement, while the Arab stand refused consideration of the truce agreement as a basis.

Thereupon Ben Gurion stood in what is called the 'Knesset" to declare that redelineation of the borders of 'Israel" is not based upon any legitimate or logical basis and therefore it would not be taken into consideration. It was natural that the Arabs refuse such an initiative, that is similar to its precedents.

It was clear since then that the Zionists will not withdraw from any occupied territories On 29 October, 1956 broke the war of Suez, when the tripartite alliance of Britain, France and Israel attacked Egypt, and the war ended by the withdrawal of the attacking forces And their return to the truce lines took place on the 8th and 9th March, 1957, and the international emergency forces were deployed at the borders.

AUSTRALIAN PROPOSAL

The Prime Minister of Australia offered a proposition on the 21st October, 1957, which he described saying: it is an attempt to break the vicious circle in the Arab region, and this proposal that he considered as an introduction to solve the crisis, included the following six points:

1. Signing of a final agreement about the problem of the borders;
2. Solving the problem of palestinian refugees;
3. Granting an international assistance to the countries of the region;
4. Establishment of commercial relations between the concerned parties;
5. Acknowledgement of Baghdad alliance and broadening it from the economical aspects; and
6. Solving the problem of oil not on competitive basis but on the basis of international cooperation. Again the problem of the Zionist presence was transformed to a problem of borders....And it was natural that the Arabs refused such proposals as a whole and in details.

JOHNSON'S PROJECT

In an attempt to blur the Arab cause, America endeavoured to transform the Arab-Zionist struggle to a cause for solving the "refugee" problem and Dag Hammerskjoeld, Secretary-General of the United Nations proposed on 15th June, 1959, a project to assimilate the "Palestinian refugees" in the economical life of the Arab region, but this proposal was refused by the Palestinians after a special Congress held in Beirut in June, 1959.

In 1962 the problem of the refugees was prominent again, when the special envoy of the United Nations, Joseph Johnson, submitted a new proposal that included the following main points:

"The refugees will have the right of choice to return to Palestine or be compensated, and this choice will be granted to them when the

conditions of return will be defined. Then the proposal defined the methods of compensation and its basis, but the Zionists refused the return of the Palestinians.

On 21st April, 1965, the then Tunisian President Habib Burguiba submitted a proposal for the Arab countries "to solve the Palestinian problem on a stage basis," founded on the partition project passed in 1947, and said: "If 'Israel' accepts, it should be accepted to have peaceful coexistence with it." This proposal faced a general popular refusal in the Arab countries because it was based upon establishment of the Zionist presence.

On 2nd May, 1965, Levi Eschkol defined the conditions of the Zionist enemy for accepting a solution to the problem, by saying: "The Arab must acknowledge 'Israel' within its present borders, which might be adjusted minimally. They should also end the economical boycott of 'Israel', and establish with it economical relations, that might benefit the concerned parties." As for the refugee problem, Eschkol demanded their settlement in the Arab countries, which, as he said, have much bigger financial potentials than those of Israel and said "The social and cultural Arab milieu is more qualified for this settlement than the Israeli.

When these solutions failed to subjugate the Arab Nation, and oblige it to accept such imposed solution, the Zionists and America supplying it with money, men and weapons, waged the war in 1967 and was able to occupy Sinai, the Golan Heights, the West Bank and Gaza.

The American President seized the atmosphere of the defeat, and offered a new Amarican proposal that includes two basic points:

1. Each country in the region has the right of existence that should be respected by its neighbours.
2. Guarantee of freedom of navigation for all countries, the content of the new American proposal meant that the Arabs should accept defeat.

RESOLUTION 242

In November 1967 A.D. the U. N. Security Council approved a proposal submitted by Lord Carradone, the British Ambassador and this was the resolution number 242. Egypt accepted this resolution as a result of its defeat... but Syria refused it, and the Zionists refused it also justifying its refusal, that it did not provide for direct negotiations and requested the signing of a capitulative agreement, where of details are to be discussed at the table of negotiations And this led to the failure of the envoy of the Secretary General of the United Nations Gunnar Jahring in reaching an agreement in this respect.

On 17th January, 1969, the French Government issued a statement that included in a report for the French government: "The foreign pressure is the only appropriate means to enable the parties of the dispute in the Arab region to be more moderate, and France thinks that it is not in a position that permits it alone to impose this pressure, therefore, it suggested for the Government of U.S A, Britain and the Soviet Union, to hold quadriparties meetings, aiming at finding a soultion for the Arab-Israel crisis The representatives of the four countries met at the United Nations for the first time, on 4th April, 1969, and then held seventy working sessions over a period of twenty nine months, but they failed to reach an agreement

The Organization of African Unity (OAU) in its session held on 22nd June, 1970, called for an immediate withdrawal from the regions occupied by the Zionist and that is in accordance with the Security Council resolution number 242. The African summit conference supported the task of the international envoy Gunnar Jahring, and the conference formulated a committee of ten African Presidents to convince the Zionist enemy to reach a just settelement for the crisis in the region. The said committee was called "the wisemen of Africa," but in February 1972 the Senegali President Leopold Senghor declared the failure of the committee, accusing the Zionists of causing such a failure.

Amidst all these events, and at the same time, while there must be a minimal agreement between the Arabs facing this Zionist stubbornness, King Hussein of Jordan gave a strange proposal on 15th March, 1972 that suggests the formation of the "United Arab Kingdom" whereby Jordan becomes a Federal State.

This plan stated that such a State shall include two regions, "Wilayat Palestine" which includes the West Bank, and any other Palestinian territory that will be liberated, and where citizens want to join the "United Arab Kingdom" and a "Jordanian Wilayat" that includes East Jordan, Amman would be the federal capital of the Kingdom, and Jerusalem will be the capital of the Palestinian Wilayat. Even this proposal, that meant complete renunciation of Palestine to the Zionists, was refused by the Zionists

As soon as the 1973 war broke out, Henry Kissinger started his trips between Alexandaria and Jerusalem which led to a number of capitulations by Anwar Sadat, and the mission ended by the com-

plete withdrawal of Egypt from the struggle, after it guaranteed to the Zionists not to resort to force In the agreement signed by Egypt and the Zionists, called "the agreement of 101 kilometers" the adoption of the principle of direct negotiations between Egypt and the Zionists is mentioned for the first time, in the history of this struggle.

With the coming to power of Jimmy Carter he declared on 9th March, 1977, a proposal, and called it the proposal of "peace by stages." Thereby he ascertained that the objective is granting the Zionists defensible borders, and Carter differentiated between the "borders of sovereignty," which should be delineated on the basis of the borders of 4th June, 1967, with adjustments to the benefit of the Zionists and the secure lines that must extent further than the borders of sovereignty. In addition to all this, the Arabs must accept, not only ending the state of war, but establishing political and commercial relations with Israel, opening of the borders, freedom of movement of persons and goods, and freedom of navigation

The Congress started on 14th December, 1977, and was attended by the representatives of Egypt, and Zionists America, and the United Nations, Syria, Jordan, Lebanon and the P.L.O. and the Soviet Union refused to attend.

The events developed afterwards, and Sadat walked alone on the road of accepting the Zionist and American conditions, and ratified the agreement of the "Stable of David." And by this Egypt walked out alone and completely from the arena of the struggle, giving the Zionists the opportunity to face the rest of the Arab countries on the line of confrontation. Then the Zionists invaded Lebanon, fought the resistance in the south, and committed the massacres of Sabra and Shatila to go later and raid the Iraqi nuclear reactor, and the headquarters of the PLO in Tunisia In 1988, the US Foreign Secretary, George Shultz again toured the Middle countries with his proposal but in vain Meanwhile, the Israeli troops started atrocities upon the Palestinians in the occupied territories as a result of which the Palestinians arose against the Israeli troops and so the uprising is continuing there since 9th Dec. 1987.

PLO Chairman Yasser Arafat in a statement on 14th December, 1988, has recognised Israel's right to exist, accepting UN resolutions 242 and 338, and renouncing terrorism in all its forms. In an interview with Austrian Radio he has said that PLO — proclaimed independent Palestinian State could be created in Israeli-occupied territories "within two years".

WOMEN IN ISLAM

USE OF VEIL

(IN THE LIGHT OF QUR'AN MAJEED AND SUNNAH)

By Syed Mahmood Akhtar

A Muslim woman is required to live by the injunctions of God and the practice of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) on matters of covering nakedness of her body and face. These injunctions are amply available in Qur'an Majeed and books of Holy Prophet's traditions By studying them it will be evident that the real place of the woman is her home The Holy Prophet said·

> "A woman in her entirety is a veil When she steps out Satan stares at her" (Tirmizi)

On another occasion he said

> "You (women) are permitted to go out (of your house) if need be" (Bukhari)

However, whether she is in or out of the house it is incumbent upon her, as upon the male, to cover nakedness (*satr*). In this respect the Holy Prophet is reported to have said:

> "No male person should see *satr* (privities) of another male person nor a woman of another woman" (Muslim).

Nakedness (*satr*) in man consists of parts of his body from the navel to the knees and in woman her whole body excepting face, hands and feet. In the presence of a man for whom it is lawful to marry her, the whole body needs to be veiled.

A woman, therefore, requires to be more mindful of nakedness (*satr*) even if she is inside her house God says:

> "O Prophet! Tell your wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad). That is most convenient, that they should be known as such and not molested . "
> (33:59)

It will be evident from the above Quranic verse that God did not enjoin upon the spouses and the daughters of the Holy Prophet alone to conceal themselves but He addressed to all Muslim women that they should put on their body a loose outer covering. A question arises how much the body needs to be covered to fulfil the obligation. For that there are Traditions (Ahadith) by Hazrat Asma' bint Abi Bakr (*Razi Allahu 'anhumaa*) who narrated:

"We used to cover our faces from men."
(Mustadrak Haakim).

Hazrat 'Aayeshah (*Razi Allahu 'anhaa*) said:

"While returning from the battle of Tabook, I was left behind alone after the caravan had moved forward. I wrapped myself in my smock and lay down where I was. I had just lain down when Safwan bin al-Mu'attal al-Sulami passed by me. He recognised me. He used to see me before the veil was prescribed for us. The moment I saw him I wrapped my face in my garment." (Bukhari, Muslim).

Face may be covered with a sheet, or a veil especially devised for the purpose.

Veil was used at the time of the Holy Prophet Muhammad (*Sallallauh 'alaihi wa sallam*):

"A woman appeared before the Holy Prophet Her name was Umm Khalaa and she was wearing a veil." (Abu Daud).

In short, a Muslim woman should conceal her entire body excepting her face, hands and feet while she is inside her house amidst those ineligible to marry her. Otherwise when she goes out she should be more mindful of concealing her entire body Face, too, must be veiled, according as necessity so demands, in the way as it was practised by the noble spouses of the Holy Prophet, his daughters and other believing women of his time. Face should be concealed with a sheet of cloth. or a veil.

It is a matter of pride for a Muslim woman to wear veil.

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Obituary

It is a matter of great regret that the well-known Egyptian Qari, Mr. Abdul Basit, passed away in Cairo recently.

The death of the internationally known Qari who was an expert in the art of recitation of the Holy Quran, has been widely condoled by the religious leaders and organisations throughout the Muslim world. These organisations include the Sawad-i-Azam Ahle Sunnat Pakistan, Tanzeemul Huffaz Madressah Talimul Quran, Karachi, and Tanzeem Issha'at-i-Tauheed wa Sunnat, Pakistan.

Pakistan scientist honoured

The Kuwait Foundation has awarded the Islamic Organisation Prize for the Advancement of Sciences to Prof Atta-ur-Rahman at an international conference held in Cairo from November 20 to 26.

The $5,300 prize and a Gold Shield was conferred on him by Dr. Abdul Rahman El-Awadi, Minister of Planning and Development, Government of Kuwait on the inauguration of the conference.

Prof Rahman. Co-Director, H E.J. Research Institute of Chemistry, has been awarded the prize in recognition of his contributions in the area of Medical practice.

Tamgha-i-Imtiaz (1983) and the first "Scientist of the Year" (1987) award holder, Prof. Rahman is the author of 14 books and over 230 research publications. His latest book, "Nuclear Magnetic Resonance Spectroscopy", was published last year and has now been translated by Prof Moto Tori of Tokushima Bunri Univtrsity, Japan and Prof Hiroshi Hirata of the University of Tokyo into Japanese language university courses in Japanese universities.

SHARIFUDDIN PIRZADA

The President of Pakistan] Ghulam Ishaq Khan has appoint Syed Sharifuddin Pirzada as Chairman of the National Hi Council.

It is learnt that he would soo be released from the post of Secretary-General of the Organ sation of the Islamic Conferen which he is holding at present.

USSR TO PUBLISH ISLAMIC ENCYCLOPAEDIA

Nauka Publishers of the sovi Academy of Sciences are going issue an encyclopaedic dictiona entitled "Islam". The book con sists of 550 articles containing som 5,000 terms and names. It ha already evoked interest in the un versities of Damascus, Baghdad an Tehran.

The encyclopaedia is differen from the previous reference book on Islam published in this countr and abroad It is a joint work b many Soviet students of Islam fro Moscow and Leningrad and fro some other Soviet research centre Every article contains a detaile bibliography of Soviet and foreig publications. The encyclopaedi is based on the latest data obtaine in Muslim world. It is well illustra ted, and the illustrations of Islami monuments reflect different archi tectural trends. It has photos active masajid and madressah ancient caravanserais and burials great thinkers and religious figur in the south of Africa. in Iran south-east Asia and Soviet Centra Asia

Unlike the previous encyclopa dias. this book reflects its author single approach to Islam.

Fall of Banu Qaynuqa'

JEWISH TRIBE OF MADINAH

At the time of arrival of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) on emigration at Madinah (Yasrib), there were three tribes of the Jews residing at the outer flank of the city. These tribes were: Banu Qaynuqa', B. al-Nazir, and B. Qurayzah

According to Ibn Khaldun, they neither held any field nor gardens. They were either traders or goldsmiths. Banu Qaynuqa' alone had seven hundred warriors among whom three hundred were armour-clad soldiers.

In Madinah the Holy Prophet had struck a written treaty with the Jews (B. Qaynuqa', Bani Nazir and Bani Qurayzah) stipulating that the Muslims, irrespective of their being of different tribes and races, were one entity while the Jews were another. Both the Muslims and the Jews were given full liberty to follow their respective religions. In case of any dispute arising between the two peoples, the decision of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was binding on both. In case of attack on Muslims of Madinah from outside, the Muslims as well as the Jews would confront them together and drive them out. All expenses incurred in connection with such expedition would be borne separately by each community. By virtue of this treatv Madinah was declared a Holy city (Ibn Hisham). The Jews, too, were happy on account of this treaty because the Jews also regarded themselves as the people of the Book and bearer of a Revealed religion.

However, the spirit of this treaty did not last long. After the victorv at Badr in favour of the forces of Islam, the fire of jealousy engulfed the Jews. They ran out of their wits. By the defeat of the Makkan Quraish at Badr they foresaw their own impending smash-up. The deep-rooted rancour against Islam revived in their hearts. They openly began to condemn the treaty, utter invectives against the Muslims, and showed sympathies with the defeated polytheists of Makkah. They were now out to do their worst to eliminate Islam. Their poets began to compose and sing satires in public against Islam and the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). K'ab bin Ashraf, a notorious poet and chief of Banu Qaynuqa', was taking leading part in such mischiefs. He talked nonsense about the Holy Prophet and women of Islam very shamefacedly and impudently and compoed funeral odes to exalt the infidels killed at Badr. In short, he missed no chance in rousing passions of the Makkans against Islam.

Perceiving the treachery, breach of treaty, and impending general uprising of Banu Qaynuqa' against Islam, the Holy Prophet summoned a meeting of their leaders and very politely preached Islam before them. He reminded them of the references about him in their own revealed Scriptures. He told them that they were well-aware of the fact that he was the foretold Prophet sent by God and that if they did not accept him, their fate would not be different from those polytheists of Makkah killed at Badr. The leaders of Banu Qaynuqa' did not pay heed to the sermons and warnings given by Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). Rather they dispersed saving that they would let him know what they were when he would have a deal with them (Ibn Kaseer).

In the meantime an abhorrent incident occurred in Madinah: It so happened that a Muslim woman went into the locality of Banu Qaynuqa' in order to get some ornaments made by the goldsmith. Goldsmithry was the occupation of the Jews of Madinah at that time. The goldsmith began to fondle her. This act of molestation provoked her. She cried out for help. A Muslim ran for her succour and out of sheer indignation and sense of honour he killed the Jew goldsmith. In vengeance the Jews killed the Muslim too. This flared up a riot in the town.

Leaving behind Hazrat Abu Lubaabah Bashir bin 'Abdul Munzar Ansari (*Razi Allahu 'anhu*) in Madinah as his deputy, the Prophet with a contingent of his followers beseiged the locality of Banu Qaynuqa' for fifteen days in order to totally crush the vanity of the Jews. Being tired of the continuous siege, the Jews at last surrendered themselves unconditionally. By order of the Prophet Muhammad (*Sallallahu 'alahi wa sallam*) they were taken prisoner and Hazrat Munzar bin Qudaamah al-Sulami (*Razi Allahu 'anhu*) was made a guard over them. Fearing mass infliction of capital punishment upon these prisoners, a notorious Jew chief named 'Abdullah bin Ubayy bin Salul approached the Prophet and frantically entreated him to forgive them. The Prophet, being 'Mercy for the Worlds', conceded his request and spared their lives. He, however, directed Banu Qaynuqa' to leave Madinah for Syria for good. The Jews accepted the order and moved to Syria where they settled at a place called Uzra'at which, in course of time, vanished with the extinction of the tribe itself.

The event happened in 3 A.H., after the battle of Badr and before the battle of Uhud. (Ibn Kaseer).

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṯ=ث	ḥ=ح	z=ز	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	'=ع	ـــ (Jerk)	
Bold	Madd	آ=āā	وٓ=ōō	ىٓ=ēē	Fine	Madd	آ=āa	وٓ=ōo	ىٓ=ēe

	Part 18 Qad Af-la-ḥa		Chapter 23 Al-Mu'-mi-noon	١٨- قد افلح ٢٣- المؤمنون
	SECTION 4 (Contd.)		RU-KOO' 4 (Contd)	ركوع ٤ (متبع)
55.	Do they think that by what We are extending to them of wealth and children,	55	A-yaḥ-sa-boo-na an-na-maa nu-mid-du-hum bi-hee mim-maa-linw-wa ba-nee-na	أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِن مَّالٍ وَبَنِينَ ۝
56	We are hastening to provide good things for them?	56	nu-saa-ri-'u la-hum fil-khai-raat.	نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ
	No, they do not realize		Bal-laa yash-'u-roon	بَل لَّا يَشْعُرُونَ ۝
57	Surely those who tremble in fear of their Lord,	57	In-nal-la-zee-na hum-min khash-ya-ti rab-bi-him mush-fi-qoon	إِنَّ الَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ۝
58	And who believe in the revelations of their Lord,	58	Wal-la-zee-na hum bi-aa-yaa-ti rab-bi-him yu'-mi-noon.	وَالَّذِينَ هُم بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ۝
59	And who do not associate any one with their Lord,	59	Wal-la-zee-na hum bi-rab-bi-him laa yush-ri-koon	وَالَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ۝
60	And who give (in charity) what they give,	60	Wal-la-zee-na yu'-too-na mãa aa-taw-	وَالَّذِينَ يُؤْتُونَ مَا آتَوا
	while their hearts are full of fear,		wa qu-loo-bu-hum wa-ji-la-tun	وَّقُلُوبُهُمْ وَجِلَةٌ
	because they are to return to their Lord,		an-na-hum i-laa rab-bi-him raa-ji-'oon	أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ۝
61	Those are the people who hasten for the virtues	61	U-lãã-i-ka yu-saa-ri-'oo-na fil-khai-raa-ti	أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ
	and they are the foremost to attain them.		wa hum la-haa saa-bi-qoon.	وَهُمْ لَهَا سَابِقُونَ ۝

	English		Transliteration	Arabic
62.	And We do not burden any soul but according to its capacity,	62	*Wa laa nu-kal-li-fu naf-san il-laa wus-'a-haa*	وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا
	and with Us is a Record which speaks the truth,		*wa la-dai-naa ki-taa-buieen-yan-ṭi-qu bil-ḥaq-qi*	وَلَدَيْنَا كِتَٰبٌ يَنطِقُ بِالْحَقِّ
	and they shall not be wronged.		*wa hum laa yuẓ-la-moon.*	وَهُمْ لَا يُظْلَمُونَ ۝
63.	No, but their hearts are in ignorance of this (their duty to Allah),	63	*Bal qu-loo-bu-hum fee gham-ra-tim-min haa-zaa*	بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا
	and they have deeds besides this which they are doing		*wa la-hum a'-maa-lum-min doo-ni zaa-li-ka hum la-haa 'aa-mi-loon.*	وَلَهُمْ أَعْمَٰلٌ مِّن دُونِ ذَٰلِكَ هُمْ لَهَا عَٰمِلُونَ ۝
64.	Until, when We seize the well-to-do amongst them with chastisement,	64	*Ḥat-tāa i-zāa a-khaẓ-nāa mut-ra-fee-him bil-'a-zaa-bi*	حَتَّىٰٓ إِذَآ أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ
	they will then cry for help		*i-zaa hum yaj-a-roon*	إِذَا هُمْ يَجْـَٔرُونَ ۝
65.	(It will be said) · Do not cry for help on this day,	65	*Laa taj-a-rul-yaum*	لَا تَجْـَٔرُوا الْيَوْمَ
	indeed you will not be helped by Us		*In-na-kum-min-naa laa tun-ṣa-roon*	إِنَّكُم مِّنَّا لَا تُنصَرُونَ ۝
66	Indeed My verses were recited to you,	66	*Qad kaa-nat aa-yaa-tee tut-laa 'a-lai-kum*	قَدْ كَانَتْ ءَايَٰتِي تُتْلَىٰ عَلَيْكُمْ
	but you used to turn back on your heels,		*fa-kun-tum 'a-lāa a'-qaa-bi-kum tan-ki-ṣoo-na*	فَكُنتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ تَنكِصُونَ ۝
67	Puffed with pride, telling stories and talking nonsense about it	67.	*mus-tak-bi-ree-na bi-hee saa-mi-ran tah-ju-roon.*	مُسْتَكْبِرِينَ بِهِۦ سَٰمِرًا تَهْجُرُونَ ۝
68	Have they not pondered over the word (of Allah)	68	*A-fa-lam yad-dab-ba-rul-qau-la*	أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ
	or has there come to them that which had never come to their forefathers?		*am jāa-a-hum-maa lam ya'-ti aa-bāa-a-hu-mul-aw-wa-leen.*	أَمْ جَآءَهُم مَّا لَمْ يَأْتِ ءَابَآءَهُمُ الْأَوَّلِينَ ۝

Part 18 Qad Af-la-ḥa	*Chapter 23 Al-Mu'-mi-noon*	١٨ - قد افلح ٢٣ - المؤمنون
69. Or have they not recognised their Messenger and so they reject him?	69 *Am lam ya'-ri-foo ra-soo-la-hum fa-hum la-hoo mun-ki-roon*	أم لم يعرفوا رسولهم فهم له منكرون ۝
70. Or do they say, he is afflicted with madness?	70 *Am ya-qoo-loo-na bi-hee jin-nah.*	أم يقولون به جنة
No, but he has come to them with the truth	*Bal jāā-a-hum bil-ḥaq-qi*	بل جاءهم بالحق
and most of them are averse to the truth.	*wa ak-ṣa-ru-hum lil-ḥaq-qi kaa-ri-hoon.*	وأكثرهم للحق كارهون ۝
71 And if the truth had followed their desires,	71 *Wa la-wit-ta-ba-'al-ḥaq-qu ah-wāā-a-hum*	ولو اتبع الحق أهواءهم
the heavens and the earth and whosoever is in them would have surely become corrupted.	*la-fa-sa-da-tis-sa-maa-waa-tu wal-ar-ḍu wa man fee-hinn*	لفسدت السموات والأرض ومن فيهن
But no, We brought them their reminder	*Bal a-tai-naa-hum bi-zik-ri-him*	بل أتيناهم بذكرهم
and they are turning away from their reminder	*fa-hum 'an zik-ri-him-mu'-ri-ḍoon.*	فهم عن ذكرهم معرضون ۝
72 Or do you ask them for some tribute?	72 *Am tas-a-lu-hum khar-jan*	أم تسألهم خرجا
But the tribute from your Lord is better	*fa-kha-raa-ju rab-bi-ka khair*	فخراج ربك خير
and He is the Best of providers	*Wa hu-wa khai-rur-raa-ẓi-qeen.*	وهو خير الرازقين ۝
73. And indeed you are calling them to the straight path	73 *Wa in-na-ka la-tad-'oo-hum i-laa ṣi-raa-ṭim-mus-ta-qeem.*	وإنك لتدعوهم إلى صراط مستقيم ۝
74 And surely those who do not believe in the Hereafter	74 *Wa in-nal-la-zee-na laa yu'-mi-noo-na bil-aa-khi-ra-ti*	وإن الذين لا يؤمنون بالآخرة
are deviating from the (straight) path.	*'a-niṣ-ṣi-raa-ṭi la-naa-ki-boon.*	عن الصراط لناكبون ۝

75. And if We have mercy on them	75. *Wa lau ra-ḥim-naa-hum*	ولو رحمنٰهم
and relieve them of what they suffer,	*wa ka-shaf-naa maa bi-him-min ḍur-ril-*	وكشفنا ما بهم من ضر
even then they will blindly persist in their insolence	*la-laj-joo fee ṭugh-yaa-ni-him ya'-ma-hoon.*	للجوا في طغيانهم يعمهون
76 And indeed We had seized them with chastisement,	76. *Wa la-qad a-khaz-naa-hum bil-'a-zaa-bi*	ولقد اخذنٰهم بالعذاب
yet they did not submit to their Lord, nor did they humble themselves (before Him)	*fa-mas-ta-kaa-noo li-rab-bi-him wa maa ya-ta-ḍar-ra-'oon.*	فما استكانوا لربهم وما يتضرعون
77 Until, when We open for them a gate of terrible chastisement	77 *Hat-tāa i-zaa fa-taḥ-naa 'a-lai-him baa-ban zaa 'a-zaa-bin sha-dee-din*	حتى اذا فتحنا عليهم بابا ذا عذاب شديد
then they shall lie in despair.	*i-zaa-hum fee-hi mub-li-soon.*	اذا هم فيه مبلسون
SECTION 5	*RU-KOO' 5*	ركوع ٥
78 It is He Who made for you the ears, the eyes and the hearts	78 *Wa hu-wal-la-zee an-sha-a la-ku-mus-sam-'a wal-ab-ṣaa-ra wal-af-i-dah*	وهو الذي انشا لكم السمع والابصار والافئدة
Little thanks do you offer	*Qa-lee-lam-maa tash-ku-roon.*	قليلا ما تشكرون
79 And it is He Who spread you out on the earth	79 *Wa hu-wal-la-zee za-ra-a-kum fil-ar-ḍi*	وهو الذي ذراكم في الارض
and to Him you shall be gathered.	*wa i-lai-hi tuḥ-sha-roon*	واليه تحشرون

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ا ترى .

اجعل لمن ادعى حقا غائبا امدا ينتهى اليه ، فان ر بينة اخذ بحقه ، والا استحللت عليه القضاء .

والمسلمون عدول فى الشهادة الامجلودا فى حد ، ربا عليه شهادة زور ، او ظنينا فى ولاء او قرابة . " تولى منكم السرائر ودرأ عنكم بالبينات .

واياك والقلق والضجر والتاذى بالخصوم فى مواطن التى يوجب الله بها الاجر ويحسن الذخر ، فانه صلحت سريرته فيما بينه وبين الله ، اصلح الله ما بينه الناس ، ومن تزين للدنيا بغير ما يعلم الله منه شانه فان الله لا يقبل من عباده الا ما كان خالصا ، فما ك بثواب عند الله فى عاجل رزقه وخزائن رحمته ؟ . والسلام .

اما بعد : فان الناس نفرة عن سلطانهم . فاعوذ ان تدركنى واياك عمياء مجهولة وضغائن محمولة . اقم ـد ولو ساعة من نهار .

واذا عرض لك امران احدهما لله والآخر للدنيا . نصيبك من الله ، فان الدنيا تنفذ والآخرة تبقى .

واخيفوا الفساق واجعلوهم يدا يدا ورجلا رجلا . مرضى المسلمين ، واشهد جنائزهم وافتح لهم ب ، وباشر امورهم بنفسك ، فانما انت رجل منهم ، ان الله جعلك اثقلهم حملا .

وقد بلغنى انه قد فشا لك ولاهل بيتك هيئة فى لك ومطعمك ومركبك ليس للمسلمين مثلها . فاياك بد الله ان تكون بمنزلة البهيمة ، مرت بواد خصيب فلم يكن لها هم الا السمن . وانما حتفها فى السمن .

واعلم ان العامل اذا زاغت رعيته . واشقى الناس من شقى الناس به . والسلام .

اما بعد : فان الله جل وعلا انزل فى كل شئ رخصة فى بعض الحلات الا فى امرين : العدل فى السيرة والذكر فاما الذكر ، فلا رخصة فيه فى قريب ولا بعيد ، ولا فى شدة ولا فى رخاء . والعدل وان رئى لينا فهو اقوى واطفا للجور واقمع للباطل من الجور . وان رئى شديدا فهو انكش للكفر . فمن تم على عهده من اهل السواد ولم يعن عليكم بشئ ، فلهم الذمة وعليهم الجزية . واما من ادعى أنه اسكره فمن لم يخالفهم اليكم او يذهب فى الارض ، فلا تصدقوهم بما ادعوا من ذلك الا ان تشاءوا ، وان لم تشاءوا فانهذ اليهم وابلغوهم مامنهم .

اما بعد : فاننى كتبت كتابا فى القضاء لم آلك ونفسى فى خيرا . الزام خمس خصال ، يسلم لك دينك وتاخذ فيه بافضل حظك : اذا تقدم اليك الخصمان فعليك بالبينة العادلة واليمين القاطعة . وادن الضعيف حتى يشتد قلبه وينبسط لسانه . وتعاهد الغريب فانك ان لم تعاهده ترك حقه ورجع الى اهله ، فربما ضيع حقه من لم يرفع به راسه . وعليك بالصلح بين الناس ، ما لم يستبن لك فصل القضاء .

[عن كتاب « مجموعة الوثائق السياسية للعهد النبوى والخلافة الرشدة الدكتور محمد حميد الله » . عن مجلة الرائد : ربيع اول ١٤٠٤ هـ ـــ ديسمبر ١٩٨٣ م .]

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَىٰ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَىٰ شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

وحينما بدأت تتضح اولى معالم المجتمع الاسلامى المنظم بعد الهجرة ، وتبلورت مقومات الدولة الاسلامية الاولى ، وتولى رسول الله ﷺ مسئولية قيادة المجتمع ، واعباء رئاسة هذه الدولة الناشئة ، افرغ على أعبائه السياسية كلها جهده ، وخصها بكل وقته ، ولم يحاول ان يحصل منها على أية ميزة ، بل كان دوره السياسى مجموعة متصلة من التضحيات بالوقت والجهد والمال . وحينما اقتضى دوره السياسى ان يدخل بالمسلمين المعارك الحربية كان يتصدر الصفوف ، يتولى بنفسه قيادة الجيش ، ويعرض حياته وسلامته لكل المخاطر التى تهدد ابا من جنود المسلمين ، وما امر الاصابات الخطيرة التى تعرض لها ﷺ فى معركة « احد » ببعيد عن ذاكرتنا . وقد تبعه فى هذا الاسلوب فى الحكم خلفاؤه رضوان الله عليهم . فلما احس المسلمون ان الرسول الكريم يولى امرهم ومصالحهم كل هذا الاهتمام وضعوا فيه ثقتهم الكاملة كحاكم مستنير ، ورجل سياسة من الطراز الاول ، وقائد عسكرى عبقرى ، وبالاضافة الى ذلك ، وفوق كل ذلك ، فان نزاهته لاترقى اليها شبهة ، وحيدته وموضوعيته لاياتيها باطل ابدا ، ثم هو بعد ذلك اقل المسلمين مالا ، واخشنهم ملبسا ، ابسطهم مسكنا ، واقلهم خدما ، واكثرهم تواضعا ، والينهم جانبا ، واخشاهم لله . . حينما احسوا بذلك كله وضعوا فيه ثقتهم كاملة ، فتاكدت بذلك الثقة المتبادلة بين الحاكم والمحكومين ، وتوفر بذلك اساس متين واكتمل اطار شامل للاصلاح الاجتماعى .

هذا لمحات سريعة من سيرة الرسول الكريم ، ودوره البارز فى اصلاح المجتمع العربى ، وتاسيس المجتمع الاسلامى ثم قيادته فى حكمة وحزم ، ثم عن خبرة ووعى ، عن تدبير وبصيرة ، حتى صار اقوى مجتمع ، وما اجدره ان يبقى كذلك الى قيام الساعة بالتاسى بسيرة الرسول العطرة ، والتمسك بسنته الشريفة ، والاهتداء بقوله وفعله ، وهما المثل العليا ، عليه افضل الصلاة والسلام

كلمات فى العدل والقضاء

من رسائل عمر رضي الله عنه الى عماله

بسم الله الرحمن الرحيم

من عبد الله عمر امير المؤمنين الى عبد الله بن قيس ، (يعنى ابا موسى الاشعرى) . سلام عليك .

اما بعد : فان القضاء فريضة محكمة وسنة متبعة . فافهم اذا ادلى اليك ، فانه لا ينفع تكلم بحق لانفاذ له .

آس بين الناس فى مجلسك و وجهك ، حتى لا يطمع شريف فى حيفك ، ولاييأس ضعيف من عدلك .

البينة على من ادعى ، واليمين على من انكر .

والصلح جائز بين الناس ، الا صلحا احل حراما او حرم حلالا .

ولا يمنعنك قضاء قضيته بالامس فراجعت فيه نفسك وهديت لرشدك ان ترجع الى الحق فان الحق لا يبطله شئ واعلم ان مراجعة الحق خير من التمادى فى الباطل .

الفهم الفهم فيما يتلجلج فى صدرك مما ليس فيه قرآن ولاسنة ، واعرف الاشباه والامثال ثم قس الامور بعد ذلك ، ثم اعمد لاحبها الى الله واشبهها بالحق

فى اطار من المصلحة العامة . ويقتضى الاصلاح الاجتماعى ان تسود العلاقة بين الحاكم والمحكومين ثقة متبادلة .

ذلك هى مقومات الاصلاح الاجتماعى ومتطلباته ، وقد ادركها الرسول بوحى من الله ومن حسه المرهف ، ثم سلك سبلها فى اطار من تخطيط اجتماعى سليم بنى على أسس منطقية لا ياتيها باطل ، ولايتطرق إليها شك .

لقد ابتدا الرسول سعيه فى سبيل الاصلاح الاجتماعى بان ارسى اكرم وانبل القيم الاخلاقية ، وبلغ من كرم خلقه ان وصفه الله تعالى بقوله : « وانك لعلى خلق عظيم » ، ووصفت ام المؤمنين عائشة رضي الله عنها خلقه حينما سئلت عنه بقولها « كان خلقه القرآن » . وتاثر بهذه القيم الاخلاقية سائر المسلمين استجابة لقوله تعالى « لقد كان لكم فى رسول الله اسوة حسنة » . واذ اكتمل الخلق القويم للمجتمع الاسلامى ، فقد ارسيت الدعامة الاولى للصلاح الاجتماعى .

ونظمت الاسرة بعد ذلك على النحو المستلهم من المقتضيات، الطبيعية والنفسية للعلاقة بين الزوجين ، وبين كل منهما والاولاد . فالعلاقة بين الزوجين « مودة ورحمة » وليست استبدادا اوتسلطا ، وقد ضرب الرسول الكريم المثل الاعلى فقال « خيركم خيركم لاهله وانا خيركم لاهلى » وللزوجة حقوقها على زوجها التى تؤدى لها كرها ان لم تعط لها طوعا : فلها حق الصداق ، ولها حق النفقة ، ولها حق ارث زوجها ، ولها حق طلب الطلاق فى حالات محدودة يثبت فيها عدم صلاحية الزوجية للبقاء ، ولها اشتراط ان تكون العصمة بيدها وللأولاد على ابويها حقوق الارضاع والنفقة والتهذيب والرعاية والتعليم حتى يبلغ الولد اشده .

وحرص الاسلام على تحرير المراة من اى ظلم او حرمان اوغبن كانت الاعراف والقوانين تفرضها عليها ، بل وما زالت بعض القوانين الاوربية توقعها عليها . فالمراة لاتزوج الابرضائها ، وليس لزوجها على مالها سلطان قط، ولها ارث اهلها وزوجها ، ولها ان تمارس العمل ، واهليتها كاملة فلاينتقص الزواج منها شيئا ، وهى تحتفظ باسمها وشخصيتها ، فلاتحمل اسم زوجها ولاتذوب شخصيتها فى شخصيته على مثال ما تقره تشريعات أوروبية معاصرة . والاصل ان ثمة مساواة كاملة بين المراة والرجل فى جميع الحقوق والواجبات ، ولكن هذه المساواة لايمكن ان تكون مساواة حسابية ، وانما هى مساواة اجتماعية يراعى فيها وضع المراة فى المركز الاجتماعى الملائم الذى يتيح لها اداء رسالتها كاملة ، والتعبير عن امكانياتها ومواهبها على الوجه الذى يحقق مصلحة المجتمع .

أما رعاية الطفولة ، فاول مظاهرة تحريم وأد البنات ، والزام الام بارضاع طفلها ، والزام الاب بالانفاق على ابنائه وتهذيبهم وتوجيههم ولقد ضرب الرسول المثل الاعلى فى العطف على ابنائه واحفاده ورعاية مصالحهم . كان حبه لفاطمة رضي الله عنها وعطفه عليها وتقريبه لها مثلا رائعا فى الحنان الابوى البالغ ، وكان حزنه لوفاة ابنه « ابراهيم » صورة نادرة للمشاعر الابوية البالغة العمق والقوة . وكان عطفه على الحسن و الحسين وتواضعه لهم — على تقدمه فى السن وعلوه فى الشان — آية فى عطف الجد على احفاده .

والرسول سعى بعد ذلك جاهدا فى تقريب الفوارق بين الطبقات . فالزكاة التى فرضها الله قد حرص الرسول على جبايتها كل الحرص ولم يفرط او يتساهل فى ذلك قط، ثم انفقها فى مصارفها الشرعية بدقة بالغة وعناية فائقة ، وكان صلى الله عليه وسلم متواضعا للفقراء والمساكين ، عوضهم بتواضعه عن نقص اموالهم واقتدى به اصحابه ، فساد السلام الاجتماعى ، وهو احد و اهم مقومات الاصلاح الاجتماعى .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

دور الرسول الكريم ﷺ

فى الاصلاح الاجتماعى

الدكتور محمود نجيب حسنى

ان دور الرسول الكريم ﷺ فى الاصلاح الاجتماعى دور بارز واضح لا يكاد بيانه يحتاج الى شرح او سيل . يكفى دليلا عليه ان المجتمع الذى قام بفضل ود الرسول الكريم كان مجتمعا منظما تحسده عليه جتمعات الحديثة ، وان الدولة الاسلامية التى جسدت ذلك هذا المجتمع كانت دولة تكفل لابنائها كل الب عيشهم ، بل يفيض الرخاء عندها ، ثم كانت لة قوية سياسيا وعسكريا واقتصاديا ، فكانت القوة كبرى فى العالم . ولنا ان نقارن بين هذه للذروة التى غها المجتمع الاسلامى بفضل جهود الرسول الكريم ، ذلك الحضيض المتدنى الذى كانت عليه الامة العربية بل بعثة الرسول . ان هذا الفارق الواسع بين حضيض تدن وذروة عالية يقوم شاهد صدق وحق على الجهود كبيرة التى بذلها الرسول عليه صلاة الله وسلامه فى لاصلاح الاجتماعى .

ان هذه الملاحظة تجعل من الحق ان نقول ان الرسول عليه الصلاة والسلام كان مصلحا اجتماعيا كبيرا ، بل انه بالنظر الى ضخامة الاصلاح الذى اضطلع به يعد اعظم مصلح اجتماعى فى تاريخ البشرية كلها : ذلك انه لم يتح لمصلح آخر ان يقطع فى خلال هذه الفترة الزمنية المحدودة المسافة الواسعة بين مجتمع متخلف غاية فى التخلف ومجتمع متحضر بلغ قمة الحضارة . وقد قطعها الرسول فى قوة وحكمة ، فى حزم ورحمة ، فى اصرار وجراة لم يخرج فيهما على سنة التطور ، ولم يكلف الناس أمرا يشق عليهم .

ولنتتبع جهود الرسول فى الاصلاح الاجتماعى لنرى كيف سارت خطى الرسول الكريم فى هذا المضمار وكيف حقق هذا النجاح الضخم الذى اراده له الله ، واوحى له سبيله ويسرها له .

ان الاصلاح الاجتماعى يرتكز فى المقام الاول على خلق قويم ، اى على قيم اخلاقية اجتماعية سامية . يتطلب بعد ذلك صلاح الاسرة باعتبارها نواة المجتمع . ويطلب (اصلاح الاسرة) تحرير المراة من اى ظلم أو غبن تتعرض له ويتطلب بعد ذلك رعاية الطفولة حتى يبلغ الطفل أشده وتكتمل له قواه . ويتطلب الاصلاح الاجتماعى تحرير الفرد من الخرافات التى تكبل امكانياته وتحول بينه وبين الانطلاق الا ما فيه مصلحة المجتمع . ويتطلب الاصلاح الاجتماعى أن يسود فى المجتمع تراحم وتكافل ، فلا يكون فيه صراع بين الطبقات ، وانما تقارب بينها ، وفهم واقتناع بعلة الفوارق الطبيعية المحدودة بينها بحيث لايكون ثمة حقد او حسد ، وانما تبادل منافع وخدمات

بسم الله الرحمن الرحيم

عن ابى هريرة رضي الله عنه قال : فيما اعلم عن رسول الله ﷺ قال : ان الله عز و جل يبعث لهذه الامة على رأس كل مائة سنة من يجدد لها دينها .

رواه ابوداؤد

هذا أمر معروف . ان الله تعالى يبعث مجددا من وقت لوقت .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
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سرى لانكا، الشارقة و المملكة العربية السعودية	١٩٠,٠٠
إندونيسيا	٢٠٠,٠٠
بنامة، أمريكا الجنوبية وجزائر الهند الغربية	٢٧٥,٠٠
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IN THIS ISSUE Page

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In the name of Allah, the All-Compassionate, the Most-Merciful

SECRET OF HAPPINESS

The present age may be called an age of cynical disbelief and to this most of our unhappiness is due. Religion in the real sense has been at a discount and man has tried to do without God The result is before us.

So long as the Muslims lived in accordance with the teaching of the Quran they enjoyed peace, prosperity and power and were the happiest people in the world It is their falling away from that teaching which is responsible for most of their troubles.

Islam teaches the way to true happiness Since God is Good, if we live in accordance with His Will, no evil can befall us He is absolutely Good, hence all that befalls from Him must be regarded as good since evil cannot proceed from good. The evil that men suffer is due to their own errors Hence if men regulate their lives in accordance with the teachings of God, "no fear shall come upon them, neither shall they grieve", says the Holy Quran

God is our best well-wisher He is our Creator and He sustains us He loves us He has the fullest knowledge of all our requirements and the power to grant them. He therefore is in the best position to teach us what to do, and to help us in all our undertakings, to attain true happiness

In order to discover His Will we must resort to the Holy Quran in which He revealed the path which leads to success and happiness Men who follow their own opinions are often led into mistakes through their short sightedness, and their unbridled passions which do not take account of the rights of others. But God Who loves all has given us laws, which ensure justice to all, and therefore lead to co-operation and good-will instead of envy and hatred and mutual destruction.

The Quran teaches us that God is the Sustainer of all, that He has created sufficient sustenance for all, therefore it is wrong to think that the maintenance of our existence calls for the destruction of others. On the other hand the universal co-operation of all men of good-will will facilitate the millenium of which the world has always dreamed

In order to attain this end Islam teaches us the following rules

1 We must love God to Whom we owe our all Who is our best well-wisher, and from Whom our soul draws the necessary strength to accomplish its constant progress to a higher and higher life

2. We must respect the teachers of all mankind since they all derived their inspiration from God

3 We should faithfully carry out all the commandments of God, knowing that since He is good, only good can come from the all-Good. The limitations which God has placed on our passions are for our own good just as a doctor in prohibiting certain things intends only his patient's good The apparent evils we have to suffer in doing God's will are seeds of future good as the bitter medicines which a patient has to take leading to his health and strength

4. **We should not worry but should cultivate a hopeful temperament knowing that our interests are safe in the hands of God Whose laws we obey**
5. **We must lead an active life, pursuing the path of the establishment of the divine law as enunciated in the Holy Quran. For this purpose we must reverently study the divine law, live in accordance with it and lovingly preach it to others.**
6. ***If we do this, great is our reward with God, for it was to do this that all the Prophets came. We will thus be following in the footsteps of the Prophets and God will love us and His blessings shall follow us wherever we go Thus we shall be making ourselves instruments of Divine Will, and those whom God favours must succeed and prosper***
7. **How we are to accomplish the Divine Will was taught by the Holy Prophet (*Sallallahu 'alaihi wa sallam*) by his own example The Prophet lived in accordance with the teachings of God and has left behind him the lesson of his own practice for all the occasions of life For his life covered all phases of human activity and history has preserved for us a complete account of his doings, since it is the Will of God that his life should serve as beacon-light to all seekers after truth for all time to come We must, therefore, carefully study his life and follow in his footsteps.**

AL-QUR'AN

The Truth About Revelation

(*Haqiqat-i-Wahee*)

By Syed Mahmood Akhtar

Every Muslim knows that man was sent to this world by Allah on probation and He invested the entire universe in his service

After landing on earth man had twofold duties before him, namely (1) to exploit properly the resources of the universe and (2) while doing so to be very mindful of Allah's commands so that He be not displeased with him.

For these twofold duties man needed acquisition of knowledge in order to know the realities of this world He must know the common properties of all things he might use and benefit by them Likewise he must know the Will or Pleasure of Allah. His likings and dislikings Without knowing that man cannot lead a life in consonance with the Will and Volition of Allah

Prior to the condescension of knowledge to him, Allah equipped man with three faculties·

1 Five Senses (sight, hearing, smell, taste and touch)
2 Intelligence ('Aql), and
3. **Wahee (Revelation).**

Many a thing is known to man by his first faculty only, that is, by his Senses and many more by his Intelligence. Knowledge which he cannot gain either by Senses or by Intelligence is imparted by means of *WAHEE* or Divine Revelation It is knowledge revealed to Prophets only, by Allah.

These three faculties of knowledge have their own respective field of working, beyond which they do not work. For instance, the knowledge of things gained by his senses can not be understood by his Intelligence A wall can be seen by the eyes of man and so will he recognise its colour too But if one shuts his eyes he cannot tell about its colour Similarly knowledge of things gained by Intelligence can not be acquired by senses only. By merely seeing and touching a wall no one can truly visualise that it was built by man unless Intelligence is applied

In short as long as and in so far as senses alone play their part intelligence can not give any guidance to man The work of intelligence begins from the point senses end their working. But intelligence too has its limitations It stops working beyond its optimum point There are things of which neither the senses nor the intelligence can say anything For instance, we know of the wall, its colour and its builder, man. But we do not know how to make use of it so as to invite the Pleasure of Allah and not His Wrath. Neither the senses of man nor his intelligence can

---

We must live in the presence of God Who is the source of all light and truth and happiness His light will dispel our darkness of ignorance He being the source of all virtue, evil will not approach us in His presence. And He being the source of all happiness our hearts will radiate happiness and joy if we fill our hearts with His remembrance. "Verily to Allah we belong and to Him shall we return", will be echoed by our souls and save us from all anxiety and grief.

---

guide him in this behalf. Here Allah Himself comes to the help of man and remove his dubiosity Allah offered the man His Medium in order to solve his problems which neither his senses nor his intelligence could otherwise solve for him This medium used by Allah is called *Wahee* (Revelation). Its *modus operandi* is that Allah selected a man from amongst His servants as His Prophet and revealed to him His Words. These words are His Revelation (*Wahee*).

In short, Revelation (*Wahee*) is the most excellent medium of divulging knowledge to man of things which could not, otherwise, be understood by him through his senses or intelligence inasmuch as observation (senses) and intelligence are not sufficient to provide adequate guidance for the progress of mankind It requires guidance from the High as well, that is from the Creator.

Revelation comes to the help of man where intelligence exhausts itself That is one of the reasons why sometimes intelligence fails to grasp the meaning and real implications of things without the support of Divine Revelation Just as it is the work of senses. not of intelligence, to tell you the colour of the wall, in the same way it is the work of the Revelation. not of intelligence, to tell mankind about religious doctrines. eschatology et cetera It is not proper to depend upon intelligence in this regard as intelligence is powerless to lead mankind beyond its limited sphere.

It is useless to talk of Revelation with an atheist bacause he does not believe in the very existence of Allah, the Creator of the universe including man But for a man who believes in His existence and authority it would not be difficult to understand rationally the essence and substance of Revelation. If one believes that the universe was created by an Omnipotent Being and He Alone is running its administration firmly and efficiently according to His Own Wisdom and that He created man with some set purpose how can he believe that Allah, having created man, will leave him in the lurch to perish ultimately in the wilderness of the world. Allah has, therefore, taken upon Himself the responsibility of telling man the purpose of his creation and of his accountability arising out of the obligation vested in him by his Creator.

The questions which naturally arise in his mind must find their solution. Questions such as Why man has come in this world? What are his duties? How can he achieve his objectives as assigned to him by his Creator? And for what purpose? A Muslim knows that through Revelation (*Wahee*) Allah has supplied answers to all such questions and removed apprehensions of man

Just imagine can there be any sane person who sends his servant on a journey with a mission known to the master only and not the servant If the servant does not know it, nor does he know of the duties to be performed by him during his journey, how can he achieve the purpose of his master

If no sane person can ever commit such a blunder, how the Omniscient and the Omnipotent Allah Who is the Source of all Wisdom and Intelligence, could send man on earth without any purpose revealed to him and without His clear guidance to attain the set purpose. Allah did of course send His guidance through His Prophets. This guidance revealed to Prophet is known as Revelation (*Wahee*) in the terminology of Islam.

Revelation, therefore, is not only an Article of Faith in Islam it is a rational necessity as well.

How Revelation Used to Descend upon Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam)?

The age-old continuity of Revelation and Prophets ceased with the Last Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). The Revelation that descended upon him was the Last Revelation, called AL-QURAN. After the Last Prophet and the Last Revelation there will be no other Prophet and no other Revelation till the world ends.

Various ways and modes have been described in the books of Traditions to explain how Revelation used to descend upon the Holy Prophet.

It is narrated by Hazrat Haarith bin Hishaam (*Razi Allahu 'anhu*) that when he asked the Holy Prophet about the manner how Revelation (*Wahee*) came to him, he replied:

> "Sometimes I hear the sound of bell This type of Revelation is very hard upon me. The moment it stops ringing, I remember what the sound has taught to me. Some times an angel appears before me in the form of man." (Bukhari).

Hazrat Mohyuddin Ibn 'Arabi has commented on ringing of bells for Revelation. He says that such Revelation has two characteristics. One, long and continuous ringing of bells without a break. Two, by long and continuous ringing of bells the Subject is unable to determine the direction from where he hears them. He hears the bells from all directions. It is also the characteristic of the Revelation that its sound seems to come from all sides. Its correct perception cannot be visualised without practical experience, but the Holy Prophet explained

it metaphorically to the people as if the bells were ringing. (*Faiz-ul-Baari*)

This type of Revelation imposed heavy burden on the Holy Prophet. Hazrat 'Ayesha (*Razi Allahu 'anhaa*) is reported to have once seen the after-effects of Revelation upon the Holy Prophet. She said it was winter season. When Revelation descended upon him, I saw his face turned pale, teeth crakled, and the whole body drenched with perspiration. (*Al-Itqaan*)

Sometimes the Holy Prophet was riding on the back of a dromedary when Revelation descended In such an event the dromedary felt so much burden that it sat down.

Once the Holy Prophet was taking rest with his head rested on the thigh of Hazrat Zaid bin Saabit (*Razi Allahu 'anhu*) In the meantime revelation descended upon him. Hazrat Zaid felt so much weight upon his thigh that it seemed to have broken. (*Zaad-ul-Ma'aad*)

Sometimes the persons sitting close to the Holy Prophet could also hear the sound of the Revelation. Hazrat 'Umar (*Razi Allahu 'anhu*) once said that when Revelation descended, buzzing sound was heard near the holy face of Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). (Musnaad Ahmad)

The second type of Revelation (*Wahee*) happened to come through the medium of an angel taking the form of a man. Archangel Gabriel, (peace be upon him), assumed the form of Hazrat Dahyah Kalbi (*Razi Allahu 'anhu*), or he descanded in any other human shape and conveyed the Divine Message (Revelation) to the Holy Prophet This type of Revelation was the easiest one to receive. (*Al-Itqaan*)

The third type of Revelation came when Archangel Gabriel would appear in his own shape instead of taking a human form But this happened on three occasions only during the whole life of the Holy Prophet. (*Fat-hul-Baari*)

The fourth type of Revelation was the one in which there was no intermediary between Allah and His Messenger, Muhammad (*Sallallahu 'alaihi wa sallam*) Allah spoke directly with the Holy Prophet This direct conversation took place during the Celestial Ascension (*Mi'raaj*) of the Holy Prophet in a state of his full wakefulness (*Al-Itqaan*)

The fifth type of Revelation is called *"Nafasa fir rau'"* The heart of the Holy Prophet was inspired to receive such Revelation. It gave a typical sound by which the Faithful knew that Revelation was descending. (*Al-Itqaan*)

Prophethood and the Human Life

After belief in God, Islam insists on belief in survival after death. The conception of an after-life is a necessary corollary to the existence of God. Without belief in survival after death, it would be impossssible for men and women to be moved to act in accordance with the Divine Will and to shape their lives as required by that Will It is evident that so far as this life is concerned, we have been given complete moral freedom to obey or disobey God, to choose the right path or the wrong one as we please.

The consequences of evil actions do not always fall on the individual who is responsible for them, nor is virtue always rewarded in this world, although the consequences of evil deeds and good ones inevitably work themselves out in the long run. But, on the whole, it is true to say that there is no certainty that the consequences, good or evil, of individual actions shall reveal themselves fully in the lifetime of the individual.

That they shall reveal themselves some time or other is, however, beyond doubt or question. Such being the case, we are bound to come to the conclusion, that, so far as the individual is concerned, the full consequences of his actions are held in store for another life. If there is to be no life after this one, there is no meaning in trying to be good and virtuous, when goodness and virtue do not always get their proper reward.

INTELLIGENT PURPOSE

The atheists and communists would reply that this is because there is no justice in the world, and that the universe is a chance product of matter having no intelligent purpose or goal before it. So the supporters of Evolution argued in the time of Darwin. They built their house of sand on the evidence of evil and suffering in the world and maintained that it is in vain to look for justice in nature or life, since the process of evolution is not permeated by any intelligent purpose

But if the life process is not intelligently and purposively controlled and the universe is fundamentally irrational, what meaning there is in talking of reason, of social justice and of reform or revolution in such a world? When the whole process of evolution is blind and devoid of intelligent purpose, how can you set yourself against the current of life and create justice, reason or well-being amidst the flow of a blind evolutionary process.

It is clear that neither evolution is unintelligent, nor is the world-movement devoid of rationality and

justice. Having seen only the first act of the play you jump to the conclusion that it is a tragedy; let the drama unfold itself completely before you and you will see the meaning behind all evil and suffering and purpose which it serves.

As to the difficulty in believing that there is to be a second act to this play, that we shall again rise after death, to render our account before the Creator, it is sufficient to point out that the emergence of life from a mass of dead and inert matter is no less difficult to believe. The power which would create life out of dead matter, can surely recreate it after its dissolution

Islam requires us to believe that we are all responsible beings and will one day have to render our account before God for all that we have done in our life. It cannot be that the good and the virtuous are to go unrewarded and the evil-doers escape their punishment, simply because they have successfully eluded the police.

Islam, however, does not allow us to believe in a cycle of births and deaths. Nature does not give one chance after another to perfect yourselves It puts you on trial only once and if you fail, it gives you no further trial.

The cycle of births is also meaningless in view of the fact that none of us knows for what sins of omission and commission we have been punished or rewarded with our present life Without a knowledge of one's previous record, what is the good of punishment or reward, since none of us knows what we had done or not done in our previous life

AKHIRAH

The reality of the Day of Judgement makes one to be responsible and thus to know the guide-lines approved by Allah. This leads one to the third fundamental tenet of Islam i.e. belief in the Prophets of God. Humanity is required to believe that God sent His prophets in all countries and among all the nations of the earth. The names of some of these have been mentioned in the Quran, while others have been left unmentioned. All the prophets were Divinely inspired and all had the same identical message for mankind, with such variations and differences as the social conditions of the times required

They all worked to the same end, persuading people to believe in one God and render obedience to none but Him. The Prophet Muhammad (peace be upon him) was the last of the prophets. Through him the Message of God was revealed to mankind in all its fullness. After Muhammad, (peace be upon him) there will be no more prophets since the Divine Message has been completed and stated so clearly as to require no interpreter The whole life of the Prophet of Islam was a practical demonstration of how to live one's life according to the Will of God

Muhammad (Peace be upon him) was born in the full light of history in contrast with all other prophets whose lives are shrouded in mystery. since they were born and died in remote antiquity. On the other hand, the followers of Muhammad (Peace be upon him) have preserved in minute detail every trait and feature of the Prophet's private character and public conduct No other character in history has been so fully open to public gaze as the Prophet of Islam. It is this which gives him a unique position and marks him out as the model of perfection. in as far as perfection can belong to man.

You cannot take other prophets as your standard, since you know so little about them. The Quran expressly enjoins on Muslims the necessity of following in the footsteps of the Prophet and of keeping him before their eyes as a model to be copied. The recorded words and the act of the Prophet are called Sunnah (traditions) and, after the Quran, they constitute the final authority for Muslims in all matters of individual, social and political life.

The Quran has repeatedly dinned it into the ears of Muslims, that the Prophet of Islam, along with other prophets, was no more than a messenger and a human being. This was necessary because the followers of other prophets fell into the error of attributing Divine and superhuman powers to the messengers of God.

AL-HADIS: Narrated Hazrat Abu Huraira (*Razi Allahu 'anhu*): The Prophet (*Sallallahu 'alaihi wa sallam*) said, "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any "Sariva" (army-unit) setting out in Allah's Cause. — By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred" (Bukhari).

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

The Life and Works of Fariduddin 'Attar

Exactly at the time when the Mongol menace was devastating the fair face of the Muslim World in the Twelfth Century A.D , Islam was producing geniuses who look like giants in the intellectual world One of the galaxy of great writers and poets of this highly disturbed period of Islamic History, Khwaja Fariduddin 'Attar, was born in the year 513 A.H. (1119 A.D.) in the neighbourhood of Nishapur. His father was the owner of a drug store which 'Attar inherited and ran The young owner of this drug store practised medicine and no less than 500 patients sought his medical advice every day.

WIDE TRAVELLER

During his lifetime Khwaja Fariduddin 'Attar appears to have travelled very widely in Asia as is evident from his own admission in his works. Some of the places and countries visited by him according to his own statements are Makkah, Egypt, Damascus, Kufa, Ray, Khurasan, Indo-Pakistan sub-continent, Turkistan and China In the course of his travels he met innumerable religious savants of the Muslim world and drank at a large number of fountains of religious learning and sufi practices The most important person under whose guidance he excelled in the realm of mystical experience was Majduddin Baghdadi, the famous mystic of the Twelfth Century A D.

THE CHANGE

It is related by his biographers that once, while he was working in his drug store, an extraordinary man, a beggar by appearance, came to him begging for alms The Khwaja could not attend to him The stranger said to him: "If you are so absorbed in your business how will you find time to answer the call to death?" The Khwaja tauntingly replied: "Just as you will do!" Hearing this, the beggar immediately said· "How can you do as I can?" So saying he lay down on the ground in front of the Khwaja's drug store and expired The Khwaja was so much impressed by this incident that he forthwith gave up all his worldly occupations and adopted the way of a true mystic's life.

CAUSE OF HIS DEATH

Khwaja Fariduddin 'Attar lived a very long life The cause of the death of this great Sufi is equally strange It is stated that in the course of a Mongol invasion of his country in the year 627 A H (1230 A D), Khwaja Fariduddin 'Attar was taken into custody by a Mongol soldier On the way a stranger offered a huge sum to the soldier if he agreed to release the Khwaja 'Attar immediately said "Don't accept this sum which is too small " The soldier, thinking that he might get a larger sum later on, refused to set the Khwaja free Sometime later a man appeared and said to the Mongol soldier. "Please, set this man free and I offer you this bundle of grass in lieu thereof " 'Attar cried thereat "Don't pay such a high price for I am not worth that " The Mongol soldier, losing all hope of obtaining a goodly sum, was very much enraged and killed the Khwaja there and then

INSPIRER OF RUMI

Khwaja Fariduddin 'Attar was a mystic of the highest order His status as a mystic may be gauged from the fact that a mystic of no less a rank than that of Maulana Jalaluddin Rumi speaks of him with great respect. In fact, Maulana Rumi has admitted that 'Attar was his chief inspirer in composing his world-famed Mathnavi after 'Attar's Mathnavi.

PROSE-WRITER AND POET

Khwaja Fariduddin 'Attar was both a prose writer and a poet of very great importance. His pseudonym, 'Attar is derived from his profession He was a prolific writer. The number of lines composed by him is variously estimated by famous authorities Maulana Shibli Nu'mani says in Vol III of his *Shi'r-ul-'Ajam* that the total number of his lines exceeds 1,00,000. George Sarton, in Vol. II, Part II of his monumental *Introduction to the History of Science,* has claimed that "he wrote in Persian about forty works, including more than 2,00,000 verses."

HIS WORKS

The number of Khwaja Fariduddin 'Attar's works is also variously estimated Qazi Nurullah Shushtari has claimed that the number of his works was equal to the number of the surahs of the Holy Qur'an, i.e , 114 However, the names of some thirty works of his are on record The most famous of his prose works is the well-known *Tazkirat-ul-Auliya,* a work of great value which provides a series of biographies of the early Sufis, and contains much that is of interest for the study of the development of Sufism.

MANTIQ-UT-TAIR

The chief of his poetical works is the *Mantiq-ut-Tair* which was edited by Garson de Tassy at Paris in the year 1856 A D It is an allegorical poem of about 4,600 verses and its subject is the quest of the birds for the mythical Simurgh, the birds typifying the sufi pilgrims, and the Simurgh, God 'the Truth'. The book begins with the usual praises of God, the Prophet (upon whom be peace), and the first four Caliphs of Islam, which clearly

(*Contd. on Page* 163, *Col.* 1)

WOMEN IN ISLAM

Hazrat Khaulah bint Qays

(Razi Allahu 'anhaa)

By Syed Mahmood Akhtar

She resided in Yasrib (Madinah) and belonged to Najjaar clan of Khazraj tribe. During pre-Islamic days she was married to Hazrat Hamzah bin 'Abdul Muttalib, uncle of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) In other words, Hazrat Khaulah bint Qays was an aunt of the Apostle Hazrat Hamzah (*Razi Allahu 'anhu*) accepted Islam in the 6th year of the Apostle's Ministry. Maybe she too embraced Islam at the same time A few years later she, along with her husband, emigrated to Madinah

During the battle of Uhud (3 A.H.), Hazrat Hamzah became a martyr Hazrat Khaulah was then married to Hazrat N'umaan bin 'Ajlaan Ansari (*Razi Allahu 'anhumaa*).

She had great love for the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) The Apostle, too, bore much affection for her Ibn Maajah has narrated that one day a rustic Arab approached the Holy Prophet and demanded harshly the return of a loan which he had advanced to him. The Companions of the Apostle tried to contain and teach him how to behave before the Holy Prophet. They reminded him if he knew whom he was talking to. The Arab replied that he was merely asking for what was his due. The Holy Prophet said to the Companions that the man was right in his statement and that they should have rather supported his cause. Then the Apostle sent a message to Hazrat Khaulah bint Qays (*Razi Allahu 'anhaa*) asking for some dates on loan. Hazrat Khaulah readily offered to the Apostle as much quantity of dates as he needed to discharge his obligation to the man. The Holy Prophet offered meals also to him and thereafter he left for his home in gratitude.

It is narrated in Musnad-i-Bazaar that the Holy Prophet owed a man of Banu Saa'idah some sixty Saa', five and a quarter maunds of dates. The man demanded the return of his debt. The Apostle ordered an Ansari Companion to return the debt on his behalf. The Companion took him to his home and offered him the requisite quantity of dates but the latter did not accept it on the ground that the dates which he had loaned out to the Apostle were of a better quality than the dates which were being offered by the Companion in return Hence he refused to accept them. Then he left the house of the Companion who asked him if he was going to see the Apostle. The man replied in affirmation saying that who else could be the most righteous person than the Apostle. When the Apostle heard this his eyes filled with tears. He said:

> "Saa'idee spoke true. No one has any right more than me to do justice. Allah let not those people survive whose weaker one does not get his due without any difficulty from the powerful".

Then the Apostle enjoined upon Hazrat Khaulah to feed the man and return his debt. Hazrat Khaulah complied with his orders. It appears from these narrations that Hazrat Khaulah led quite a comfortable life and that the Holy Prophet took loans from her without any formality. Hazrat Khaulah had only one son whose name was 'Ammaarah bin Hamzah. That is the reason why Hazrat Hamzah was called by the patronymic appellation of Abu 'Ammaarah Since Hazrat 'Ammaarah died leaving no issue after him, the race of Hazrat Hamzah from Hazrat Khaulah did not advance further.

More information about Hazrat Khaulah (*Razi Allahu 'anhaa*) is not readily available.

(*Contd. from Page* 162, *Col* 3)

refutes the allegation that the Khwaja was a Shi'a The name of this work is derived from the Holy Qur'an itself where it occurs in the story of Sulaiman in the Surah al-Naml

The poetical art of 'Attar and his standing in the realm of Sufism have gained a very high position for him in the literary and religious fields. His pre-eminence has been recognised by the highest authorities in these fields like Maulana Jalaluddin Rumi.

AL-HADIS Narrated Hazrat Abu Huraira (*Razi Allahu 'anhu*): I heard Allah's Apostle (*Sallallahu 'alaihi wa sallam*) saying, "The example of a Mujahid in Allah's Cause — and Allah knows better who really strives in His Cause — is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty." (Bukhari).

Major Decisions Taken on Islamisation

The recently concluded Conference of Islamic Countries on Information has taken a number of far-reaching decisions aimed at Islamisation.

After his return from Jeddah, Pakistan's Federal Information Minister remarked that the decisions, when implemented, would forge closer cooperation among the media of the Islamic countries. The Minister, who represented Pakistan at the Jeddah conference, said that matters about the exchange of journalists among the Islamic countries were deliberated upon and measures to achieve this objective were thrashed out.

The conference, among others. was addressed by Kind Fahd of Saudi Arabia himself. A joint declaration containing feasible proposals was also passed at the conference.

In this connection it may be pointed out that the information media of the Islamic countries are still being controlled by the Western/European news agencies which have their own axe to grind. It is, therefore, in the interest of all the Arab and non-Arab Muslim countries of the world to evolve and develop their own network for the dissemination of news, particularly, those pertaining to the internal situations obtaining in such countries which are predominantly populated by Muslims.

First Islamic Village in America

It is gratifying to note that a unique institution known as Dar as-Salam is in the offing in the secular United States of America. It is intended to be a place where American Muslims could engage themselves in life's daily transactions according to their own religious beliefs and convictions

According to a report in a British periodical, Dar as-Salam was incorporated as a non-profit making religious and educational foundation in 1980, and it is the first Islamic village of this type in the United States.

Dar as-Salam has never accepted financial assistance from the Government. Its projects are financed by donations from individuals only. The site of the project is in a remote part near Abiquiu in New Mexico. Its functions include supervision of the mosque and school lands and housing and an Institute of Traditional Islamic Studies.

We are glad to note the aims and objects of this institution An important goal of Dar as-Salam's school is to teach the community's children, train teachers and develop an Islamic curriculum. Eventually, the foundation hopes to have a boarding school to serve the children of Muslim families whose professional lives keep them elsewhere in the country Except for matters fixed by law, such as, number of school days per year, the staff are free to tailor the school to the community's needs. Thus, boys and girls study together through the early elementary years and are separated after the age of ten

In anticipation of a gradually increasing population the foundation has prepared a master plan for the plateau area surrounding the mosque and school

The Institute of Traditional Islamic Studies was conceived as an advanced educational institute In summer, 1986, it hosted a training workshop for teachers in Muslim schools, co-sponsored by the World Muslim League.

Templeton Award

The Secretary-General of the Motamar Al-Alam Al-Islami, Dr. Inamullah Khan, was given the Templeton Foundation award at a ceremony attended by a number of prominent religious leaders of different faiths, on September 28, 1988, at Melbourne.

The presentation ceremony was attended, among others, by the Governor of New South Wales, and Sir John Templeton, who had instituted this prestigious prize in 1972, through the Templeton Foundation. The theme this year was, "Progress and promotion of Religion".

Dr. Inamullah Khan, in his acceptance speech, threw light on the importance of religion which stands for truth, justice and peace. He described religion as the great binding force of love and better understanding amongst the peoples of the world Former recipients of the Templeton Prize include Dr. Radha Krishnan, the former President of India, Rev. Niwano, the outstanding lay Buddhist leader of Japan, and Mother Teresa, the well-known Christian social work leader.

The said award is a tribute to the services rendered by the eminent Pakistani scholar for the cause of world peace and for the propagation of Islamic teachings both in Pakistan and abroad. He is currently the Secretary-General of the oldest international Muslim peoples organisation, the Motamar Al-Alam Al-Islami or the World Muslim Congress, as well as the Chairman of the World Conference on Religion and Peace (WCRP/International).

Plea to Islamise Education

The seventh International Conference of the International Islamic Federation of Student Organisation (IIFSO) has urged the Education ministers in the Muslim countries to Islamise their education systems because that was the necessary first step to development in the fullest sense of the word, and for the Ummah to regain its pioneering role in the fields of science, technology and culture

The IIFSO conference which met in Kuala Lumpur in August last was attended by delegates representing affiliated student organisations from Malaysia, Bangladesh Pakistan and many other countries including Japan, Philippines, Indonesia, Fiji, Thailand, Tanzania, India, Nepal., Hong Kong, Singapore, South Korea, U S A., Sudan, South Africa, Senegal, Mauritius, Brazil, Italy, Eastern Europe, West Germany and Taiwan Besides observers from Saudi Arabia, Lebanon, Egypt, Palestine. Ivory Coast, Burma and Iraq and a number of Muslim scholars, thinkers and Muslim leaders from different parts of the world also attended the conference.

Mr. Anwar Ibrahim, Minister of Education of Malaysia, welcomed the participants on behalf of the Malaysian Government. He also delivered a talk on the Malaysian experience in Islamic development. The Conference announced its full support to all just causes affecting the Muslim World, particularly, the uprising in Palestine and Al-Jihad in Afghanistan.

The Conference demanded of the Islamic states to provide basic freedoms and human rights for their people and open up possibilities for the Muslim youth to play a positive role in the service of the Ummah, and also urged them to provide more scholarships to Muslim students, particularly, from Africa and Muslim minority countries

The step taken by the Malaysian Government deserves to be emulated by the other Muslim countries of the world, also with a view to Islamising the education system

Death Penalty for Saboteurs

For the first time the Saudi Arabian Government has enacted a law which prescribes exemplary punishment to the misadventurers, the saboteurs and the hijackers

According to official sources in Riyadh, the Council of the Ulema, the highest legislative Advisory Council, has approved death penalty for saboteurs and hijackers. A communique released in Riyadh by the Saudi Press Agency said: The Ulema have decided unanimously at a meeting held in Taif to extend the death penalty to those who carry out "acts of sabotage against public, private or military establishments, and those responsible for hijacking or destroying airliners All those who carry out acts of sabotage notably against mosques, industrial areas, ammunition depots or pipelines will also be sentenced to death", the communique added

It may be added that in Saudi Arabia the rate of crime is the lowest in the world, mainly because of severe punishments in accordance with the teachings of Islam and the law of the land Here is an example to be emulated particulaly by the entire West Asian, South-East Asian and North African countries

Quran Recitation Contest

With a view to encouraging the young Muslims to memorise and recite the Holy Quran and to learn its meanings the Saudi Arabian Ministry of Pilgrimage and Endowments has invited 42 Islamic states and 96 organisations and centres all over the world to participate in the 11th. International Quran Recitation Competition which will be held in Makkah from January 21 to February 1, 1989.

According to rules, a participant must be competing for the first time, should be a male of not more than 30 years, and should not be a professional reciter of the Holy Quran in his own country. The Secretariat of the Competition will meet the cost of travel and accommodation for the duration of the contest

January 9, 1989, has been fixed as the closing date for the receipt of entry forms by the Secretariat.

Expansion Plan for Holy Haram

In order to provide more accommodation and space for worshippers, the Custsodian of the two Holy Mosques, King Fahd bin Abdul Aziz has laid the foundation-stone for the expansion project of the Holy Haram at Makkah al-Mukarramah.

Expansion plans include the construction of a new building extending the one on the mosque's western flank, in the area known as Al-Suq Al-Sagir between Al-Umra and the King Abdul Aziz Gates.

The total area of the additional building will be 57,000 square metres divided between the ground and first floors and the basement

The roof will be 19,000 square metres bringing the total expanded area to 76,000 metres that will provide space for about 140,000 additional worshippers.

The project also includes the setting up of yards, including Al-Suq Al-Sagir yard and the yard lying east of *Al-Mash* with a total area of 40,000 square metres for accommodating 65,000 worshippers.

The total area of the Holy Haram, including the mosque building after the completion of the expansion project, the roofs and yards, will be 309,000 square metres and will accommodate about 650,000 worshippers.

Auction of Mosque in Holland

It is a matter of great regret that a mosque in Holland is going to be put to auction because the administrators of that mosque had failed to pay up the price of the land on which it was built with the prior permission of the Dutch Government.

According to a report released by the PPI news agency and published in a widely circulated Urdu daily of Karachi, the President of the Council of Third World Newspapers, Mr. H. B. Khokhar, has appealed to the heads of Islamic missions to put pressure on their respective governments to stop the Dutch Government from auctioning a mosque in Amsterdam He has also requested the Government of Pakistan to use its good offices through the Ambassador of Holland at Islamabad for this purpose

Mr. Khokhar said that the Amsterdam mosque is the only place of worship for the Muslims living in Holland which was constructed with funds raised by them in the year 1985 and the Dutch Government itself had offered the plot for which they are now demanding rent which amounts to about 90 000 dollars On failure to pay this amount, the Dutch Government has warned that the said mosque would be put to auction after December 12, 1988.

AL-SUNNAH

QIBLAH

By Syed Mahmood Akhtar

According to Arabic lexicology, the word Qiblah means 'side or direction' It also refers to direction towards the holy K'abah in Makkah to which Muslims all over the world turn for prayer

At the very inception of Islam God made it clear that Qiblah itself was not the object of worship but it was only the common centre towards which the entire Muslim Ummah of the world was directed to turn for prayer. The real purport was to strive together, as in a race, towards the goal that was goodness

Striving for good is not acquired by turning one's face towards right or left at the time of offering prayer but what really matters is goodness to believe in God and act according to His commandments This fact is enjoined in Qur'an Majeed as under.

> "It is not righteousness that you turn your faces towards East or West, but it is righteousness—to believe in God and the Last Day, and the Angels, and the Book, and the Messengers, to spend of your substance out of love for him for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer and practice regular charity, to fulfil the contracts which you have made; and be firm and patient in pain (or suffering) and adversity; and throughout all period of panic. . ." (2:177)

Prior to the emigration from Makkah to Madinah the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and his noble Companions offered prayer with usual orientation towards Bait-ul-Maqdis, following the tradition of the previous prophets This practice even continued for nine or ten months after their arrival in Madinah It is narrated by Hazrat Anas bin Maalik (*Razi Allahu 'anhu*) that the Holy Prophet had been offering prayers in Madinah towards Bait-ul-Maqdis for nine or ten months Then while he had completed first two rak'at of a Zuhar prayer he changed his direction towards K'abah under the command of his Lord and completed the rest of the prayer (At-Tabari).

It was the cherished desire of the Holy Prophet himself to make K'abah as the Qiblah of Islam but he was helpless in the absence of any injunction from his Creator However, when he received clear indication and commandment to change the direction, he wasted no time to comply. Qur'an Majeed says:

> "We see the turning of your face (for guidance) to the heavens. Now shall We turn you to a Qiblah that shall please you Turn then your face in the direction of the Sacred Mosque Wherever you are, turn your face in that direction. . . ." (2:144).

Some of the western writers opine that it was the political situation of Madinah which had prompted the Prophet of Islam to change the orientation towards the Qiblah at Makkah. They say that the moment the Prophet found political stability in Madinah and felt sure of recovering Makkah, he declared K'abah at Makkah as the Qiblah for the Muslims. Another reason which they advance for renouncing Bait-ul-Maqdis was his disappointment from the Jews. But the fact is that both these arguments are fallacious. It is very strange that the orientalists construct their arguments on presumptions void of historical truth. It is evident from all historical sources that the change of Qiblah was ordained before the battle of Badr. At-Tabari has stated in his *"Jami-'ul-Bayaan"* that orientation of Qiblah occurred two months before the battle of Badr It becomes obvious that the Islamic polity was far from stability at Madinah when the change happened Rather it occurred when the infidels of Makkah were ravashing meadows of Madinah and war-clouds were casting dismal shadows over it. By all canons of mundane diplomacy it was not the proper time for such a major change Political expedience rather demanded that Bait-ul-Maqdis should remain as the Qiblah of the Muslims in order to secure support and sympathy of the People of the Book who, at that time, formed majority in and around Madinah But —

> "He is the Irresistible, (watching) from above over His worshippers. And He is the Wise, Aquainted with all things." (6·18)

Assumption of direction towards Qiblah is not adopted by the Muslims at the time of offering prayer only but at the time of praying, putting on or off the Ihraam and performing Rami at Jamaraat While offering sacrifice of an animal its head must face towards Qiblah. Also when a man dies and his body is laid to rest in grave his face must be turned to the direction of Qiblah. At the time of voiding or attending the call of nature it is prohibited to sit facing Qiblah (Bukhari). It is obligatory upon a Muslim to invariably face Qiblah while offering prayer but in case he is travelling in the jungle being unaware of the true direction of the Qiblah, he may use his discretion to determine it through signs and symptoms which may satisfy him.

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EMINENT MUSLIMS

Ibn Hajar Al-'Asqalaanee

(Rahmatullah 'Alaihi)

By Syed Mahmood Akhtar

Abul Fazl Shahaabuddin Ahmad bin 'Ali bin Ahmad al-Kin'aani al-'Asqalaani al-Misri al-Qaahiri, a celebrated Shaafi'ee Traditionist, historian and jurist, was born on Sh'aban 12, 773 A.H., February 18, 1373 C.E., at old Cairo (Egypt). He was bereaved of his parents in his early childhood. His father was a great scholar who is reported to have wielded the authority of issuing religious decrees (*Fataawah*).

Al-'Asqalaanee was, however, brought up under the patronage of a renowned businessman, Zakiuddin Al-Kharroobi He memorised Quran Majeed while has was only nine years of age He became well-versed in Arabic grammar and Islamic jurisprudence He received education from some of the most distinguished teachers of his time. He learnt *Hadith* (Traditions) and *Fiqh* (Islamic Jurisprudence) from Al-Bulqini, Ibn Al-Mulaqqin and 'Izzuddin Ibn Jamaa'ah, Science of Recitation from Al-Tanukhi, and Arabic language and diction fr Muhibuddin Ibn Hishaam (d. 7 A.H.) and Firozabadi. Since 7 A H./December 1399 C.E., . 'Asqalaanee devoted himself spe fically to the learning of the *Aha th*. In the pursuance of his studi he often had to travel to Egy Syria, Hejaz and Yemen, meeti many scholars, linguists and leadi journalists there For over ten lo years he remained a faithful a diligent disciple of Zainuddin . 'Iraqi (d. 800 A.H.), learni Traditions (*Ahadith*) from him.

Ibn Hajar Al-'Asqalaanee w offered juridical responsibilities several occasions but every ti he refused the offer However, a request made to him by his frie Qazi-ul-Quzaat Jamaal-ud-Din Bulqeenee, he agreed to be assistant In Muharram 827 A H December 1423 C.E., he hims was appointed Qazi-ul-Quzaat a remained so for over twenty-o years during which period he downgraded and reinstated seve times

According to As-Sakhaawi, Hajar headed at least ten educati nal institutions at a time, giv lectures on exegesis of Quran M jeed, Traditions and Islamic Juri prudence (*Fiqh*). He served Rector of Jami' Azhar and Khate of Qubba-tul-Mahmoodiyah.

Ibn Hajar was lauded as a po and prose writer He displayed co siderable literary activities in life-time His books, especially the studies of Islam, were in gre demand His book, *Fathul Baa Fi Shar-hul-Bukhaari* (Bulaq, 130 A H.), was sold at 300 dinars p copy Among his 150 composition

the following are worth mentioning:

1. Al-Isaabah (Calcutta, 1856, 1873 C.E.)
2. Tahzeeb-ut-Tahzeeb (Delhi, 1891 C.E.)
3. Tajeel-ul-Manfa'ah (Hyderabad Deccan, 1324 A.H.)
4. Al-Qaul-ul-Musaddad (Hyderabad Deccan, 1319 A.H.)
5. Bulughul Muraam (Lucknow, 1853 C.E.)
6. Nukhba-tul-Fikr (Calcutta, 1863 C.E.)
7. Diwan (Bulaq, 1301 A.H.)
8. Ghibta-tun-Naazir (Calcutta, E.D. Ross, 1903 C.E.)
9. Lisaan-ul-Mizaan (Hyderabad, 1331 A.H.)

Ibn Hajar Al-'Asqalaanee died 18th Zul Hujjah 852 A.H /13th ebruary 1449 C.E. His able disple Ass-Sakhaawi wrote his comehensive biography entitled "Aliwaahir wa Durar" Other details his life are not available immeately.

E.H. Jaffer Back Home

The President of Pakistan Moir Board, Mr. E.H. Jaffer, during stay at Makkah Mukarrama d talks with the Secretary-Geneof Rabita al-Alam al-Islami, . Abdullah Omar Naseef on rious subjects pertaining to the lfare of Muslims abroad.

Mr. E. H. Jaffer discussed proms confronting the Muslims ng in England, and matters rela-, to the construction of a mosque Nightsbridge, London, extension the Wimbledon mosque and the of repatriation of stranded Paanis in Bangladesh.

Dr. Naseef told Mr. E. H. Jaffer he had talked about the reiation of the Pakistanis from ladesh with the President of Pakistan, Mr. Ghulam Ishaq, who had assured that the issue would be raised after a new government has been installed in the country.

Mr. E. H. Jaffer also performed Umra before returning to Karachi.

A Rare Page from the Holy Qur'an

It is learnt that a big-size page of the Holy Qur'an which was written in the 15th. century. A.D. is to be auctioned at Southby in London and it is hoped that it would fetch about 60 pounds sterling.

It is reported that another two pages of this size are available at a private library somewhere in the World.

The page to be auctioned is as big as 118x115 centimetres. It contains two verses of *Surah-i-A'raaf* Had the entire Qur'an been written on this size of the page it would have covered at least 3,500 pages Perhaps it was for this reason that the work could not be completed Talking about the expertise and skill involved in the calligraphy, a British expert on Quranic calligraphy and director of the Islamic section of a library in Dublin, Dr. David James, said that the matter has been calligraphed with great effort which reflects extraordinary skill and expertise in the art of calligraphy.

It is also reported that a grandson of Taimur Lung (The Lame) had got this matter calligraphed in 1420-30 A.D. and hung the page at the tomb of Taimur Lung at Samarqand alongwith other calligraphed pages which were later looted by Nadir Shah when he attacked the tomb of the said ruler. Only one page has survived and which is to be auctioned in London.

AL-HADIS: Narrated Hazrat Anas bin Malik (*Razi Allahu 'anhu*) The Prophet (*Sallallahu 'alaihi wa sallam*) said, "Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah's Cause)." (Bukhari).

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QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṡ=ث	ḥ=ح	ẕ=ذ	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	ʻ=ع	ʼ=ء (Jerk)	
Bold	Madd	آ=āā	ؤ=ōō	ئ=ēē	Fine	Madd	آ=āa	و=ōo	ی=ēe

Part 18 *Qad Af-la-ḥa*	Chapter 23 *Al-Mu'-mi-noon*	١٨ - قد افلح ٢٣ - المؤمنون
SECTION 3	*RU-KOOʻ* 3	رکوع ٣
33. And the chiefs of his people who disbelieved	33. *Wa qaa-lal-ma-la-u min qau-mi-hil-la-zee-na ka-fa-roo*	وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا
and called the encountering of the Hereafter a lie,	*wa kaz-za-boo bi-li-qāā-il-aa-khi-ra-ti*	وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ
and whom We had given ease in the worldly life said:	*wa at-raf-naa-hum fil-ḥa-yaa-tid-dun-yaa*	وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا
He is no more than a man like yourselves;	*maa haa-ẕaa il-laa ba-sha-rum-miṡ-lu-kum*	مَا هَٰذَا إِلَّا بَشَرٌ مِثْلُكُمْ
he eats of what you eat and drinks of what you drink;	*ya'-ku-lu mim-maa ta'-ku-loo-na min-hu wa yash-ra-bu mim-maa-tash-ra-boon.*	يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ۝
34 And if you obey a man like yourselves,	34 *Wa la-in a-ṭaʻ-tum ba-sha-ram-miṡ-la-kum*	وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ
surely you will then be losers	*in-na-kum i-zal-la-khaa-si-roon*	إِنَّكُمْ إِذًا لَخَاسِرُونَ ۝
35. Does he promise you that when you are dead	35. *A-ya-ʻi-du-kum an-na-kum i-zaa mit-tum*	أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ
and have become dust and bones,	*wa kun-tum tu-raa-banw-wa ʻi-ẓaa-man*	وَكُنْتُمْ تُرَابًا وَعِظَامًا
you will be brought forth (alive from your graves)?	*an-na-kum mukh-ra-joon.*	أَنَّكُمْ مُخْرَجُونَ ۝
36 Impossible, impossible is what you are promised!	36 *Hai-haa-ta hai-haa-ta li-maa too-ʻa-doon.*	هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ۝

37. There is no other (life) but our earthly life, we die and we live,	37. *In hi-ya il-laa ḥa-yaa-tu-nad-dun-yaa na-moo-tu wa naḥ-yaa*	إن هي إلا حياتنا الدنيا نموت ونحيا
and we are not going to be raised (again).	*wa maa naḥ-nu bi-mab-'oo-seen.*	وما نحن بمبعوثين
38. He is nothing but a man who has forged	38 *In hu-wa il-laa ra-ju-lu-nif-ta-raa*	إن هو إلا رجل افترى
a lie against Allah	*'a-lal-laa-hi ka-zi-banw-*	على الله كذبا
and we are not going to believe him.	*wa maa naḥ-nu la-hoo bi-mu'-mi-neen.*	وما نحن له بمؤمنين
39 He (the Prophet of God) said. Help me O My Lord,	39 *Qaa-la rab-bin-ṣur-nee*	قال رب انصرني
because they accuse me of lying	*bi-maa kaz-za-boon*	بما كذبون
40 He (Allah) said: In a little while they will surely become repentant	40 *Qaa-la 'am-maa qa-lee-lil-la-yuṣ-bi-ḥun-na naa-di-meen.*	قال عما قليل ليصبحن نادمين
41 Then a terrible cry seized them justly,	41 *Fa-a-kha-zat-hu-muṣ-ṣai-ḥa-tu bil-ḥaq-qi*	فأخذتهم الصيحة بالحق
and We rendered them like scum.	*fa-ja-'al-naa-hum ghu-ṣāā-a.*	فجعلناهم غثاء
Away then with the wrongdoing people	*Fa-bu'-dal-lil-qau-miẓ-ẓaa-li-meen.*	فبعدا للقوم الظالمين
42 Then We raised after them other generations	42 *Ṣum-ma an-sha'-naa mim-ba'-di-him qu-roo-nan aa-kha-reen*	ثم أنشأنا من بعدهم قرونا آخرين
43 No nation shall hasten on its appointed time,	43 *Maa tas-bi-qu min um-ma-tin a-ja-la-haa*	ما تسبق من أمة أجلها
nor shall it lag behind.	*wa maa yas-ta'-khi-roon.*	وما يستأخرون
44. Then We sent Our Messengers one after another.	44. *Ṣum-ma ar-sal-naa ru-su-la-naa tat-raa.*	ثم أرسلنا رسلنا تترا

	English		Transliteration	Arabic
	Whenever to a people came its Messenger,		*Kul-la-maa jāā-a um-ma-tar-ra-soo-lu-haa*	لما جاء امة رسولها
	they accused him of lying,		*kaz-za-boo-hu*	بوه
	so We caused some of them to follow another (to disaster)		*fa-at-ba'-naa ba'-da-hum ba'-danw-*	تبعنا بعضهم بعضا
	and made them (as mere) tales		*wa ja-'al-naa-hum a-haa-dees.*	علنهم احاديث
	Away then with the unbelieving people		*Fa-bu'-dal-li-qau-mil-laa yu'-mi-noon*	عدا لقوم لا يؤمنون ۝
45.	Then We sent Moses and his brother Aaron	45	*Sum-ma ar-sal-naa moo-saa wa a-khaa-hu haa-roo-na*	ارسلنا موسى واخاه هرون
	with Our signs and manifest authority.		*bi-aa-yaa-ti-naa wa sul-taa-nim-mu-bee-nin*	يتنا وسلطن مبين ۝
46	To Pharaoh and his Chiefs but they behaved proudly	46.	*i-laa fir-'au-na wa ma-la-i-hee fas-tak-ba-roo*	فرعون وملايه فاستكبروا
	and were an arrogant people.		*wa kaa-noo qau-man 'aa-leen*	كانوا قوما عالين ۝
47	So they said: Shall we believe in the two men like ourselves,	47.	*Fa-qaa-lōo a-nu'-mi-nu li-ba-sha-rai-ni mis-li-naa*	الوا انؤمن لبشرين مثلنا
	while their own people are our servants?		*wa qau-mu-hu-maa la-naa 'aa-bi-doon.*	ومهما لنا عبدون ۝
48.	So they accused them of lying	48.	*Fa-kaz-za-boo-hu-maa*	ذبوهما
	and became of those who were destroyed		*fa-kaa-noo mi-nal-muh-la-keen*	انوا من المهلكين ۝
49.	And indeed We gave Moses the Book,	49.	*Wa la-qad aa-tai-naa moo-sal-ki-taa-ba*	قد اتينا موسى الكتب
	so that they might receive guidance.		*la-'al-la-hum yah-ta-doon.*	لهم يهتدون ۝
50.	And We made the son of Mary and his mother a sign	50.	*Wa ja-'al-nab-na mar-ya-ma wa um-ma-hōo aa-ya-tanw-*	علنا ابن مريم وامه اية

Part 18 Qad Af-la-ha		Chapter 23 Al-Mu'-mi-noon	١٨-قد افلح ٢٣-المؤمنون
	and gave both of them refuge	wa aa-wai-naa-hu-māa	وَاٰوَيْنٰهُمَآ
	upon a height with a place to stay and water-springs.	i-laa rab-wa-tin zaa-ti qa-raa-rinw-wa ma-'een.	اِلٰى رَبْوَةٍ ذَاتِ قَرَارٍ وَّمَعِيْنٍ ۝
	SECTION 4	RU-KOO' 4	رکوع ٤
51.	O you Messengers! Eat of the things clean (according to the Shariah)	51. Yāa-aiee-yu-har-ru-su-lu ku-loo mi-nat-taiee-yi-baa-ti	يٰٓاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ
	and do good deeds	wa'-ma-loo saa-li-haa.	وَاعْمَلُوْا صَالِحًا
	Indeed, I am aware of what you do.	In-nee bi-maa ta'-ma-loo-na 'a-leem.	اِنِّىْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ۝
52	And surely this religious Community of yours is one community	52 Wa in-na haa-zi-hee um-ma-tu-kum um-ma-tanw-waa-hi-da-tanw-	وَاِنَّ هٰذِهٖٓ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً
	and I am your Rabb (the Lord), so fear Me	wa a-na rab-bu-kum fat-ta-qoon.	وَّاَنَا رَبُّكُمْ فَاتَّقُوْنِ ۝
53	Then they have split up among themselves their affairs (and have become divided) into different sects,	53. Fa-ta-qat-ta-'oo am-ra-hum bai-na-hum zu-bu-raa	فَتَقَطَّعُوْٓا اَمْرَهُمْ بَيْنَهُمْ زُبُرًا
	each party rejoicing in what they have.	Kul-lu hiz-bim-bi-maa la-dai-him fa-ri-hoon	كُلُّ حِزْبٍۢ بِمَا لَدَيْهِمْ فَرِحُوْنَ ۝
54	So leave them in their ignorance for a time	54 Fa-zar-hum fee gham-ra-ti-him hat-taa heen	فَذَرْهُمْ فِىْ غَمْرَتِهِمْ حَتّٰى حِيْنٍ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

مع العصر دعوات امتزج فيها الحق بالباطل ، فان الاحكام الثابتة لاسبيل الى تغييرها بحال من الاحوال لانه لن ياتى يوم يحتاج فيه المسلمون الى تغييرها . اما التى يحتاجون الى تغييرها فقد وضعت من اول يوم مرنة مطواعة لتغير الظروف .

والنصوص الواردة فى معنى الحجاب نصوص محكمة بينها السنة العملية وسلوك الاجيال المسلمة المتعاقبة .

ولقد كان حريا بكل اولائك الذين يحملون على الحجاب الاسلامى ان يقوموا بدور المدافع وقد علموا مصدر الدعوات المنادية بالسفور والعرى . والتبرج .

ولكنهم للأسف رضوا ان يسيروا فى ركب كثر السائرون فيه هذه الايام . فامروا بالمنكر ونهوا عن المعروف (ولله عاقبة الامور) .

فهل يريد هولاء ان تكون نساؤنا وبناتنا هن الصنف الذى لم يره النبى ﷺ من اهل النار عند ما قال : صنفان من اهل النار لم ارهما ونساء كاسيات عاريات مائلات مميلات رؤوسهن كاسنمة البخت المائلة لايدخلن الجنة ولايجدن ريحها وان ريحها يشم من مسيرة كذا وكذا فالكا سيات العاريات هن اللواتى يلبسن اللباس الضيق المحدود لعوراتهن وهن ايضا اللواتى يلبسن اللباس الشفاف الذى يشف عما تحته ، وهن ايضا اللواتى يلبسن اللباس القصير الذى يستر بعض الجسم ويكشف بعضه

هل يريد هؤلاء للمرأة المسلمة مأساة كمأساة المرأة الاوربية التى اصبحت تتطلع الى ما يحاول هؤلآء الكتاب صرف المسلمات عنه ؟

واذا كنا قد ضعفنا امام أمر من أوامر الله وتعثرنا فى الالتزام به فالموقف السليم ليس هو ان نحرف كتاب الله فنكتم الحق اونلبسه بالباطل ليتفق الاسلام مع افعالنا بل يجب ان نقر بضعفنا ونسال الله توفيق العودة الى ديننا والكف عما خالفناه منه فان الحلال ما احله الله فى كتابه وهو حلال الى يوم القيامة . وان الحرام ما حرمه الله فى كتابه وهو حرام الى يوم القيامة .

ولقد كان المجتمع المسلم الأول متيقظا وكان عمل كشف عورة امرأة مسلمة واحدة فى سوق بنى قينقاع كافيا لتجريد جيش وجلاء الجناة عن المدينة فهل يكون لنا ، مسلمين ومسلمات ، شئ من العبرة على محارم الله فنطارد ونتنى هذه الدعوات من اقطارنا ونقف فى وجه هولاء الذين يريدون للمرأة المسلمة ان تهتك الستر الذى بينها وبين ربها بما يزينون لها من تبرج وعرى .

ان انتصارنا فى هذه القضية جولة من انتصارات اخرى تعيد لهذه الامة ماضاع من دينها ، يومئذ يفرح المؤمنون بنصرالله الذى ينصر من يشاء .

وصلى الله على خير خلقه محمد و آله وصحبه وسلم عليهم اجمعين : برحمتك ياارحم الراحمين .

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضىٰ

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيْبُ الَّذِيْ تُرْجٰى شَفَاعَتُهٗ لِكُلِّ هَوْلٍ مِّنَ الْاَهْوَالِ مُقْتَحِمِ

بسنتي فان خرجتم من سنتي سلط الله من عدوكم من يخيفكم فلا ينزع خوفه من قلوبكم حتى تعودوا إلى سنتي .

إن هذا الامر لايصلح إلا بما صلح به اوله .

إن العرب الذين فتحوا البلاد شرقا وغربا وكانت مملكتهم فسيحة الارجاء واسعة الرقعة تمتد من بلاد البرانس شمالا إلى حدود الحبشة جنوبا ومن حدود الصين شرقا إلى المحيط الاطلسي غربا فيما يقل عن نصف قرن والذين تبوأوا عرش كسرى وقيصر ما كان لهم ذلك الملك الكبير إلا بتمسكهم بهذا الدين واعتصامهم بحبله المتين .

أما بعد ايضا فان الامة الاسلامية من اقصاها إلى اقصاها لو عملت بهذا الدين فنبذت العداوة والبغضاء والخصام والانقسام والحرب لانتصرت على اعدائها انتصارا باهرا وهزمت اعداءها هزيمة شنعاء ويعمل لها العالم اجمع الف حساب و حساب .

(واعتصموا بحبل الله جميعا ولاتفرقوا واذكروا نعمة الله عليكم إذ كنتم اعداء فالف بين قلوبكم فاصبحتم بنعمته إخوانا وكنتم على شفا حفرة من النار فانقذكم منها كذلك يبين الله لكم آياته لعلكم تهتدون .

المرأة المسلمة والحجاب

(متبع من العدد السابق)

ان الحجاب هو ما يصون جسم المسلمة من مؤثرات الجو ويحفظه من عيون الفساق ويكسوها بهيبة و وقار وحياء ويجلب لها الاحترام سواء من الموافق والمخالف ويذكرها بهويتها ومنزلتها ويردعها عن كثير مما يغرى نفسها الى ما لا يليق باسلامها وعفافها .

وهو الى جانب هذا كله يكون سببا فى اقبال شاب مسلم صالح كفو على طلب الزواج منها وهذا اعظم مما تقدم ذكرها من المزايا لان فيه سعادة الدنيا وسعادة الآخرة كلتيها . ولاشك فى ان اعظم نعمة فى متناول امرأة مسلمة متحجبة هى ان تعيش فى كنف زوج لايخونها ولايبخسها فى حقوقها . ان احبها اكرمها وان ابغضها لم يظلمها ، وان كره منها خلقا رضى منها خلقا آخر ، يعتبر فى التعامل معها كانها اخته فى الاسلام ، لها حقوق الدين ، حقوق الجوار وحقوق الزوجية التى قد اخذها بامانة الله واستحل فرجها بكلمة الله .

فهذا الزوج لا يمكن ان يأتى به الشارع او تاتى به العلاقات الحرة او ياتى تبرجها وتزينيها لكل من هب ودب .

ان اعظم حق اعطاه الاسلام للفتاة المسلمة المتحجبة انه يربى لها الزوج المسلم وهذا ما لا يستطيع قانون الدنيا ان يحقق للمرأة مثله ولايخفى على احد بعد هذا ان اللباس الاسلامى لايحول بين المرأة المسلمة وبين اى عمل ضرورى تحتاج اليه و مهما تطورت الحياة فانها لن تلجئ المسلمة يوما لترك شئ من بدنها عير مستور .

ودعوات الى تعديل الاحكام الاسلامية لتتناسب

لقد اجمعت كل الاديان على اصول ثابتة واتفقت على كلمة التوحيد و توحيد الكلمة ودعت إلى حسن المعاملة و مكارم الاخلاق « شرع لكم من الدين ما وصى به نوحا والذى اوحينا إليك وما وصينا به ابراهيم وموسى وعيسى ان اقيموا الدين ولاتتفرقوا فيه » .

وكان مسك الختام دين محمد عليه الصلاة والسلام الذى اخرج الناس من الظلام إلى النور ومن الضلال إلى الهدى ومن الباطل إلى الحق وكان ﷺ خير رسول ارسل إلى خير امة « يامرهم بالمعروف وينهاهم عن المنكر ويحل لهم الطيبات ويحرم عليهم الخبائث ويضع عنهم إصرهم والاغلال التى كانت عليهم فالذين آمنوا به وعذروه ونصروه واتبعوا النور الذى انزل معه اولئك هم المفلحون .

وهو الدين الذى خلق من الامة العربية امة راقية فى افكارها سامية فى خلالها سليمة فى عقائدها كريمة فى اخلاقها متحدة الكلمة ملتئمة الصفوف متعاونة متضامنة وصدق ان حين يقول ، والف بين قلوبهم لو انفقت ما فى الأرض جميعا ما الفت بين قلوبهم ولكن الله الف بينهم إنه عزيز حكيم»

دعا هذا الدين الكريم إلى الصلح والسلام ونفر من العدواة والخصام وحذر من الفرقة والانقسام .

« وإن جنحوا للسلم فاجنح لها وتوكل على الله ، (فاصفح الصفح الجميل) .

ولاتنازعوا فتفشلوا وتذهب ريحكم واصبروا إن الله مع الصابرين » .

كما دعا إلى استتباب الامن والاستقرار والنظام ومحاربة الالحاد والزندقة والخروج على الاصول المستقرة الثابتة والتقاليد الكريمة .

وهو إلى كل ذلك يعلى من شأن المراة ويحافظ على كرامتها ويحوطها بسياج من الحفظ والرعاية (وقرن فى بيوتكن ولاتبرجن تبرج الجاهلية الاولى واقمن الصلاة وآتين الزكاة واطعن الله ورسوله) (يايها النبى قل لازواجك وبناتك ونساء المؤمنين يدنين عليهن من جلابيبهن ذلك ادنى ان يعرفن فلا يؤذين) .

ويبين أن خيرها وسعادتها فى اداء رسالتها وحسن قيامها على شئون بيتها وطاعة زوجها وتربية اولادها وهى راعية فى بيت زوجها ومسئولة عن رعيتها امتاز هذا الدين باليسر وعدم الحرج مما جعله يعمر ذلك العمر الطويل .

ومما جعل القبائل والعشائر يقبلون عليه اقبالا منقطع النظير « ما جعل عليكم فى الدين من حرج » إن الدين يسر ولن يشاد الدين احد إلاغلبه .

أما بعد فاوصى بتقوى الله وانصح بالتمسك بهذا الدين إنه لا عزة لنا إلا به ولاكرامة لنا الا به ولاحياة لنا الا فى التمسك باهدابه والتادب بآدابه فهو قانون العالم ودستور السماء .

وإذا كانت كل امة احوج ماتكون فى تنظيم شئونها ورعاية مصالحها إلى قانون فخير قانون يصلح العالم ويسعده وينقذه من الشرور والآثام هو القرآن الكريم الذى لاياتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد .

روى البخارى أن النبى ﷺ قال : « احب الاديان إلى الله الحنيفية السمحة »

وعنه ﷺ أنه قال :

« لا زلتم منصورين على اعدائكم ما دمتم متمسكين

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

فى الدين صلاح العالم

الدين الاسلامى دين خالد على مر الايام فى كل
يثبت قدرته على صلاح العالم ، ولا صلاح للعالم الابه .
فيه النفع للفرد وللمجتمع ، لانه لم يترك فضيلة
حث على اتباعها ولا رذيلة الا حث على اجتنابها ،
م الطريق المستقيم للسير الصحيح من تمسك بحبله
ويحدثنا فضيلة الشيخ ابراهيم باشا ابو سعدة عن
، وصلاح العالم .

يقول اصدق القائلين فى كتابه المبين « فاقم وجهك
، حنيفا فطرة الله التى فطر الناس عليها لاتبديل لخلق
. ذلك الدين القيم . . ولكن اكثر الناس لايعلمون »

إن الدين الاسلامى دين عام خالد وشريعة باقية محكمة
ـكت فضيلة من الفضائل إلا حثت عليها ولارذيلة
لرذائل الا حذرت منها .

ولهذا يامرنا الله سبحانه فى هذه الآية الكريمة بالتوجه
لذا الدين والاستمساك بحبله المتين والعمل باحكامه
وف عند حدوده ذلك لانه الدين الخالص الذى يوافق
ـة السليمة ويساوق العقول المستقيمة وكيف لايكون
ك وهو من وضع الحكيم العليم بطبائع الناس ومن
الخبير باحوال البشر فى كل زمان ومكان وهو الدين
، الذى قال الله فيه « إن الدين عند الله الاسلام » .

اسس هذا الدين على العقائد السليمة والعبادات
القيمة والمعاملات العادلة والاخلاق الفاضلة .

فهو يامر بالصلاة وهى التى تمحص القلوب وتزكى
النفوس وتنهى عن الفحشاء والمنكر وهى الصلة بين العبد
وربه والفرق بين المسلم وغيره وهى إلى ذلك كله رياضة
روحية وجسدية معا .

ويامر بالزكاة وفيها تطهير النفوس من الشح
وتحصين الاموال والارواح وانتزاع الحقد والحسد من
قلوب الفقراء على إخوانهم الاغنياء وهى امضى سلاح
للقضاء على الشيوعية والمبادئ الهدامة التى تهدد امن العالم
وسلامته .

ويأمر كذلك بالصيام وهو درس عملى فى الصبر
والصدق والامانة ومكارم الاخلاق والعطف على الفقراء
والمساكين والبائسين والمعوزين .

وقد شرع لنا هذا الدين الكريم من ضروب
المعاملات على اختلافها ما يعد نموذجا لاحدث دساتير
العالم فلو اخذنا به وسرنا على ضوئه لكنا ارقى امم الدنيا
حضارة ومدنية كذلك شرع لنا من الحدود والاحكام
كالمواريث والاحوال الشخصية وما إليها مافيه سعادة الافراد
والجماعات ومافيه خير العالم وصلاح الدين والدنيا جميعاً

بسم الله الرحمن الرحيم

عن انس رضي الله عنه ان ابا بكر رضي الله عنه حدثه قال : قلت للنبى ﷺ وهو فى الغار . (اوقال مرة : ونحن فى الغار) : لو ان احدهم نظر الى قدميه لا بصرنا تحت قدميه قال : فقال يا ابا بكر ما ظنك باثنين الله ثالثهما .

(متفق عليه)

فى الحديث رد الرسول ﷺ على ما همس ابوبكر رضي الله عنه اشفاقا ووجلا وفى رده ﷺ الثقة الكامله فى نصر الله عز و جل والرد صادر من اعماق الايمان وقوة اليقين : يا ابا بكر ما ظنك با ثنين الله ثالثهما .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
بعد مراجعتها فى ضوء أجور البريد الباكستانى المعلنة من قبل مكتب البريد الباكستانى ،
إعتباراً من ١/٧/١٩٨٦ م

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بالبريد الجوى		بالعملة الباكستانية أو ما يعادلها من دولار أمريكى روبية بعد المراجعة
● البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة	...	٢١٠/٠٠
● أستراليا ، كندا ، جزائر فيجى ، نيوزيلندة و الولايات المتحدة الأمريكية	.	٢٥٠/٠٠
● الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، سورية وتركية أفغانستان ، أبوظبى ، البحرين ، بورما ، الدوحة ، دبى ، الهند ، الكويت	...	١٣٠/٠٠
● سرى لانكا ، الشارقة و المملكة العربية السعودية	..	١٩٠/٠٠
● إندونيسيا	...	٢٠٠/٠٠
● بنامة ، أمريكا الجنوبية وجزائر الهند الغربية	...	٢٧٥/٠٠

بالبريد البحرى		
(١) الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية	.	٩٤/٠٠
(ب) جميع البلاد الأخرى	...	١٤٥/٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)
داخل باكستان : ٣/٥٠ روبيات خارج باكستان : بالبريد الجوى ١/٠٠ دولار امريكى

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رسم العضوية فى المجلة مدى الحياة :
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لا حظر
على نقل المواد المنشورة فى مجلة اليقين إنترنيشنل إقتباسا أو ترجمة أو بأية طريقة أخرى ، على أن يذكر مصدر المواد المنشورة و تتم تزويدنا بنسخة منها ، إلا إننا لا نسمح بنقل ترجمة القرآن الكريم بالإنجليزية أو الكتابة الصوتية بالحروف الرومانية التى تنشر على صفحات اليقين قرين النص العربى على التوالى فى كل عدد من المجلة .

جميع المراسلات
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مكتب البريد : دار التصنيف ،
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هواتف :
المكتب الرئيسى : ٢٢٦٥٩٧٠٩٨
المكتب الفرعى : ٥٢٤٣٢٥

التسديد مقدما

وبالله التوفيق

لد ٣٧ ١١ ربيع الثانى ، ١٤٠٩هـ الموافق ٢٢ نوفمبر ، ١٩٨٨م العدد ١٤

فى الدين صلاح العالم

— الدين الاسلامى دين خالد على مر الايام ... ولا صلاح للعالم الا به .

— هو الدين الذى قال الله تعالى فيه " ان الدين عند الله الاسلام " .

— دعا هذا الدين الكريم الى الصلح والسلام ونفر من العداوة والخصام وحذر من الفرقة والانقسام .

المراة المسلمة والحجاب

— ان اللباس الاسلامى لايحول بين المرأة المسلمة وبين اى عمل ضرورى تحتاج اليه ...

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لفائدة قرائنا ، فنناشدكم ان تؤمنوا حرمتها . من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة . وشكرا .

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IN THIS ISSUE Page

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بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

EXPEDITION OF TABUK

(4) THE SERMON

Words and deeds are a Prophet's weapons to preach and propagate his God-given message to mankind. For the words to be effective, faculty of oration is essential. Prophet Moses (upon him be peace) had a knot in his tongue When he was ordained by God to carry His Message to Pharaoh, he prayed to God, "Remove the impediment from my speech so they understand what I say" (20·27-28). But Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was conscious of the power of speech gifted to him by God. He used to say, "Of all the Arabs, I am the most eloquent of speech." His sermons bear ample testimony to this claim

He stayed at Tabuk for twenty days. There he also delivered a Sermon to a prayer congregation This sermon is unique in the brevity of its pithy sentences and the beauty of their captivating contents. The environs were charged with extreme hardship, but he uttered extempore, one after the other, axiomatic monosyllables which went from his lips right into the hearts of his audience

It is difficult to give a rendition of this sermon reflecting the innate original beauty of the Arabic These rare gems of wisdom lose much of their lustre in translation. Yet we have tried to catch its substance and spirit in the version that follows

After praises of Almighty God, he went on to say·

* The discourse of the highest truth is verily the Book of God
* An expression of piety is the best to rely upon
* The best community of all is the community of Abraham.
* The best way to live by is the Tradition of Muhammad.
* The best utterance is the remembrance of God.
* The most beautiful narrative is this Qur'an.
* The best of the deeds are those accomplished with resolute faith.
* The worst things are pervasive innovations in religion.
* The best guidance is the guidance of God's Apostles
* The death of martyrs is the most illustrious of all
* The worst blindness is to relapse into error after receiving the guidance.
* The best act of all is that which is truly gainful.
* The best right way is that which it is easy to tread.
* The worst blindness is blindness of the heart.
* The upper hand (that gives) is better than the lower hand (that begs).
* The little that suffices is preferable to the abundance that leads to complacence
* The worst repentance is that which is offered in the face of death.
* The worst remorse is that which is to come on the Day of Reckoning.
* Some people come half-heartedly to Friday prayer.
* Some among them do not remember God except occasionally.
* The worst of all sinning is the tongue that tells lies

* Wealth is a stigma of fire.
* The best of riches is soul's contentment.
* And the best provision is piety.
* The crown of wisdom is fear of God, the Mighty, the Great.
* Firm faith is the best thing to inculcate in the hearts
* Doubt is an offshoot of disbelief.
* To wail the dead is a practice of the times of Ignorance.
* Perfidy leads to Hell-fire.
* Inebriation (*Sukr*) is to burn in Hell-fire.
* Poetry (of vileness) is Devil's flute.
* Wine (*Khamr*) is hoard of all evils.
* The worst means of sustenance is to eat into orphans' belongings.
* Blessed is he who takes warning from others.
* The real unfortunate is he who is unfortunate in his mother's womb.
* Each one of you is bound to take resort in four-cubit pit, and the affair then rests with Resurrection.
* The worth of an action is judged by its result
* The worst dream is a dream that is not true
* What is bound to come, is nigh.
* To call a believer names is betrayal of Faith
* And to kill him is an act of infidelity.
* And to eat his flesh (to backbite him) is to rebel against God.
* His property is sacred like his blood.
* He who falsely swears by God, in fact denies God
* He who is indifferent to God, He puts him in the wrong.
* He who pardons others is himself pardoned.
* And he who forgives others, God forgives him his sins
* He who represses anger, God rewards him.
* He who bears misery with fortitude, God compensates him.
* He who slanders others is put by God to open shame.
* He who shows patience, God increases his reward.
* He who disobeys God, invites His chastisement.

Your forgiveness we seek, O our Lord, and to You is our return; Your forgiveness we seek, O our Lord, and to You is our return, Your forgiveness we seek, O our Lord, and to You is our return!

These fifty-two gems of wisdom embrace the entire ambit of life and death They highlight the material as well as spiritual values They set moral norms for the individual as well as society. They are the signposts of the road that is straight They reach the inmost recesses of the heart and are easily retained in memory for future guidance

CONCLUSION Tabuk was the last of the military expeditions of the Prophet of Islam. As we explained in the preceding article, Surah Taubah (Repentance-IX) lays down a number of general principles in this context The duty to fight in the cause of God is supreme It brooks neither lame excuses nor laxity on the part of the believers The divine dictum is

> "Go you forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the Cause of God. That is best for you, if you (but) knew." (9·42).

This is the believer's bounden duty unto the Creator This is a divine bargain between God and man. This is the price man is called upon to pay so as to gain God's everlasting bliss. Qur'an Majeed elucidates:

> "God has purchased of the believers their person and their goods; for theirs (in return) is the Garden (of Paradise). they fight in His Cause and slay and are slain: a promise binding on Him in truth.. ." (9:111).

It is the pleasure of God that the believer ever seeks. As 'Allamah Muhammad Iqbal has put it:

> Martyrdom is the coveted goal,
> And the cherished desire of the believer,
> Not the spoils of war,
> Nor the greed to govern

Many a Cause of God is still there and the dictates of Qur'an Majeed are echoing the selfsame invitation to struggle and strive It is for us to respond positively if we wish to earn His pleasure and His reward.

So may God help us out of His infinite mercy. Amen!

This series ends here

AL-HADIS: Narrated Hazrat 'Abudllah bin Mas'ud (*Razi Allahu 'anhu*): I asked Allah's Apostle (*Sallallahu 'alaihi wa sallam*): "O Allah's Apostle! What is the best deed?" He replied, "To offer the prayers at their early stated fixed times" I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents" I further asked, what is next in goodness?" He replied, "To participate in Jihad in Allah's Cause." I did not ask Allah's Apostle anymore and if I had asked him more, he would have told me more.

(Bukhari).

AL-QUR'AN

Concept of Miracles in Qur'an Majeed

(II)

By Syed Mahmood Akhtar

In our previous article on the subject we had tried to establish from the contents of Qur'an Majeed that miracles were not produced by the Prophets at their own volition but they were performed by them when Almighty Allah desired them to do so. Here the same point is being elaborated further.

While looking back into the times of Moses (Hazrat Musa *'alaihis salaam*), Qur'an Majeed depicts before its readers the scene when the followers of Moses, having crossed the river Nile, were asking for water to satiate their thirst. Qur'an Majeed describes this incident in the following words·

> "And remember Moses prayed for water for his people We (Allah) said: 'Strike the rock with your staff'. Then gushed therefrom twelve springs. Each group knew his own place for water. . . . ." (2 60).

Here it will be noticed that Moses did not say to his followers. Do'nt worry. Here is my staff. If you need water I shall strike it at the rock for you and you will surely get water therefrom. No, on the contrary Moses raised his hands in prayer before Allah for supplying water to his people And in response to his prayer Allah commanded Moses to strike the rock with his staff, and there burst forth bubbling water

It is now evident that Moses by himself was quite helpless to produce water. The Supreme Power to do so was Allah alone. Similarly no Prophet was able to produce a miracle by his own free will. Miracles occurred only when Allah commanded him to produce them. The concept that miracles were performed by the Prophets whenever they desired to do so, is against fact and also against the teachings of Qur'an Majeed. What is then polythism (*shirk*) which Qur'an Majeed has so emphatically refuted and condemned? Qur'an Majeed regards *shirk* an unforgivable sin. In Islam it is rated as the Greatest Sin Polytheism concedes sharing the power of Allah with man, animal, or other things.

The Christian world too stumbled here. The miracles performed by Jesus (Hazrat 'Isa *'alaihis salaam*) were taken by his followers as his personal feats. That is why they began to call him "Son of God", whereas it is to be seen from Qur'an Majeed that whenever a miracle performed by Jesus is described, the words "By Order of Allah" (*bi-iznillah*) or "By My Order" (*bi-iznee*) are invariably mentioned, so that no one should get the impression that Jesus by himself had the power of reviving the dead back into life, or to heal those born blind and lepers of their ailments The point is explained clearly in the following verse of Qur'an Majeed:

> "And (Allah will appoint Jesus) an apostle to the Children of Israel (with the message) 'I have come to you, with a sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird *by Allah's leave*. And I heal those born blind, and the lepers and I quicken the dead *by Allah's leave*. And I declare to you what you eat, and what you store in your houses. Surely therein is a Sign for you if you did believe." (3:49).

At another place Qur'an Majeed has restated the same fact as follows:

> "Then will Allah say: 'O Jesus the son of Mary! Recount My favour to you and to your mother. Behold! I strengthened you with the holy spirit, so that you did speak to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold! You make out of clay, as it were, the figure of a bird, *by My leave* and you breathe into it and it becomes a bird *by My leave* and you heal those born blind, and the lepers, *by My leave*. And behold! You bring forth the dead, *by My leave*. And behold! I did restrain the Children of Israel from (violence to) you when you did show the Clear Signs, and the unbelievers among them said: 'This is nothing but evident magic'." (5·110).

The above verses are quite clear in their meanings. Allah has attributed to Himself all the miraculous deeds that happened to any Prophet in his lifetime.

In the light of the above verses a Muslim believes that Jesus was neither God nor any part of Him. Jesus was simply a human being, a servant of Allah and a Prophet. Allah created him, without the agency of a father, by His Power, because He is Omnipotent. Long before Jesus, Allah had created

Adam (*'alaihis salaam*) and his mate without a father and a mother.

Similarly another event about Jesus is described in Qur'an Majeed in which his inability to produce a miracle, is evident as usual. It so happened that the followers of Jesus said to him:

> "O Jesus the son of Mary! Can your Lord send down to us a Table (with viands) from heaven? Jesus said: 'Fear Allah, if you have faith.' They said 'We only wish to eat thereof and satisfy our hearts, and to know that you have indeed told us the truth and that we ourselves may be witnesses to the miracle'." (c.f 5 115-116). Then Jesus prayed to Allah: "O Allah our Lord! Send us from heaven a Table set (with viands) that there may be for us—for the first and the last of us—a solemn festival and a Sign from You and provide for our sustenance For You are the best Sustainer (of our needs)." (5:117)
>
> "Allah said: I will send it down unto you...." (5:118).

It was indeed a miracle when followers of Jesus received, cooked food from the heaven. But it was not the work of Jesus. He simply prayed to Allah and waited till his prayer was accepted by Him

In Islam, too, there is ample evidence whereby Qur'an Majeed clearly indicated that miracles are the work of Allah alone, no one besides Him can perform miracles:

> "They say· 'We shall not believe in you until you cause a spring to gush forth for us from the earth. Or until you have a garden of date trees, and vines, and cause rivers to gush forth in the midst, carrying abundant water; or you cause the sky to fall in pieces, as you say (will happen) against us, or you bring Allah and the angels before (us) face to face. Or you have a house adorned with gold, or you mount a ladder right into the skies No, we shall not even believe in your mounting until you send down to us a book that we could read' Say: 'Glory to my Lord! Am I aught but a man,—an apostle?' " (17:90-93).

It must have been clear by now that whenever a people demanded a miracle from any of the Prophets, he declined to comply with that request because of his inability to produce it and made it clear that it was only the work of Allah and none else to produce miracles.

> "They say· 'Why is not a Sign sent down to him from his Lord?, Say. 'Allah has certainly Power to send down a Sign but most of them understand not.' " (6:37).
>
> "And it was never the part of an apostle to bring a Sign except as Allah permitted (or commanded). For each period there is a Book (revealed). (6:38).

In short, no Prophet from Hazrat Adam (*'alaihis sallam*) up to the Last of the Prophets Hazrat Muhammad (*Sallallahu 'alaihi wa sallam*) had the power to produce any miracle. Miracles are the work of Allah alone because He alone is All-Powerful, Omnipotent (*Qaadir-i-Mutlaq*).

> "....Know that Allah has power over all things . . " (65:12).

(*Concluded*)

Obituary

We deeply regret to know that Maulana Muhammad Malik Kandhalvi passed away on October 21, due to heart failure. He was 62.

Born in Kandhla (U.P., India) in 1926, Maulana Muhammad Malik Kandhalvi received his religious education at Darul-Uloom, Deoband, India, and Jamia Islamia at Dabhel. He worked as a teacher in Darul-Uloom, Tando Allahyar, where he was appointed as Shaikhul Hadith in 1979

Maulana Kandhalvi was also a member of the Islamic Ideological Council. His most important work is the compilation of "Ma'ariful Quran" — a commentary of the Holy Quran — which had been started by his father, Maulana Muhammad Idris Kandhalvi, who was also a renowned religious scholar, but was left incomplete

Maulana Muhammad Malik was appointed as Shaikhul Hadith in Jamia Ashrafia, Lahore, in place of his father, Maulana Muhammad Idris, soon after his death. Maulana Muhammad Malik worked as such until the expiry of his life.

Maulana Muhammad Malik Kandhalvi was dedicated to the service of Islam and played a vital role in propagating the teachings (Ahadith-i-Nabavi) of the Holy Prophet of Islam. He has left a large number of people to mourn his loss.

Handsome tributes have been paid to the deceased religious scholar by the President of Pakistan, Mr. Ghulam Ishaq Khan, the governors of the provinces, Ministers and many religious scholars.

No doubt, this has created a great vacuum in the Muslim Ummah. We pray to Almighty Allah for the salvation of his soul and eternal rest in Jannatul Firdous We also pray to Allah for the deceased's heirs to forbear this loss Amen!

THE REAL AURANGZEB

Perhaps no other Muslim ruler of the Indo-Pakistan sub-continent has suffered more than the last great Mughal emperor, Muhyuddin Muhammad Alamgir Aurangzeb, at the hands of British historians and in their footsteps Hindu historians. This is the more regretable because Aurangzeb was an ideal ruler who had always at his heart the welfare of his subjects and, in spite of the fact that he ruled over such a vast empire as the Mughal realm, he lived a highly simple life with no tendency to copy his predecessors in baser things. As a man Aurangzeb possessed simple habits and amiable manners. He disliked luxury and hollow show He was an affectionate father and a kind and just ruler. He never throughout his life spoke harshly to any one Pious and abstinent, he strictly observed the injunctions of Religion. He passed his days in the service of the realm and his nights in devotion and prayer

LITERARY CAPABILITY

Aurangzeb was a great man of letters. His deep insight and intellectual acumen made him a great critic of men and matters He was a great scholar of religion, indeed a doctor of Theology. He never appropriated public money for his personal comfort. He would make out copies of the Holy Qur'an with his own hand and out of its sale proceeds meet his personal expenses. With all this he was in the habit of supervising the affairs of the realm in every sphere and read all the reports received daily from the different parts of his vast empire and passed orders on them.

HIS BRAVERY

Aurangzeb was a brave warrior and a gifted general. He possessed unrivalled valour combined with wonderful coolness of mind. In the thick of battle he would get down to lie prostrate before the Almighty Allah and having finished his prayer resume fighting with still greater zeal. He hated to inflict fatal injury unless it was altogether unavoidable. He would tap all peaceful resources before starting hostilities and when he opened hostilities he was in right earnest to put an end to the real trouble.

START OF HIS REIGN

At the start of Aurangzeb's reign the whole administration of the country assumed a new aspect. All oppressive taxes and duties, though sources of considerable revenue to the State, were forthwith abolished. The system of "nazars" was stopped. All Government departments were overhauled and corruption was uprooted. For the benefit of the Muslims the Department of *Ihtisab* (Censorship) was inaugurated. Life of the royal court too was overhauled. In the place of the costly splendour of Shah Jehan and Jehangir, a dignified austerity reigned. The un-Islamic practices of prostration *'sajdah'* and *darshan* were given up Musicians and buffoons, court poets and story-tellers were driven out of the Emperor's presence.

JAZYAH

The imposition of *Jazyah* on the non-Muslim subjects took place in the 12th year of Aurangzeb's reign simultaneously with the enforcing of *Zakat* on the followers of Islam. Only those non-Muslims were liable to pay the *Jazyah* who refused to render military service to the State It was the well-to-do males only who had to pay this tax. And the rates were far lower than the *Zakat* rates which the followers of Islam had to pay

Again, *Jazyah* was not collect an inhuman way. It was realiz easy instalments and not infre tly waived. Once, learning tha people of Hyderabad were u to pay the *Jazyah* on accoun their poverty, Aurangzeb issu *Farman* ordering that they be exempted from the payme all taxes including *Jazyah* whole year.

TREATMENT OF HINI

Aurangzeb had numerous dus as high officials in the se of the State, some of whom the near relatives of that enemy of the Musilm Rule, There were Hindu commande the Mughal army who ren noble services to the Mughal pire of Aurangzeb. The place Hindu worship were quite during the reign of Auran *Very rarely was a temple de shed and that too because it a centre of political consp or moral corruption.* Hindus appointed to the highest rank the civil services of the State deed, according to Prof. Ram Sharma of the old D College of Lahore, during fifty years of Aurangzeb's there were no less than one dred and forty-eight Hindu Mansabdars as against fou Hindu Mansabdars under *(vide his Organization of P Services in Mughal India)*. In connection we quote below a of a *Farman* issued by Aura on the 15th of *Jamaadi-us* 1069 A.H.

AURANGZEB'S FARMA

"In these days of our information has reached our and most holy court, that ce persons, actuated by rancour spite, have harassed the residents in the town of Be and a few other places in

neighbourhood, and also certain Brahmin keepers of the temples, in whose charge these ancient temples are, and that they further desire to remove these Brahmins from their ancient offices and this intention of theirs causes distress to that Community; therefore, our Royal Command is that, after the arrival of our lustrous orders, you should direct that in future no person shall in unlawful way interfere with, or disturb, the Brahmins and the other Hindu residents in these places, so that they may, as before, remain in the occupation and continue with peace of mind to offer prayers for the continuance of our God-given Empire, that is destined to last for all time Consider this as an urgent matter." This *Farman* was addressed to the Governor of Benaras

ANOTHER FARMAN OF AURANGZEB

Here is another *Farman* of Aurangzab issued in the year 1098 A.H.: "As two plots of land measuring 588 1/2 *dira* situated on the bank of the Ganges at the Beni Madho Ghat in Benaras (one plot is in front of the house of Gosain Ram Jivan on the bank of the Central Mosque and the other is higher up) are lying vacant without any building and belong to the *Bait-al-Mal,* we have, therefore, granted the same to Gosain Ram Jivan and his sons as *In'am* so that after building dewelling-houses for the pious Brahmins and holy *faqirs* on the above-mentioned plots, he should remain engaged in the contemplation of God and continue to offer prayers for the continuance of our God-given Empire that is destined to last for all time It is, therefore, incumbent on our illustrious sons, exalted ministers, noble *umara,* high officials, *daroghas* and present and future *kotwals*, to exert themselves for the continual and permanent observance of this hallowed ordinance, and to permit the above-mentioned person and his descendants from generation to generation, and to consider him exempt from all dues and taxes, and not to demand from him a new *sanai* every year."

POLICY OF RELIGIOUS TOLERATION

"The policy of religious toleration," says S. M Jaffar, in *The Mughal Empire from Babar to Aurangzeb,* "adhered to by the Mughal Emperors was not abandoned by Aurangzeb This fact is testified to by Alexander Hamilton who happened to be present in India during the later part of Aurangzeb's reign Speaking about the Parsis he says that they enjoyed the freedom of worship and the liberty of conscience. The Christians, he continues, were free to build churches and to preach their religion." Sir Thomas Arnold says, "In an interesting collection of Aurangzeb's orders and despatches as yet unpublished we find him laying what may be termed the supreme law of toleration for the ruler of people of another faith. An attempt had been made to induce the Emperor to deprive of their posts two non-Muslims, each of whom had held the office of a pay-master. on the ground that their places could be more fittingly filled by some tried Muslim servants of the Crown; moreover, it was written in the Qur'an. 'O Believers! take not my foe and your foe for friends' (IX:I). To this the Emperor replied: "In matters of this kind bigotry should find no place." He appeals too to the authority of the sacred text which says, 'To you your religion, and to me my religion.' (CIX:6) and points out that if the verse this petitioner had quoted were to be taken as an established rule of conduct, then we ought to have destroyed all the Rajas and their subjects; Government posts ought to be bestowed according to ability and for no other consideration."

ADMINISTRATION OF JUSTICE

Bakhtawar Khan, the author of the *Mir-a't-i-Alam,* writes: "In his sacred court no improper conversation, no word of backbiting or of falsehood is allowed His courtiers, on whom his light is reflected, are cautioned that if they have to say anything which might injure the character of an absent man, they should express themselves in decorous language and in full detail He appears two or three times a day in his court of audience with a pleasing countenance and mild look, to dispense justice to complainants who come in large numbers without hindrance, and he listens to them with great attention, they make their representations without any fear or hesitation, and obtain redress from his impartiality"

SIR JADUNATH SARKAR ON AURANGZEB

That veteran enemy of Aurangzeb, Sir Jadunath Sarkar, who sees in the last of the Great Mughals nothing but a religous bigot, a man of once intolerant and narrow-minded, ungenerous and unstatesman-like, has had to admit that Aurangzeb was pure in his domestic relations, simple and abstentious like a hermit and had a passion for work and a hatred of ease and pleasure He admits that "European travellers observed with wonder the grey-bearded Emperor holding open court everyday, reading every petition and writing orders across it with his own hands" and that "in matters of official discipline and

court etiquette he was a martinet and enforced the strictest obedience to rules and established usage: 'If I suffer a single regulation to be violated, all of them will be disregarded,' was his frequent remarks."

MASTER OF THE PEN
AND THE SWORD

According to Sir Jadunath Sarkar again Aurangzeb's coolness and courage were famous throughout India no danger, however great, no emergency however unlooked for, could shake his heart or cloud the serene light of his intellect Indeed, he regarded danger as only the legitimate risk of greatness No amount of exertion could fatigue that thin wiry frame The privations of a campaign or forced ride had no terror for him Of diplomacy he was a past master, and could not be beaten in any kind of intrigue or secret manipulation. He was as much 'a master of the pen' as 'a master of the sword'.

HIS PHYSICAL ATTAINMENTS

The character of Aurangzeb has been summed up by Dr Iswari Prasad of the Allahabad University in *A Short History of the Muslim Rule in India,* in the following words "Aurangzeb is one of the greatest rulers of the Mughal Dynasty. As prince in his father's day, he had given ample promise of future greatness He was endowed with great physical courage, and had given proof of his prowess in many an arduous campaign. As a military general he had established his fame in youth, and never was he more cool and self-possessed than in the heart of battle when he was surrounded by the enemy on all sides. In diplomacy and statecraft he had few equals, and the most experienced ministers of the crown feared his power of resolve and respected his judgement."

INTELLECTUAL QUALITIES

Dr. Iswari Prasad further informs us that "Besides being a distinguished soldier and administrator, Aurangzeb was a great scholar" According to him Aurangzeb "was well-versed in Muslim theology, and had studied a good deal of ethics, Arabic Jurisprudence and Persian literature The greatest digest of Muslim Laws, the *Fatawa-i-'Alamgiri,* was compiled under his patronage He knew the Qur'an by heart and made copies of it with his own hand, which he sent to Medina as tokens of his piety and devotion He was a practised calligraphist, and wrote both *Shikast* and *Nasta'liq* with wonderful ease and skill . His life was simple and austere He ate little, slept only three hours, and completely abstained from drink He did not wear gaudy clothes, made a sparing use of jewellery, and kept aside all gold and silver vessels. He regarded the public treasury as a sacred trust, and stitched caps with his own hands to defray his personal expenses"

HEROES OF ISLAM

Hazrat 'Abdullah bin Zaid Ansari

(*Razi Allahu 'anhu*)

By Syed Mahmood Akhtar

After having settled in Madinah the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) gave top priority to building a mosque which was, later on, called the Prophet's Mosque (*Masjid Nabavi*). On its completion the Holy Prophet felt the necessity of finding out ways and means of inviting his followers to the mosque for offering congregational prayer therein. A number of suggestions came in under serious review. For instance there was a proposal to make a bonfire on some mound which could draw the at tion of the Faithful to run to mosque. Others suggested to furl a flag at the top of the mos Still others upheld the practice the Jews and the Christians th conch could be blown to sum the Faithful for prayer. The H Prophet was not satisfied these hypotheses. However, to b with he approved of the us a conch as a temporary exped till a suitable device could be ad ted as a symbol for holding mic congregations in the mos But his approval had not yet s the day when an Ansari Com nion appeared early in the m ning before the Holy Prophet addressed him thus·

> "O Prophet of God! I sa man in my vision last ni He held a conch in his ha I asked him if he sold conch to me He asked me w I would do of it I told that by blowing the conc would summon the people the mosque for prayer. replied: 'Should I not tell a better thing than the co for that purpose?' I as him 'O sure tell me t Thereupon he told me to re the following:
>
> — *Al-laa-hu Akbar* (four tim (Allah is Most Great) *Ash-ha-du al-laa i-laa-ha lal-laah* (two tim (I bear witness that ther no god but Allah).
>
> — *Ash-ha-du an-na Muham- dar ra-soo-lul-laah* (two tim (I bear witness that Muh

mad is the Messenger of Allah).
Haiey-ya 'a-las-sa-laah
(Come to prayer).
(two times)
Haiey-ya 'a-lal-fa-laah
(Come to salvation)
(two times)
Al-laa-hu Akbar
(Allah is Most Great)
(two times)
Laa-i-laa-ha il-lal-laah
(There is no god but Allah)
(One time)

Then the man took one step ward and said:

and before starting the *Salaat* er) you recite the following tional words after *HAIEY-YA AL-FA-LAAH*:

Qad-qaa-ma-tis-sa-laah
(Verily the Salaat is ready).
(two times)

he Holy Prophet (*Sallallahu ' wa sallam*) replied:

Your dream is true. (*Inshaa'* . You teach Bilaal those words you were taught in the dream stand beside him and let him a call (*Azaan*) for prayer se he has a louder voice "
rom that day on this call n) has been the articulate ol of the Islamic Prayer for nes to come.

zrat 'Abdullah bin Zaid (*Razi 'anhu*) hailed from the fami- Haaris bin Khazraj. His ogy ran as under:
Abdullah bin Zaid bin S'albah bin 'Abdirbah bin S'albah bin Zaid bin Haaris bin Khazraj.
zrat 'Abdullah bin Zaid (*Razi u 'anhu*) accepted Islam during 9th year of the Prophetic ry of the Holy Prophet Mu- ad (*Sallallahu 'alaihi wa*) at 'Aqabah on the eve of lgrimage.
ter the construction of the t's Mosque at Madinah, . 'Abdullah had the credit of being known as the 'Declaimer of the Call to Prayer' (*Saa-hi-bul Azaan*).

According to Hafiz Ibn Abdul Barr (*'Alaihir Rahmah*) the flag of the Haaris bin Khazraj tribe was entrusted to Hazrat 'Abdullah bin Zaid by the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) on the eve of the victory of Makkah (*Al-Isti'aab*).

Another distinctive honour which he received from the Holy Prophet was his sacred hair imbued with concocted sweet-scented myrtle leaves. The incident has been narrated in Musnad by Imam Ahmad bin Hanbal. He has described that on the occasion of the Last Pilgrimage the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) distributed many goat among the people Hazrat 'Abdullah was present before him but the Holy Prophet did not bestow him any goat. After distributing the goats the Holy Prophet got his hair cut and gave some of his hair to Hazrat 'Abdullah bin Zaid (*Razi Allahu 'anhu*) The distinguished Companion and his descendants cherished them as an invaluable relic and a sacred trust in the archives of their family.

God had infused in Hazrat 'Abdullah bin Zaid the spirit of sacrifice as well as contentment.

He had a small holding to support his family with. The moment he heard of the reward and the blessings of the spending in the way of God he gave out his entire property in charity to the Holy Prophet for disposal. His dependents were thereby plunged in acutely straitened circumstances. His father, Hazrat Zaid bin S'albah, too, like him, was a Companion of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) He approached the Holy Prophet and apprised him of the real situation The Holy Prophet called for Hazrat 'Abdullah and said:

> "O 'Abdullah! God has accepted your offer of charity but He returns it to you in the name of your father's partrimony. So you accept it"

Hazrat 'Abdullah bin Zaid died in 32 A H. at the age of sixty four years during the caliphate of Hazrat Usman, the third Caliph of Islam. He left a son and a daughter.

Islamic International Banking

AZHAR MASOOD

The world has continued with technological developments in all sectors of human activity. This has happened despite the natural resistance to change. People with vision and pioneering spirit have contributed immensely towards progress in various fields of economic activity. This progress is not restricted to industrial technology but applies equally to the field of banking and finance. Though the present day system of banking and finance is a case of remarkable improvement over its prototypes yet it offers opportunities for further innovation in financing techniques. One great opportunity in this area emanates from the total Islamic prohibition against the institution of interest.

The last decade has seen the growth of special financial institutions which have been established with the avowed objective of mobilisation and utilisation of financial resources of a community on basis other than interest. This movement

has been gaining momentum and one can find interest-free financial institutions coming up in the most unexpected places in the far-flung corners of the world. The interest-free finance movement, though basically economic in character, draws its inspiration from the Islamic law which requires complete freedom from Riba as one of the essential conditions of an Islamic society. Islamic banks and interest-free financial institutions which have come up are operating in isolation in many Muslim and non-Muslim countries which are in the grip of a legally supported system based on interest This peculiar aspect of Islamic bank's isolation and the non-availability of timely external financial support which is essential for the survival of all financial intermediaries is the main concern of this short paper An equally important aspect is to find ways which shall pave the way for cooperation among Islamic banks and financial institutions, particularly in the promotion of trade and investment among the Muslim countries. Islamic banks and financial institutions, operating in interest-based environment can neither expect the interest-based central banks to come to their rescue in times of need nor can the Islamic banks find acceptable opportunities for utilisation of their excess liquidity for short periods of time or overnight placements

The present position is that most of these Islamic banks are burdened with excess liquidity without appropriate outlets for short term utilisation. Some of the Islamic banks are now reported to be reluctant to accept any further fresh deposits, so much so that some are even averse to accepting funds in the current accounts because these are liable to withdrawals without any notice. It is also observed from balance sheets of most of the Islamic banks that they carry excessive amounts of cash in their bills for meeting unexpected withdrawals or for making other payments, all for the reason that the Islamic banks lack the support of a lender of the last resort

Being used to working in a different setting, I naturally feel pained at this situation Deposits in current accounts, though withdrawable at short notice, cost almost nothing to the bank If some way can be found for making arrangements to replenish their cash at short notice Islamic banks can increase their profitability by freely accepting cost-free deposits in their current accounts

Facility of replenishing their cash at short notice will also make it unnecessary for them to carry the large cash balances which can be invested to earn extra profits Both of these problems are interlinked with the presence of a lender of last resort for Islamic banks and similar financial institutions Likewise, the absence of an Islamic financial market for short term investments also results in unutilised excess liquidity Problems of this nature are not faced by the conventional banks with the result that these interest-based banks are in a position to offer better rates to their depositors which, in turn, are used for comparing the quality and the operational efficiency of Islamic banks

If Islamic banks can be helped in such specific areas their profitability can be considerably increased. With improved profitability resulting from better utilisation of their resources, Islamic banks can handle their social responsibility with greater confidence and resources With availability of cost-free current deposits the Islamic banks can provide a portion of such funds for purpose of productive interest-free loans to deserving cases. To the extent allowed by the central banking authority, interest-free loans may also be allowed without demanding a collateral. With a lender of the last resort being available Islamic banks can also enter into long-term financing without unduly inviting the threat of illiquidity. Side by side with commercial orientation Islamic banks can also be facilitated to discharge a developmental role even if it is on a modest scale to begin with.

In Pakistan where regulations governing the role of the central bank have been changed in pursuance of Islamisation of banking, the problems enumerated in respect of Islamic banks operating interest-based settings have been taken care of State Bank of Pakistan can now provide finances to banks on bases other than interest, including those based on shared-risk financing The funds provided by the State Bank of Pakistan rank for a share in the profits of the bank receiving the funds in the same manner as the banks receive deposits from other customers Share in profit or loss pertaining to State Bank of Pakistan is calculated on the basis of daily products. Likewise, there exists in Pakistan an inter-bank market for short term funds which is also not based on interest Where one bank places its excess funds with another bank which has outlets available for utilisation then the bank providing the funds is paid a share in the profits of the bank receiving the said funds at a profit (or loss) rate allowed to its PLS saving depositors. If there are no PLS savings deposits with the said bank or financial institution, profit (or loss) is paid at a rate equal to that allowed to its

PLS depositors for a term of three months. Such an arrangement is essential for the successful and competitive operation of Islamic banks and other financial institutions

To save the problems of Islamic banks operating in an interest-based financial setting, the need for the following institutional arrangements is highlighted.

(a) To set up an agency to act as a lender of last resort operating on bases other than interest.

(b) To develop suitable interest-free financial instruments and other interest-free mechanisms for creating in inter-bank market for short term placements

The problem of excess liquidity of Islamic banks has two distinct aspects. Firstly, the liquidity problem may be a temporary one involving only a few Islamic banks Secondly, the liquidity problem may be a permanent one for many of them operating in capital-surplus economies The problem of the first type, that is temporary excess liquidity, can be taken care of by developing an interest-free inter-bank market so as to approximately match the demand and supply of funds. But the permanent excess liquidity problem of Islamic banks operating in capital-surplus economies will require some more basic measures which will include creation of opportunities for medium and long term investments

Now, the question is, which of the existing institutions in the Islamic world are in a position to accept the responsibility for playing the role of lender of last resort for Islamic banks and other financial institutions? The first name that comes to mind is that of Islamic Development Bank at Jeddah which may act as a banker to all other Islamic banks The second is State Bank of Pakistan which is already authorised legally to handle transactions on bases other than interest Alternatively, these two institutions can jointly handle this responsibility This suggestion is worth giving a thought and chance to work after being examined in depth If this responsibility is handled by State Bank of Pakistan, Islamic banks operating elsewhere desiring to avail of this facility will be better served by opening their branches or at least representative offices in Pakistan. The mechanism will have to be worked out in greater detail. The accounting will be done in a mutually acceptable unit of international currency with maximum limits fixed for deposits or withdrawals (in excess of own deposits) for each of the Islamic bank according to the requirements The basis of transaction can either be a share in profits of the receiving bank or, if there is no prospect of profitable utilisation, it can be a system based on off-setting of the credit and debit products in the accounts of each Islamic bank. The services can be provided by the Bank acting as lender of last resort either free of charge or on the basis of actual out of pocket expenses For Islamic banks incorporated in countries with problems of convertibility of currency, special permission can be obtained from authorities as such transfer of currency shall be meant for specific purpose and will be accounted for properly

The Islamic banks with a permanent surplus of capital may find other solutions which may include making investments in other Muslim countries in existing or proposed industries. Islamic bank may even enter into new joint ventures At least, a modest beginning can be made on these lines under the initiative of the Organisation of Islamic countries (OIC). Such a move accords well with the long-term objective of creating an Islamic Common market. The above solution proposed has the necessary basic features of an Islamic financial market. Such a move will also lend towards liberalisation of trade. Another step is to encourage the Islamic banks to open their branches in other Muslim countries. For instance, the presence of Egyptian, Jordanian, Sudanese, Malaysian, Turkish or Cypriot Islamic banks in Pakistan will naturally lead towards dissemination of trade information creation of contacts between business houses in various countries and also the availability of credit facilities for the movement of trade goods Such moves and subsequent step by step development will help in expanding the trade and bring Muslim countries closer to the objective of building a common market of the Ummah.

Trade liberalisation under any mechanism, be it a free trade area or a customs union or an Islamic common market, will depend on the availability of mutually tradeable good which, in turn, is linked with productive or manufacturing capacities of the countries concerned. Such capacities can be increased by making investments in various sectors of the economy to the launching of suitable joint ventures. Since all Islamic banks have basic orientation towards trade, they are also in a better position to handle the counter trade operations between the Muslim countries. Contrary to conventional interest-based banks, the Islamic banks are allowed under law to enter into direct equity participation which can be used with great advantage for exploring the long-term investment opportunities. In Pakistan, provision exists in banking laws for banks to

obtain refinance from State Bank of Pakistan against the security of shares held by banks in joint-stock companies as well as in Modarba ventures. Such a facility by a Central Bank can also ease the problem of bank's liquidity constraints in time of need

Beside trade and investment, the other areas which offer, opportunities for cooperation among the Islamic banks pertain to developing of common facilities for training of staff, temporary exchange of personnel, use of common accounting practices, common balance sheet formats, common legal documents and combined efforts for devising new Islamic financial instruments. But the first step is to develop an effective institutional arrangement to coordinate the efforts in the above direction

The economic merits of the banking and financial system based on Islamic dispensation are now being gradually discovered Some scholars assert that true Islamic practices shall bring about changes in the attitude and behaviour of people and held the individuals to become the real entrepreneurs Others highlight the striking similarities between modern 'Venture Capital' and the classical Islamic models of financing based on share risk financing For this reason, they put a very high value on Islamic banking to be used as a conduit for financing high-tech industries

An internally indexed cost of capital based on participation in profit or loss fits well in a market economy, while an externally indexed cost of capital called 'interest' is authoritarian Some scholars commend Islamic banking for its emphasis on human dignity, social participation and social justice which ultimately draw on people's initiative and can bring about economic development through millions of projects but not projects costing millions. Allowing interest-free loans through banks for productive purposes to deserving persons (Mustaheqeen) from Zakat and Ushr funds is now being strongly favoured Within a system based on their religious values and cultural identity, masses in the Muslim countries can be integrated in the process of development. Participation is the most refined and effective form of consultation which is the true Islamic dispensation for the conduct of affairs. Scholars also consider that "economic growth is no longer a pre-condition for satisfying human needs but a consequence" In Islamic finance researchers are now discovering a variety of ingredients of a new development theory. It is now for the Ummah to realise its potential for the greatest good of the people.

Muslim Minority in Bulgaria

It is pitiable to note that the plight of Muslims wherever they are in a minority, is by no means, enviable, particularly in those countries which boast of having secular and democratic constitutions. The Muslims in such areas are not only persecuted because they follow the teachings of the Holy Quran and Sunnah of the Holy Prophet of Islam Hazrat Mohammad (*Sallallahu 'alaihi wa sallam*) but they are made victims of tyranny and deprived of their basic human rights.

We are reproducing below an extract from the presentation of the last para of a report made at the 17th. meeting of the Islamic Conference Organisation (ICO) Foreign Ministers in Amman, Jordan, on 19th March, 1988 The report was prepared by a special ICO "[...] tral Group" which visited Bul[...] in June, 1987. The concludin[...] of the report said:

"After carefully examining [...]terial collected by the group d[...] its visit to Turkey and Bulgaria the reports of international age[...] and Press on the plight of Mu[...] in Bulgaria, their conclusions as follows:

1. That the Muslims in [...]garia have been subject[...] official pressure and [...]cion in changing thei[...] Islamic names into Bul[...] Slavic ones which has effect of destroying [...] Islamic identity.
2. That the Muslims in B[...]ria have been denied [...] right to follow their rel[...] freely and some of thei[...] ligious rituals/rites, suc[...] circumcision of young [...]dren, have been prohi[...] on pain of criminal p[...]cution.
3. That the Muslims in [...]garia have been denied use of their worship p[...] (mosques) and the r[...]ctions on their use on a [...]ticular day in a week [...] a particular time only [...] negation of a basic [...]gious right of Muslims.
4. That the Muslims in B[...]ria, majority of whom [...] of Turkish origin, have [...] prohibited and denie[...] right to use their own [...]uage and to protect and [...]serve their cultural her[...] on pain of criminal p[...]ution and punishment [...] violation of such prohib[...] and

(*Contd. on Page* 156 Col

International day of Peace

The International Day of Peace opens at the United Nations Headquarters at 14:00 GMT with the ringing of the Peace Bell on the front lawn.

At each year's ceremony on Sept. 20, the Secretary-General of the United Nations delivers a special message before ringing the Bell and calls upon people throughout the world to reflect for a moment on the universal goal of peace

The President of the Security Council also issues a special statement. During the ceremony the General Assembly of the United Nation observes one minute's silence to mark the occasion.

We appreciate the efforts made this year for resolving the Iran-Iraq conflict which, we hope, shall usher in an era of peace and goodwill between two Muslim brotherly countries

Islam is a religion of peace, amity and goodwill Hence it supports all efforts to bring about peace in the world, particularly, by the United Nation as a body representing all peace-loving countries

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(Contd. from Page 155 Col. 3)

5. There are several cases of split families on account of migration of Muslims from Bulgaria to Turkey and in some such cases very close relations like father, mother, son and daughter were separated from each other"

It is a matter of grave concern that the Bulgarian Government is clearly violating its own Constitution which assures protection of the rights of its minorities and confers upon them the right to practice the religion of their own choice. Besides, the Protocol annexed to the Treaty of Friendship signed on 18th October, 1925, between Turkey and Bulgaria also contains provisions for the protection of minorities living in Bulgaria.

On the question of the plight of Turkish Muslim minority in Bulgaria, we warmly express our sincere sympathies with them and deplore the continuing repression of the Muslim minority. We appeal to the Bulgarian Government to observe its obligations regarding the restoration to the Muslim minority of all their legitimate religious and cultural rights.

Technical Education Vital to Ummah

Islam stresses the need to acquire education in all fields of life, both for men and women and, therefore, the Organisation of Islamic Conference (OIC) has taken the right step to highlight this aspect of the teachings of the Holy Quran and the Sunnah of the Holy Prophet of Islam Hazrat Mohammad (PBUH).

The international seminar on technical and vocational education of the OIC member-states which concluded at Dhaka on July 18, 1988, adopted a package of recommendations for promotion and expansion of vocational and technical education in the OIC countries

The four-day seminar organised by the Dhaka-based Islamic Centre for Technical and Vocational Training and Research, a subsidiary organ of the OIC for upgrading the level of technical know-how in the Islamic Ummah, laid stress on increased international co-operation for developing technical and vocational education in OIC member-states And this co-operation could be bilateral, multilateral or at international level.

Pakistan was elected Co-Vice Chairman of the General Assembly of Dhaka-based Islamic Centre for Technical and Vocational Training and Research at the concluding meeting of the third session of the General Assembly of the Centre

First Ever Islamic Moot in Beijing

The first ever Islamic gathering for preachers and preaching organised by the Muslim World/League which was held in Beijing on December 3, 1987, has been very fruitful

Addressing the gathering the Secretary-General of the League, Abdullah Omar Naseef, stressed the fact that "Islam has set down the basic rules of economics and politics that Muslims should adhere to" He told about one hundr d Chinese believers repres n'ir g the 35 million Chinese Mu l ms that there was "some sensivity" in China over the conference which w s attended by Muslims from the Middle East, Africa and Pakistan

Having no diplomatic relations with China, Saudi Arabia provided the largest visiting contingent At the gathering religious lead rs from Egypt. Ghana, Sudan and Turkey also met the representatives of the Chinese Muslims

The Muslim group has been providing to the Chinese believers, books, scholarships, aid for Makkah-bound pilgrims and cash to build mosques, since 1979.

All Correspondence should please be addressed to

The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan)
Phone 52 43 25

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṣ	ح=ḥ	ز=ẓ	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع='	ء=ʾ (Jerk)
Bold	Madd	آ=āā	وٓ=ōō	ىٓ=ēē	Fine	Madd	آ=āa	وٓ=ōo	ىٓ=ēe

Part 18 *Qad Af-la-ḥa*	*Chapter 23 Al-Mu'mi-noon*	١٨-قد افلح ٢٣- المؤمنون
SECTION 1 (*Contd*)	*RU-KOO' 1 (Contd.)*	ركوع ١ (متبع)
14 Then We made the drop of sperm a clot of blood,	14 *Ṣum-ma kha-laq-nan-nuṭ-fa-ta 'a-la-qa-tan*	ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً
then We made the clot of blood a lump of flesh,	*fa-kha-laq-nal-'a-la-qa-ta mud-gha-tan*	فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً
then We made bones out of that lump of flesh	*fa-kha-laq-nal-muḍ-gha-ta 'i-ẕaa-man*	فَخَلَقْنَا الْمُضْغَةَ عِظٰمًا
and dressed the bones with flesh,	*fa-ka-sau-nal-'i-ẕaa-ma laḥ-man*	فَكَسَوْنَا الْعِظٰمَ لَحْمًا
thereafter We developed it as a new creation.	*sum-ma an-shaʾ—naa-hu khal-qan aa-khar*	ثُمَّ أَنْشَأْنٰهُ خَلْقًا اٰخَرَ
So Blessed be Allah, the Best of creators.	*Fa-ta-baa-ra-kal-laa-hu aḥ-sa-nul-khaa-li-qeen*	فَتَبٰرَكَ اللّٰهُ أَحْسَنُ الْخٰلِقِيْنَ ۞
15. Then after this you will surely die.	15 *Ṣum-ma in-na-kum ba'-da zaa-li-ka la-maiee-yi-toon.*	ثُمَّ إِنَّكُمْ بَعْدَ ذٰلِكَ لَمَيِّتُوْنَ ۞
16 Then you shall indeed be raised on the Day of Resurrection.	16 *Ṣum-ma in-na-kum yau-mal-qi-yaa-ma-ti tub-'a-ṡoon.*	ثُمَّ إِنَّكُمْ يَوْمَ الْقِيٰمَةِ تُبْعَثُوْنَ ۞
17 And surely We have created above you seven paths (heavens),	17. *Wa la-qad kha-laq-naa fau-qa-kum sab-'a ṭa-rāā-i-qa*	وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ
and We are never unmindful of the creation.	*wa maa kun-naa 'a-nil-khal-qi ghaa-fi-leen.*	وَمَا كُنَّا عَنِ الْخَلْقِ غٰفِلِيْنَ ۞
18 And We sent down rain-water from the sky in due measure,	18 *Wa an-zal-naa mi-nas-sa-māā-i māā-am bi-qa-da-rin*	وَأَنْزَلْنَا مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ

No.	English	No.	Transliteration	Arabic
	then lodged it in the earth,		*fa-as-kan-naa-hu fil-ar-di*	فَأَسْكَنّٰهُ فِي الْأَرْضِ
	and surely We can take it away.		*wa in-naa 'a-laa za-haa-bim-bi-hee la-qaa-di-roon.*	وَإِنَّا عَلٰى ذَهَابٍ بِهٖ لَقٰدِرُونَ
19	And with that (rain) We produced palm groves and vineyards for you,	19.	*Fa-an-sha'-naa la-kum bi-hee jan-naa-tim-min-na-khee-linw-wa a'-naab.*	فَأَنْشَأْنَا لَكُمْ بِهٖ جَنّٰتٍ مِّنْ نَّخِيلٍ وَّأَعْنَابٍ (وقف لازم)
	in which there are many fruits for you and of which you eat;		*La-kum fee-haa fa-waa-ki-hu ka-see-ra-tunw-wa min-haa ta'-ku-loon.*	لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَّمِنْهَا تَأْكُلُونَ
20	And a tree that grows out of Mount Sinai	20	*Wa sha-ja-ra-tan takh-ru-ju min too-ri sai-naa-a*	وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ
	and produces oil and sauce for those who eat		*tam-bu-tu bid-duh-ni wa sib-ghil-lil-aa-ki-leen.*	تَنْبُتُ بِالدُّهْنِ وَصِبْغٍ لِّلْاٰكِلِينَ
21	And surely in the cattle there is an example (lesson) for you	21.	*Wa in-na la-kum fil-an-'aa-mi la-'ib-rah.*	وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً
	We give you to drink of what is in their bellies,		*Nus-qee-kum-mim-maa fee bu-too-ni-haa*	نُسْقِيكُمْ مِّمَّا فِي بُطُونِهَا
	and for you there are numerous advantages in them,		*wa la-kum fee-haa ma-naa-fi-'u ka-see-ra-tunw-*	وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ
	and some of them you eat,		*wa min-haa ta'-ku-loon.*	وَّمِنْهَا تَأْكُلُونَ
22.	And you are borne upon them and upon the ships	22.	*Wa 'a-lai-haa wa 'a-lal-ful-ki tuh-ma-loon.*	وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ
	SECTION 2		*RU-KOO' 2*	ركوع ٢
23.	And indeed We sent Noah to his people and he said	23	*Wa la-qad ar-sal-naa noo-han i-laa qau-mi-hee fa-qaa-la*	وَلَقَدْ أَرْسَلْنَا نُوحًا إِلٰى قَوْمِهٖ فَقَالَ
	O my people worship Allah;		*yaa-qau-mi'-bu-dul-laa-ha*	يٰقَوْمِ اعْبُدُوا اللّٰهَ
	you have no other god save Him.		*maa la-kum-min i-laa-hin ghai-ruh.*	مَا لَكُمْ مِّنْ إِلٰهٍ غَيْرُهٗ

	English		Transliteration	Arabic
	Do you not fear?		*A-fa-laa tat-ta-qoon.*	افلا تتقون ۝
24.	Then the chiefs of his people who disbelieved, said:	24	*Fa-qaa-lal-ma-la-ul-la-zee-na ka-fa-roo min qau-mi-hee*	فقال الملؤا الذين كفروا من قومه
	He is no more than a man like yourselves.		*maa haa-zāa il-laa ba-sha-rum-mis-lu-kum*	ما هذا الا بشر مثلكم
	He desires to assume superiority over you.		*yu-ree-du aieen-ya-ta-fad-da-la 'a-lai-kum.*	يريد ان يتفضل عليكم
	And if Allah had willed, He would have indeed sent down angels;		*Wa lau shāā-al-laa-hu la-an-za-la ma-lāā-i-ka-tam-*	ولو شاء الله لانزل ملئكة
	we never heard of this among our forefathers		*maa sa-mi'-naa bi-haa-zaa fee aa-bāā-i-nal-aw-wa-leen.*	ما سمعنا بهذا في اباينا الاولين ۝
25.	He is nothing but a man afflicted with madness	25.	*In hu-wa il-laa ra-ju-lum-bi-hee jin-na-tun*	ان هو الا رجل به جنة
	So bear with him for a while.		*fa-ta-rab-ba-soo bi-hee hat-taa heen*	فتربصوا به حتى حين ۝
26.	He (Noah) said. Help me O my Lord, because they accuse me of lying.	26.	*Qaa-la rab-bin-sur-nee bi-maa kaz-za-boon.*	قال رب انصرني بما كذبون ۝
27	Then We inspired him to build the Ark	27	*Fa-au-hai-nāa i-lai-hi a-nis-na-'il-ful-ka*	فاوحينا اليه ان اصنع الفلك
	under Our eyes and Our inspiration and (said):		*bi-a'-yu-ni-naa wa wah-yi-naa*	باعيننا ووحينا
	when Our command comes and the oven gushes out (with water),		*fa-i-zaa jāā-a am-ru-naa wa faa-rat-tan-noo-ru*	فاذا جاء امرنا وفار التنور
	then embark in it, two of every kind (a male and a female) and your family,		*fas-luk fee-haa min kul-lin zau-jai-nis-nai-ni wa ah-la-ka*	فاسلك فيها من كل زوجين اثنين واهلك
	except such of them against whom sentence has already been passed,		*il-laa man sa-ba-qa 'a-lai-hil-qau-lu min-hum*	الا من سبق عليه القول منهم
	and do not plead with Me for those who have done wrong.		*wa laa tu-khaa-tib-nee fil-la-zee-na za-la-moo*	ولا تخاطبني في الذين ظلموا

ZAKIR HUSAIN L... Jamia Millia ... 110025

	English		Transliteration	Arabic
	They shall indeed be drowned.		*In-na-hum mugh-ra-qoon*	إِنَّهُم مُّغْرَقُونَ ۞
28	And when you and those who are with you, are (seated) on board the Ark	28	*Fa-i-zas-ta-wai-ta an-ta wa mam-ma-'a-ka 'a-lal-ful-ki*	فَإِذَا اسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى الْفُلْكِ
	then say: Praise be to Allah who delivered us from the wrongdoing people		*fa-qu-lil-ham-du lil-laa-hil-la-zee naj-jaa-naa mu-nal-qau-miz-zaa-li-meen.*	فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ ۞
29	And say: O my Lord land me in a blessed (landing) place	29.	*Wa qur-rab-bi an-zil-nee mun-za-lam-mu-baa-ra-kanw-*	وَقُل رَّبِّ أَنزِلْنِي مُنزَلًا مُّبَارَكًا
	and You are the Best of all Who cause (men) to land.		*wa an-ta khai-rul-mun-zi-leen.*	وَأَنتَ خَيْرُ الْمُنزِلِينَ ۞
30.	Indeed there are signs in this,	30	*In-na fee zaa-li-ka la-aa-yaa-tinw-*	إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
	and We do put (mankind) to trial		*wa in kun-naa la-mub-ta-leen*	وَإِن كُنَّا لَمُبْتَلِينَ ۞
31.	Then We raised another generation after them	31.	*Sum-ma an-sha'-naa mim-ba'-di-him qar-nan aa-kha-reen.*	ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ ۞
32	Then We sent to them a Messenger from amongst themselves, (saying):	32	*Fa-ar-sal-naa fee-hum ra-soo-lam-min-hum*	فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ
	Worship Allah; you have no god save Him		*a-ni'-bu-dul-laa-ha maa la-kum-min i-laa-hin ghai-ruh.*	أَنِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ
	Do you not then fear?		*A-fa-laa tat-ta-qoon*	أَفَلَا تَتَّقُونَ ۞

CERTIFICATE

Certified that by Allah s Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

الشفاف والثوب الذى يشبه لباس المرأة او لباس الكافرين او لباس الشهرة والكبرياء والخيلاء وهو ايضا يستر عورته وجوبا ويستر سائر بدنه وياخذ زينته سنة واستحبابا .

ولم يكتف الاسلام بان يامر المرأة بالحجاب فحسب وانما امرها بعد ذلك باخلاقيات الحجاب . وهذه الاخلاقيات مشار اليها فى مثل قوله تعالى : فجاءته احداهما تمشى على استحياء . ومثل قوله عزوجل : فلاتخضعن بالقول فيطمع الذى فى قلبه مرض وقلن قولا معروفا . ومثل قوله تعالى .

وقل للمؤمنين يغضوا من ابصارهم ويحفظوا فروجهم ذلك ازكى لهم . ان الله خبير بما يصنعون وقل للمؤمنات يغضضن من ابصارهن ويحفظن فروجهن ولايبدين زينتهن الا ما ظهر منها وليضربن بخمرهن على جيوبهن ولايبدين زينهتن الا لبعولتهن او آبائهن او آباء بعولتهن او ابنائهن او ابناء بعولتهن او اخوانهن او بنى اخوانهن او بنى اخواتهن اونسائهن اوما ملكت ايمانهن او التابعين غير اولى الاربة من الرجال او الطفل الذين لم يظهروا على عورات النساء ولا يضربن بأرجلهن ليعلم ما يخفين من زينتهن وتوبوا الى الله جميعا ايها المؤمنون لعلكم تفلحون .

(النور : ٣٠-٣١)

وكما رأينا من قبل اشتراك معظم شروط اللباس الاسلامى بين الرجل والمرأة كذلك نرى هنا ايضا اشتراكا فيما بينهما فى معظم هذه الاخلاقيات ؛ الاما كانت خاصة بالمرأة من حيث طبيعتها الانثوية . ولوعرفت المرأة المسلمة مالها من المنافع فى لباسها الاسلامى لنظرت اليه كأنه حق من حقوقها قبل ان يكون واجبا مفروضا عليها اى عليها ان تطالب به اذا منعت منه او ارغمت على تركه ودلك لانه من حقوقها ولابد من استيفاء ذلك الحق فى اية حال من احوال .

واذا كان بعض النساء فى مجتمعنا الاسلامى قد حملن رأية الدفاع عن حق خروج المرأة متبرجة بدعوى انه من حقوقها فقد كان ذلك من عدم معرفتهن بالحقائق الدينية اومن سوء قصد منهن وقد آن الآوان للمطالبة بالحق الصادق والاصيل للمرأة المسلمة وهو عودتها الى حجابها الاسلامى .

للمقال بقية

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِى تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحَمِ

ظاهرة يجب ان ينطلق من الظاهرة نفسها ولا مما يدور فى ذهن المحلل من افكار فاسدة يراد لها ان تلون الظاهرة بلونها وان ابت طبيعتها ذلك . فاذا كان احد المحللين ما ديا فى تفكيره ، لا تحركه فى سلوكه الخاص الاما يحرك الانعام والد واب . فيجب الايظن ان الناس كاهم كذلك .

ولما كانت النصوص القرآنية والاحاديث النبوية التى هى بمثابة صخرة تتكسر عندها تاويلات هولاء المضللين وتحليلاتهم فانهم لايقدمون ضروبا من التفسيرات الغربية فحسب وانما يفسرون بها آيات القرآن واحاديث الرسول ﷺ ويتنكبون التفاسير الصحيحة ويعرضون عنها لحاجات فى انفسهم .

وافساد معانى النصوص بالتأويلات الباطلة عمل معهود فى اهل الاهواء الذين يعتقدون عقيدة ثم يستدلونها بأخرى حتى اذا عتروا على واحدة تتلاءم واعراضهم تمسكوا بها واؤلوا النصوص لتطبيقها على تلك العقيدة الباطلة . وخلقوا الشكوك فى الاذهان بهذه الحيلة .

ويستند بعض الكتاب للتشنيع على اللباس الاسلامى الى ماحصل فى بعض الفترات من تجاوزات فى فهم بعض التعاليم الاسلامية او الاساءة فى تطبيقها وهم اول من يعلم ان الاسلام غير مسئول عن ذلك ولذا فيكتفون بهذه الصور المشوهة دون ان يرسموا للناس الصورة الصحيحة التى ينسجم فيها المبدأ مع التطبيق .

ومهما قلنا عن الصورة التى رسمها الاسلام للمرأة المسلمة ان تحيا عليها فان احسن ما يجليها هو التزام المسلمة بها فان هذا الالتزام ابلغ من كل كلام وعندما غاب التطبيق السليم رأينا كيف اطلت الاوهام والاخيلةوالحديث عن نظام الحريم وغمز الاسلام به مما اعتاده هولاء

الكتاب ونحن نعلم ان الاسلام أمر بالحجاب ولاشأن بالصورة المنفرة التى ارتبط بها نظام الحريم فى اذه الناس .

ويجب ان يكون واضحا بان الاسلام لم يكن يق فى تشريعاته اى اعتبار و وزن للاعمال والعادات والتقا السائدة وانما يشرع استقلالا بناء على ما اراده الله رسوله سواء اتفق ذلك التشريع مع ما كان سائدا او اختلا عنه . وكان الحجاب معروفا عند اهل الكتاب ، ان ص النصوص من التوراة والا نجيل فهذا دليل على ان شرا الانبياء متوافقة فى هذا الأمر لانه من الفطره التى فطر عليه الناس . قال الله تعالى فى ضمن حكاية آدم ع السلام وزوجته :

فاكلا منها فبدت لها سوءاتهما وطفقا يخصفان عليهما من ورق الجنة . (طـه : ١٢١)

فاى امة حافظت لنسائها على الحجاب . فان ذ يحصل بتشريع من السماء او بميل فطرى سليم .

وقد حدد العلماء الشروط التى اذا توافرت فى لب فهو لباس اسلامى ، دون ان يحددوا لباسا بعينه . فذك ان اللباس لابد ان يكون ساترا للبدن عدا الوجه والكف فان سترت وجهها بالنقاب فهوا احسن وافضل يكون تخينا لا يصف ماوراءه ولايشبه لباس الرجل يشبه لباس الكافرات مما هو شعار لهن والايكون ثو شهرة وخيلاء . ولم يكن هذا من العلماء الا ترتيها للنصو التى جاء فيها هذه الشروط (راجع كتاب المرأة المس للالبانى) .

وانت ترى ان هذه الشروط اكثرها يشترك الرجل والمرأة فالرجل ايضا لا يخرج من بيته الا لغر صحيح ولايلبس ، اذا خرج الثوب الضيق والش

"ان الذين يحبون ان تشيع الفاحشة فى الذين آمنوا لهم
اليم فى الدنيا والآخرة" وقد علم الجميع ان نبذ
ب كان كسرا لباب منيع كان يصد الفاحشة عن مجتمع
ن .

فهل خاف هولاء الكتاب والمربون واولياؤ الامور
دا العذاب وهل احد منهم من يحتمل ان تعلق بناته
زوجته من اثداثهن وشعورهن وهوينظر هذا المنظر
، الرهيب ؟ وياتى الجواب بالنفى لامحالة . فلماذا
على حفظ اهالينا وذوينا من مكاره الدنيا ومساوئها
ص على حفظهم من مكاره الآخرة ومساوئها .

يروى ان النبى ﷺ رأى فى البرزخ نساء معلقات
ثداثهن وشعورهن فقال لجبريل : من هولاء ؟
ولاء اللواتى لايسترن شعورهن ونحورهن عن الرجال
، هان على هولاء الكتاب والمربين و اولياء الامور
بناتهم وارواجهم وامهاتهم حتى اصبحوا يحاولون
دائرة الهلاك لتشمل اكبر قطاع من نساء الامة ؟
ولى بهم ان يكونوا فى مستوى قوله تعالى :

ياايها الذين آمنوا قوا انفسكم واهليكم نارا
وقودها الناس والحجارة . عليها ملائكة غلاظ
شداد لا يعصون الله ما امرهم ويفعلون
ما يومرون .

كان اولى بهـم ان يكـونـوا فى مستـوى
الآية الكريمة فينقذوا اهليهم من النار فان انقاذهم
لانفسهم ايضا . كان اولى بهم ان يتصرفوا بهذا
، ان يسنوا سنة سيئة يقع عليهم وررها و وزر من
ا الى يوم القيامة : " ليحملوا اوزارهم كاملة يوم
ومن اوزار الذين يضلونهم بغيرعلم الآ ساء ما
، . "

هذا ويجب على امرأة مسلمة ان تتذكر انه لا احد
يستطيع ان يدافع عنها يوم القيامة اذا اتبعت ضلا لا فى
الدنـيا .

اذ تبرأ الذين اتبعوا من الذين اتبعوا وراوا
العذاب وتقطعت بهم الاسباب .

واشد ما وصلت اليه حملات الحرب ضد اللباس
الاسلامى هو التشكيك فى فرضية الحجاب والكلام
بالرأى فى الآيات والاحاديث الواردة فى ذلك .

لقد دأبت دوائر الاستعمار على دراسة احسن السبل
للوقوف فى وجه العودة المفاجئة للاسلام التى ظهرت
فى صفوف الامة رجالها ونساءها ولما كانت المغريات على
اشدها عاجزة عن القيام بدورها كاملا ، فقد اصبح
السلاح الجديد هو زعزعة الثقة فى المحرك الأساسى لهذه
العودة . وهو الايمان بان هذا أمرالله وأمر رسوله ﷺ.

وفى هذا الاطار يجب ان نفهم الدعوات التى
تنطلق مشككة فى المعانى المحكمة للآيات والاحاديث التى
تفيد وجوب الستر فى لباس المرأة ، او التحليلات
الطبقية التى لم تتما سك قط امام اى قضية من قضايا
تاريخه . فالحجاب لم ينتشر بين الطبقات المتوسطة والفقيرة
كرد فعل لانتشار اساليب الحياة الغربية بين الطبقات
المترفة ولكن الحجاب ينتشر بين اولائك الفتيات المؤمنات
اللواتى عرفن حكم الله واقتنعن به وانتصرن على ضغوط
الواقع من حولهن ويستوى فى ذلك كل الطبقات فى الامة
اغنياؤها وفقراؤها .

ان التزام الفتيات والنساء المسلمات باللباس الاسلامى
وراءه مقاصد اسمى مما تهدف اليها التفسيرات الوضعية
التى هى مرتبطة بمصالح طبقية . ان التحليل السليم لاية

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

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المرأة المسلمة والحجاب

بقلم محمد ادريس ملك خيلى

ان المتتبع لتاريخ الحرب الخفية والعلنية ضد الامة الاسلامية يرى ان الاعداء لم يفتأوا منذ زمن طويل يحاولون كشف عورات المسلمات بقصد تحويلهن الى فتنة للمسلمين فينشغل بعضهم ببعض وتمر فى خضم ذلك الانشغال خططهم الرامية الى استكمال الهيمنة والاستغلال والتمكن من رقاب المسلمين وبلادهم .

والناظر الى واقع الامة الاسلامية يهوله ما يراه من نجاح هذه المخططات ويفزعه انسياق المسلمين حانفها الى الهلاك والضياع والفناء . وليس عبثا ان ينبههم النبى ﷺ الى هذا السلاح الخطير الذى يمكن ان يستعمله الاعداء ضد الامة . ومما يذكرانه كان سبب هلاك بنى اسرائيل بالذات ، عند ما قال نبيهم فى آخر وصاياه للامة قبل رحيله عنها : اتقوا الدنيا واتقوا النساء . فان اول فتنة بنى اسرائيل كانت فى النساء " . ولهذا كان من اعظم عبادات المرأة المسلمة ان تكون عونا للرجل المسلم على دينه وسندا فى اداء رسالته وكان من اسوأ اعمالها التى تبعدها عن ربها وتجعلها عنصرا فاسدا مفسدا فى الامة ، ان تكون فتنة للرجل فى دينه وحوبا على عفافه وجسرا ليسلك به الى الرزيلة والانحراف .

وليس عبثا ان ترتبط الدعوة الى نبذ اللباس الاسلامى بدخول الاستعمار الى بلاد المسلمين حيث عمل جاهدا بكل الوسائل لاخراج المسلمة المصونة من بيتها وتعريتها من حجابها . وقد يكون مفهوما ان يأتى الترويج لهذه الغزو الفكرى من اليهود والنصارى ، فاننا لانشك فى انهم طلائع الاستعمار ورداؤه الفكرى وقد اخبرنا القرآن الكريم عن نواياهم النهائية عندما قـال :

ولن ترضى عنك اليهود ولا النصارى حتى تتبع ملتهم . قل ان هدى الله هو الهدى

ولكن الذى لا يفهم ولا يحتمل بحال من الاحوال ان يبرز فى بلاد المسلمين من يتطوع فى خدمة هذه المقاصد الاستعمارية الرزيلة يتولى الترويج لهذه الدعوات الدخيلة وكل ذلك بحماسة لاتقل عن حماسة اصحابها انفسهم .

وان الانسان الغيور يتساءل امام هذا الموقف : لحساب من هذه الحملات ضد اللباس الاسلامى ؟ بعد كل الذى حوته السنوات الماضية من آثار التبرج السيئة وبعد الذى رأيناه من حصاد الهشيم فى الجيل الحالى من الفتيان والفتيات ما الفائدة من هذا البديل الذى يراد له ان يحل محل الحجاب الاسلامى ؟ والله تعالى يقول :

بسم الله الرحمن الرحيم

عن ابي هريره رضي الله عنه قال قال رسول الله صلى الله عليه وسلم المؤمن اكرم على الله من بعض ملائكته :
(رواه ابن ماجة)

يؤكد الحديث على افضلية المؤمن على بعض الملائكة لأن المؤمن يتمسك حسب طاقته بالدين و الشريعة .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
بعد مراجعتها فى ضوء أجور البريد الباكستانى المعلنة من قبل مكتب البريد الباكستانى،
إعتباراً من ١/٧/١٩٨٦ م

داخل باكستان: -/٧٠ روبية باكستانية باضافة ٥/ روبيات فى حالة التسديد بشيك مصرفى بكراتشى

	بالعملة الباكستانية أو ما يعادلها من دولار أمريكي روبية بعد المراجعة
بالبريد الجوى	
• البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سنغافورة	٢١٠٫٠٠
• أستراليا، كندا، جزائر فيجي، نيوزيلندة و الولايات المتحدة الأمريكية	٢٥٠٫٠٠
• الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبي، البحرين، لوبيا، الدوحة، دبي، الهند، الكويت	١٣٠٫٠٠
• سرى لانكا، الشارقة و المملكة العربية السعودية	١٩٠٫٠٠
• إندونيسيا	٢٠٠٫٠٠
• بنامة، أمريكا الجنوبية وجزائر الهند الغربية	٢٧٥٫٠٠
بالبريد البحرى	
(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية	٩٤٫٠٠
(ب) جميع البلاد الأخرى	١٤٥٫٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)
داخل باكستان: ٣٫٥٠ روبيات خارج باكستان: بالبريد الجوى ١٫٠٠ دولار امريكى

أعداد المجلة السابقة للسنة الكاملة متوفرة تشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٣ كل منها مقابل ١٢٥ روبية و العدد ٣٤ مقابل ١ روبية، و ذلك ما عدا أجرة البريد

رسم العضوية فى المجلة مدى الحياة:
لساكنى باكستان: ١٠٠٠٫٠٠ روبية ولغير ساكنى باكستان ٢٥٠٫٠٠ دولارا أمريكيا .

لا حظر
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التسديد مقدما

و الله ولى التوفيق ه

المجلد ٣٧ ‏ ٢٥ ربيع الأول ١٤٠٩هـ الموافق ٧ نوفمبر ١٩٨٨م ‏ العدد ١٣

المراة المسلمة والحجاب

— من اسوأ اعمال المرأة .. ان تكون فتنة للرجل فى دينه وحوها على عفافه ...

— الحفاظ على الحجاب يحصل بتشريع من السماء او بميل فطرى سليم .

— اللباس لابد ان يكون ساترا للبدن عدا الوجه والكفين ...

— لم يكتف الاسلام بأن يأمر المرأة بالحجاب فحسب وانما امرها بعد ذلك باخلاقيات الحجاب .

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IN THIS ISSUE Page

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In the name of Allah, the All-Compassionate, the Most-M

EXPEDITION OF TABUK

(3) THE REPENTANCE

In the first two parts of this series of articles (YI September 7 & 22), we explained why the expedition of Tabuk had to be undertaken, what was the state of the Muslim forces who marched selflessly under the command of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), what was the outcome, and also gave glimpses of certain events of particular interest. In this part we propose to deal with certain Verses of the Surah Al-Taubah or The Repentance (IX) of Qur'an Majeed which lay down a number of all-time general principles in the background of Tabuk

OBLIGATION TO DEFEND

Islam is a practical religion which does not place unbearable burden upon any one In the event of a general call for defence therefore exemption is provided to the handicapped and disabled persons.

> "There is no blame on those who are infirm, or ill, or who find no resources to spend (on the Cause), if they are sincere (in duty) to God and His Apostle· No ground (of complaint) can there be against such as do right: and God is Oft-Forgiving, Most Merciful" (9.91).

In those days there were neither standing armies nor were the soldiers paid fixed salaries from public exchequer. All had to be voluntary It was the Cause that mattered As far as possible all were supposed to bear their own expenses as well as cater for those who were not resourceful enough to take the burden upon themselves.

THE SEVEN WEEPERS: Despite the most liberal contributions made in cash and kind, there was not enough. For example, there was acute shortage of mounts. They could provide one camel for as many as eighteen persons. The Holy Prophet reluctantly had to turn away seven needy volunteers — five Ansar and two Bedouins of Muzaynah and Ghatfan — because he was unable to provide mounts to them. Profuse tears filled their eyes out of deep grief. Their memory has been preserved in Qur'an Majeed for ever.

> "Nor (is there blame) on those who came to you to be provided with mounts, and when you said, 'I can find no mounts for you', they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses." (9:92)

They wept so bitterly that they came to be known as "Al-Bakkaeen", that is those who weep. Their sincere tears of grief were invaluable indeed. Their memory is treasured for ever in Qur'an Majeed itself

SHIRKERS The Cause of God is the greatest of all causes and hence it demands many a self-denial. However, there were certain persons who pleaded that since they had to look after their womenfolk they were unable to join the expedition of Tabuk Qur'an Majeed says about them·

> "The ground (of complaint) is against such who claim exemption while they are rich They prefer to stay with (the wo-

men) who remain behind: God has sealed their hearts; so they know not (what they miss)" (9:93).

The admonition is clear. Duty to God admits of no flimsy excuses for justifying its dereliction. The shirkers invite His displeasure Doubt and cowardice are suicidal when the common cause of God, His Prophet, and of the community is involved.

HYPOCRITES: In human society, hypocrites are worse than open enemies. Since its begining Islam had to face the menacing problem of hypocrites. They had to be tolerated but with utmost tact and caution lest they caused some still greater harm. But God did promise to seperate in the end the good from the evil. Qur'an Majeed says·

> "God will not leave the believers in the state in which you are now, until He separates what is evil from what is good — " (3:179).

The expedition of Tabuk provided an opportunity to unmask and expose the hypocrites Surah Taubah explains their case so clearly that it also came to be called by the Companions as Al-Fadhihah (The Exposure). The statement about the hypocrites starts in mainly from Verse 45 and goes up to Verse 68. The reader had better go through these in the Book to judge for himself the comprehensiveness and clarity of the words of God which explain the matter fully in all its aspects and bearings and leave nothing to imagination or speculation.

In the context of Tabuk the hypocrites could see no worldly gain or material benefit to accrue They foresaw only an arduous task ahead and could guess even a sure defeat in store for the Muslims.

They would argue with the Holy Prophet that in the face of severity and inclemency of the hot weather, it was a folly to go in thousands on such a long journey in a foreign land. It was tantamount to inviting death and destruction, nothing else One of them even went to the length to argue that he had a weakness for women and Syrian women were known for their charming beauty. The Holy Prophet, out of mercy, would let them stay back. God did even send admonition in this behalf as follows:

> "God give you grace! Why did you grant them exemption until those who told the truth were seen by you in a clear light, and you had proved the liars?" (9·43).

In fact the hypocrites were afraid of the Byzantines over whom there was the suzerainty of the mighty Romans who had only recently, under the command of Hiraclius, defeated the great Persians. They therefore in their fond hope presumed a coming end of Islam in the Tabuk venture.

Qur'an Majeed lays down a well-defined and elaborate principle to meet a situation when the Faith is confronted with unbelief. Almighty God directs:

> "Say· If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline; or the dwellings in which you delight, are dearer to you than God, or His Apostle, or the striving in His Cause, then wait until God brings about His decision: and God guides not the rebellious." (9 24).

How deftly and definitely Almighty God counts the human weaknesses and how sternly He warns mankind against falling in their trap while His Cause calls them to struggle and strive, leaving everything else behind.

THREE COMPANIONS: Connected with the expedition of Tabuk is also the case of three sincere, devoted and eminent Companions who somehow stayed behind in a mental state of simple dilly-dallying. Their names are Ka'b bin Malik, Hilal bin Umaiyah, and Murarah bin Rabi' (*Razi Allahu 'anhum*). Their eminence can be judged from the fact that Hazrat Ka'b was one of those seventy-two who offered fealty in the Second Pledge of 'Aqabah, while the other two were out of those who participated in Badr.

When the Holy Prophet returned to Madinah, all those who did not participate and who now came to forward again their excuses, were given leave to retire. However, there were these three who frankly confessed their fault. They were asked to wait until God should decide their case. In the meantime the Holy Prophet gave order that no one, not even their wives, should speak or meet with them. They were practically excommunicated and continued in that state for full fifty days when none even exchanged greetings of peace (*salaam*) with them.

KA'B Hazrat Ka'b has narrated his case at some length He says I participated with the Messenger of God in all the wars On the occasion of Tabuk, too, I had decided to go However, the days went by one after the other. I remained engrossed in my thoughts to settle several of my affairs before I set off, so much so that all the time passed until the news was received that the Messenger of God was returning. Then did I realize that it was too late.

Hazrat Ka'b continues: As usual, the Messenger of God first came

to his Mosque. Those who had not participated in the expedition came to advance their excuses. They vouched their sincerity on oath The Messenger of God took them at their word and left the secrets of their hearts to All-Knowing God. There were more than eighty of them whom he sent away. When he turned to me, I dared not invent any false excuse. I openly declared what was true. Upon this he said, "Go and wait until God decides."

If we turn to Surah Taubah, the verse in this behalf says:

> "Others (there are who) have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps God will turn unto them (in mercy): for God is Oft-Forgiving, Most-Merciful." (9:102)

Hazrat Ka'b continues: I inquired of the people if there were any others like me They said, "Yes, Murarah bin Rabi' and Hilal bin Umaiyah." The Messenger of God ordered that no one should speak with us three. All accordingly turned away from us All of a sudden the world underwent a change for me, as if the one I lived in till yesterday was there no more My two partners in distress shut themselves inside their houses, but I happened to be comparatively stubborn. Despite my miserable circumstances, every day I would leave my house, visit the Prophet's Mosque, and join the congregation. Then I would withdraw to a lonely corner away from the rest. At times, after the prayer I used to tender my salutation (*salaam*) to the Messenger of God and would stealthily watch whether his lips moved in response, or not. At times he would look askance towards me but as soon as I cast a passionate glance, to my disappointment he would turn back.

Hazrat Ka'b continues: One day I walked out of the town up to the garden of my cousin-brother Abu Qatada. Of all my relations I loved him the most. I uttered greeting of peace (*salaam*) to him but he did not respond. I said, "Abu Qatada! Know you not that I am a Muslim, and bear love of God and His Messenger in my heart?" He still did not turn to me, but when I repeated these words over and over again, he only said, "God and His Messenger know best." Then I lost my calm and my eyes were spontaneously streamed with tears.

Hazrat Ka'b continues: When forty nights were passed in this way, a man brought from the Messenger of God an order that asked me to separate myself from my wife I asked, "Divorce?" I was told, "No, only segregation." The man added: "Hilal and Mararah also have been served similar orders." Upon this I sent my wife away to her parents.

Hazrat Ka'b had to pass through another trial. A man from Syria came in search of him and gave him a letter from the Ghassanide Chief, saying· "I have come to know that you could not receive recognition from Muhammad, so you may come to me. My treatment with you will be worthy of your position " Hazrat Ka'b read the letter and totally unmoved by its tempting contents, just put it into the fire.

PARDON: At long last God's pardon came as the following Qur'anic verse elucidates:

> "(God turned in mercy also) to the three who were left behind; (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them, and they perceived that there is no fleeing from God (and no refuge) but to Himself. The He turned to them, that the might repent; for God Oft-Returning, Most-Mercifu (9:118).

They received the message the fiftieth day. Hazrat Ka'b wa sitting on the top of the roof of h house after having said the mornin prayer. Then he heard someo crying from the nearby cliff calle Sal', "Ka'b bin Malik! God tidin for your repentance has been acce ted." Hazrat Ka'b burst into tea of joy and gratitude. And with hin the whole town burst into spon taneous ecstasy.

AL-HADIS: Narrated Hazra Anas bin Malik (*Razi Allahu 'an hu*): Um-Haram said, Once t Prophet (*Sallallahu 'alaihi wa sa lam*) slept in my house near to m and got up smiling. I said, 'Wh makes you smile?'. He replie 'Some of my followers who (i.e. in dream) were presented to me sailin on this green sea like Kings o thrones.' I said, 'O Allah's Apostl Invoke Allah to make me one them'. So the Prophet invoked Alla for her and went to sleep agai He did the same (i.e. got up an told his dream) and Um-Hara repeated her question and he gav the same reply. She said, "Invok Allah to make me one of them. He said, "You are among the fir batch." Later on it happened th she went out in the company her husband 'Ubada bin As-Sam who went for Jihad and it was th first time the Muslims unde took a naval expedition led b Hazrat Mu'awiya. When the expe dition came to an end and they we returning to Shaam, a riding anim was presented to her to ride, bu the animal let her fall and thus sh died. (Bukhari)

AL-QUR'AN

Concept of Miracles in Qur'an Majeed

(I)

By Syed Mahmood Akhtar

When Allah desired a thing or event to happen at the hands of His Prophets, whose occurrence otherwise seemed impossible to normal human imagination or contrivance that thing or event is called a miracle in the terminology of Islam.

Miracles were not performed by the Prophets at their own volition. They expressed inability to produce them whenever they were demanded by the people to do so. They produced miracles only when Almighty Allah Himself willed them to produce, otherwise the Prophets by themselves alone were helpless in this regard.

One of the special features of miracles was that they were very much in symphony with the spirit of the age and idiosyncrasy of the people among whom the Prophets performed them. For example, sorcercy and magic practice had gained wide currency during the time when Moses (Hazrat Musa *'alaihis salaam*) was raised as Prophet by Allah. To break the spell of enchantments Allah turned the staff of Moses into a snake and made his hand white and luminous without stain These were the two miracles with which Moses was equipped by Allah before he proceeded to meet Pharaoh

Likewise medical science was at its zenith during the time when Jesus (Hazrat *'Eesaa 'alaihis salaam*) was raised as Prophet. With the same relevancy, by the Will of Allah, he wielded the miracles of restoring the eye-sight of the born blind, curing the lepers, and reviving the dead man to life by Allah's Command.

Prior to the advent of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) the Arabs had acquired a remarkable degree of ascendency in Arabic language, eloquence and rhetoric so much so that besides the Arabs they called the entire non-Arab world as *'Ajam* or dumb.

'Akkaaz was a place near Makkah. A fair was held there every year Every sort of sports, such as archery, swordsmanship, wrestling, horse and camel racing, were held there Poets too visited the fair and recited their poems to the people and received appreciation and rewards from their admirers The best poem was hung on the wall of K'abah Seven classical poems (*Sab'a Mu'alliqaat*) acknowledged as the best ones were hung on the wall of K'abah at the advent of the prophetic ministry of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). Some one recited *Surah Kausar* (108) from Qur'an Majeed at the fair of 'Akkaaz. With one voice the audience acclaimed: 'This cannot be the composition of any man.' All the Seven classical poems were pulled down from the wall of K'abah.

As a matter of fact the entire Qur'an Majeed is itself a literary miracle, besides other great things Great Arabian scholars, orators and poets bowed down their heads in humility and lowliness whenever they heard any verse of Qur'an Majeed being recited before them. Their hearts moved and their souls stirred at every pitch of its rythmic measure and glorious style.

Moreover Allah has thrown a challenge in Qur'an Majeed to all mankind and Jinns to join their heads together and compose a verse or few verses like those of Qur'an Majeed. Fourteen centuries have since elapsed but the challenge remains ever unanswered. It will always remain so.

It is, therefore, evident that no Prophet performed any miracle by his own will or volition. He was as helpless in this regard as any other man but since Allah had chosen him as His Prophet he became the vehicle or instrument of His Will and expression. It proved that the Prophet showing the miracle had the support of Allah behind him and as such in following him lay the people's salvation.

Similarly it may be understood that Prophethood was not earned or acquired through deep meditation, prayer, penitence or genuflections It was in reality a gift of Allah given by His free-will to one whom He pleased and so also was the miracle granted to him Miracle occurred only by the Will of Allah. Its recurrence too was not within the range of the Prophet's own discretion. With such limitations it is very strange that people call them as Healer of the Wounds, Remover of their difficulties, Harbinger of Prosperity, et cetera, whereas these attributes relate to the Will of Allah alone

The fact that Prophets were absolutely helpless in producing the miracles may be illustrated by the following definite examples cited in Qur'an Majeed:

When Hazrat Musa (Moses) *'alaihis salaam* was commissioned as Prophet, Allah equipped him with two miracles that were witnessed by Moses himself:

"And what is that in your hand O Moses? He said: It is my rod. On it I lean; with it I beat down fodder for my flocks and in it I find other uses. (God) said: throw it O Moses! He threw it and behold! It was a snake, active in motion. (God) said Seize it and fear not. We shall return it at once to the former condition.

Now draw your hand close to your side. It shall come forth white (and luminous), without harm (or stain) as another Sign in order that We may show you (two) of our Greater Signs." (20.17-23)

On another occasion the same story is repeated in a different way:

"But when he (Moses) came to the (Fire) a voice was heard from the right bank of the valley from a tree in hallowed ground: 'O Moses! Verily I am God, the Lord of the worlds. Now do you throw your rod' But when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat and retraced not his steps 'O Moses! (it was said) Draw near and fear not For you are of those who are secure'

Move your hand into your bosom and it will come forth white without stain (or harm) and draw your hand close to your side (to guard) against fear. Those are the two credentials from your Lord to Pharaoh and his Chiefs. For truly they are a people rebellious and wicked." (28 30-32)

Bearing in mind the above two passages of Qur'an Majeed we can easily draw the following conclusions·

1. The fire which Moses approached to collect was not fire in reality. It was the Splendour of Divine Light or Manifestation of Allah s Resplendence.
2. Moses did not know that Allah would shortly talk to him; neither was he aware that he would become a Prophet, nor did he realise that being so addressed by Allah he was being conferred with Prophethood. He had simply gone out to seek fire against extreme cold but got the Prophethood, without his willing or doing anything in this regard.
3. On becoming a Prophet, Allah adorned Moses with two miracles turning the rod into snake and his white hand. But Moses fled away when he saw the snake in motion. In other words, Moses did not understand the significance of his station too and Allah had to call him back and assure him not to fear the snake.
4. The two miracles were the Gift of Allah to Moses in conferment of His prophethood Had these miracles been the ingenuity or creation of Moses himself by magic there was no reason of his being afraid of the snake But he ran in fear for his life till Allah had to pacify him.

When Moses appeared before Pharaoh and displayed his miracles to him and asked him to believe in One and Only God, Pharaoh mistook the miracles as some magic or jugglery He called for the best of the magicians in his dominion in order to defeat Moses. Qur'an Majeed narrates the story in the following words:

When the contest started the magicians said: "O Moses! whether will you that you throw (first) or that we be the first to throw. He said: Nay, throw you first. Then behold their ropes and their rods so it seemed to him on account of their magic-began to be in lively motion! So Moses conceived in his mind a (sort of) fear. We said: Fear not! For you have indeed the upper hand. Throw that which is in your right hand. Quickly will i swallow up that which they have faked. What they have faked is but a magicians' trick: And the magician thrives not (no matter) where he goes. So the magicans were thrown down to prostration. They said, "We believe in the Lord of Aaron and Moses" (20. 65-70).

Had this miracle been in the power of Moses and had it been his own ingenuity there was no occasion for him to fear. The fact is that by his experience he simply knew that his staff, when thrown down, could turn into snake. But when he saw ropes and rods of the magicians also running in motion like serpents he was in a state of fear Perhaps he felt the equation by finding himself and the magicians on the same level. Or he might have been nervous as to how at this juncture truth would dominate falsehood? But we find that God re-assured him not to fear as he would ultimately dominate over the magicians And so did it happen! But Moses served as a divine instrument only. He himself had no power.

Let us now turn to another scenario. Moses and his followers are running for their safety. Pharaohs' army is following to capture them. River Nile is in full spate,

there is no way of escape. In such a critical situation the companions of Moses cried out that they were caught:

> "And when the two bodies saw each other, the people of Moses said: 'we are sure to be overtaken'. (Moses) said By no means! My Lord is with me! Soon will He guide me!" (26:62-63).

There is a moment to pause and ponder that Moses did not say that he had the staff in his hand. He would strike the staff on the river making it dry and creating the passage for them thereby. On the contrary he said that his Lord was with him and He would provide them with some means to their salvation

The assurance that Allah was with Moses was extended to him when Allah commanded him and his brother Aaron to go to Pharaoh This has been narrated in Qur'an Majeed:

> "Go both of you, to Pharaoh, for he has indeed transgressed beyond all bound. But speak to him mildly; perchance he may take warning or fear (God). They (Moses and Aaron) said: Our Lord! We fear lest he hasten with insolence against us, or lest he transgress all bounds. (God) said: Fear not, for I am with you. I hear and see (everything)." (20:43-46)

If Moses were the author of the miracles he would not have harboured any fear of Pharaoh and his men. On the other hand he had full faith in the Power and Authority of his Lord. And at the critical hour when Moses was being hotly pursued by Pharoah and his army he consoled his followers that they need not fear Allah was with him. Moses and his followers were running for their life and Pharoah was following them. Moses did not show any miracle. He had simply the Faith that his Lord would do something for him and his followers And indeed He did not disappoint those who had faith in Him:

> "Then We told Moses by inspiration: 'Strike the sea with your rod.' So it divided, and each separate part became like the huge, firm mass of mountain. And We made the other party approach thither. We delivered Moses and all who were with him. But We drowned the others Verily in this is a Sign But most of them do not believe. And verily your Lord is He, the Exalted in Might, Most Merciful" (26:64-69).

In short, a miracle was not performed by any Prophet unless Allah desired him to do so Here Moses was simply commanded to 'strike the sea with his rod', the rest of the work of dividing the water in two parts and making each part like a huge firm mass of mountain and delivering Moses and his followers safely, et cetera, was done by Allah Himself. And in the end He said it was easy for Him as He is the Most Exalted in Might. This proves that the real power behind the miracles rested with God alone.

(To be Continued)

THE STORY OF QAROON

There are important lessons for us in the story of Qaroon mentioned in Surah Al-Qasas (XXVII — Verses 76 to 85) which Pickthall has rendered into English as follows:

"Verily, Qaroon was of Moses' folk, but he oppressed them; and We gave him so much treasure that the keys thereof would verily have been a burden for a troop of mighty men When his own folk said unto him; Exult not, verily Allah loveth not the exultant;

But seek the abode of the Hereafter in that which Allah hath given thee, and neglect not thy portion of the world, and be thou kind even as Allah hath been kind to thee, and seek not corruption in the earth; verily Allah loveth not corruptors;

He said: I have been given it only on account of knowledge I possess. Knew he not that Allah had destroyed already of the generations before him men who were mightier than him in strength and greater in respect of following? The guilty are not questioned of their sins

Then went he forth before his people in his pomp Those who were desirous of the life of the world said Ah, would that unto us had been given the like of what hath been given unto Qaroon! Verily, he is endowed with mighty fortune

But those who had been given knowledge said: Woe unto you! The reward of Allah for him who believeth and doeth right is better, and only the steadfast will obtain it

So We caused the earth to swallow him and his dwelling place Then he had no host to help him against Allah, nor was he of those who can save themselves

And morning found those who had coveted his place but yesterday crying: Ah, welladay! Allah enlargeth the provision for whom He will of His slaves and straightenth it (for whom He will) If Allah had not been gracious unto us He would have caused it to swallow us (also). Ah, welladay the disbelivers shall not prosper.

As for that abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor yet corruption. The sequel is for those who ward off (evil).

Whoso bringeth a good deed, he will have better than the same, while as for him who bringeth an ill deed, those who do ill deeds will be requited only what they did.

Verily, He Who hath given thee the Quran for the law will surely bring thee home again, Say: My Lord is best aware of him who bringeth guidance and him who is in error manifest."

NOTES

(1) I have substituted the word keys for the word stores in the translation to bring it in accordance with the translations of Shah Waliullah and Shah Rafiuddin whose authority must, in my opinion prevail.

(2) Qaroon's wealth is proverbial. Instead of thanking Allah for his abundance of wealth he acted unjustly and oppressed his people They advised him not to exult in his wealth and, instead, to employ it in good deeds seeking the pleasure of Allah and the abode of the Hereafter This advice was accompanied by the significant remark that he should not neglect his portion of this world. The teachings of the Quran strike a happy mean between spiritual and material welfare, and forbid nothing that is truly good for us in this world Believers are urged again and again to seek Allah's bounties through *SABR* which means steadfast endeavour as Shah Abdul Qadir explains in Muzahul Quran The gift of wealth carries with it duties and responsibilities — "And strain not thine eyes after that which We cause some amongst them to enjoy, the splendour of the life of the world, that We may try them thereby. The provision of thy Lord is better and more lasting. (XX-131).

A believer is grateful to his Lord for such wealth as He may be pleased to give him, and it is his endeavour to do good to Allah's creatures as Allah has done good to him. Wealth is sometimes employed in the pursuit of sinful pleasure, or for causing corruption in the pursuit of more wealth. A believer must ever be careful to avoid any such misuse of Allah's bounty There is no sin in the pursuit of wealth if it does not lead to any deviation from the *Sirat-i-Mustaqim* which is specifically defined in verses 152 to 154 of *Surah Al-Anaam*-VI, means Islam, as the Prophet (Peace and blessings be upon him) is reported by Hazrat Abdullah Ibni Masood to have said.

(3) Qaroon's claim that his treasures had been given to him only on account of the knowledge he possessed was an empty boast in which he ignored the all-pervading supremacy of Divine dispensation It is important to remember how the mighty with all their vast resources and suplendour, have sometimes been engulfed in sudden disaster and reduced to utter helplessness A believer does not hanker after worldly power merely for the sake of it His ideal is excellence in good deeds and wealth is of value to him only to the extent that it is helpful in the attainment of his ideal Mere worldly splendour is bound, sooner or later, to fade — "But the good deeds which endure are better in the Lord's sight for reward, and better in respect of hope (XVIII-47); Allah increaseth in right guidance those who walk aright, and the good deeds which endure are better in thy Lord's sight for reward, and better for resort. (XIX-47) Those who have knowledge and wisdom realize that worldly splendour is transient and that Allah enlargeth the provision for whim He will and straightens it for whom He pleases."

(4) For a believer who has faith in the Hereafter it is easy to see that ultimate success is for those who ward off evil, and that the abode of the Hereafter is not for those who wish to be haughty on the earth or for those who seek oppression or corruption.

(5) When the Prophet (peace and blessings be upon him) performed the Hijrat by leaving Makkah, where he and his followers were being subjected to cruel persecution, for Madinah, he may have doubted if he would ever return to Makkah. He was given the assurance that He Who had in His great mercy given him the Quran for the law will also bring him back to his home. The promise was fulfilled within eight years, and the Prophet (Peace and blessings be upon him) came back to Makkah, and defeated utterly the enemies of Islam with all their superiority in numbers and material resources "Truth hath come and falsehood hath vanished away." (XVII-81)

(6) A Muslim having the Quran for his guide is justly confident of being rightly guided, but the teachings of the Quran do not permit him to be arrogant, or thoughtlessly to condemn others who may appear to hold views different from his. We are told in the Quran again and again that Allah is the best judge of differences and that he will judge on the Day of Judgement We are repeatedly urged at the same time to ponder and reflect, and act with deliberate wisdom

(7) Wealth is a trial but not a thing to be despised. It is a thing to be thankful for when acquired by legitimate means. The way to express gratitude for Allah's gifts is to make the best use of them. What

is forbidden is, greed and corruption. The evident purpose of the ordinances of the Quran relating to *Zakat*, prohibition of usury and interest and rules of inheritance seek to secure justice in the distribution of wealth. Extravagance and waste are also condemned — "Verily, squanderers were ever brothers of the devils and the devil was ever an ingrate to his Lord" (XVII-27), "Verily, He loveth not the extravagant" (VII-31). It is one of the merits of believers that "when they spend, (they) are neither prodigal nor grudging and there is ever a firm station between the two" (XXV-67). Freedom from greed is a condition of prosperity. — "And whoso is saved from his own greed, such are the prosperous". (LXIV-16). It is a well-known fact that the greedy businessman misses the richer prizes in commerce and industry, and is apt too often to suffer disaster through his greed It is important for every believer to remember that his first duty is to Allah. He must have ever before him the believer's ideal of good deeds. In the pursuit of wealth he must guard against temptation to deviate from the path of moral rectitude. The ultimate success is for those who ward off evil. The way of life taught by the Quran would, if followed in the right spirit, promote peace, and prosperity of all mankind — "So set thy purpose for religion as a man by nature upright — the nature (frame) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not — "Turning unto Him (only); and be careful of your duty unto Him, and establish *SALAT* and be not of those who are *MUSHRIKEEN;* of those who split up their religion and become schismatics, each sect exulting in its tenents" (XXX 30 to 32).

WOMEN IN ISLAM

RIGHTS OF MUSLIM WOMAN

By Syed Mahmood Akhtar

Woman of modern time is struggling to acquire her rightful place in society. For that she has to strive hard and make her way to achieve the aim And in spite of her great and strenuous effort her achievement in that respect is comparably not very significant

It is the blessings of Islam alone that she, as her entire genus, could enjoy those rights which are coveted even by women who are outside the pale of Islam These rights were not granted by Islam because they were demanded by Muslim woman but because her station itself naturally deserved them. We described here some of the rights granted to woman by Islam

MAN AND WOMAN ARE ONE SPECIES

Fourteen conturies ago when Islam first dawned in Arabia. social conditions in that country were not very different from other parts of the world Woman was considered a species quite different from mankind. She was disdained and looked down upon like a contemptible creature. She was treated like goods and chattels and after the death of her husband she could be inherited by his son as his wife God reminded mankind thus

> "O men' reverence your Guardian-Lord Who created you from a single soul; and created from it his mate; and from them twain scattered (like seeds) countless men and women. Reverence God, through Whom you demand your mutual (rights), and (reverence) the wombs (that bore you): For God ever watches over you." (4:1).

RIGHT OF WOMAN TO STAY ALIVE

Before the advent of Islam, birth of a daughter was regarded as a curse or a sign of disgrace in Arabian tribes. She was, therefore, buried alive by her own parents. Quran Majeed stopped that evil practice and warned of dire consequence to those who continued this cruelty For them a time will come when they would be brought to book —

> "When the female (infant) buried alive, is questioned· For what crime she was killed?" (81.8-9).

In modern age, too, the practice of burning a widow on the pyre of her dead husband is still in vogue in certain parts of the world It is because no one is willing to support a widow. She cannot even re-marry As a widow she is forbidden to attend any social function Her very appearance anywhere is taken as an evil omen.

Islam prohibits all such evil doings and on the other hand it gives glad tidings of Paradise to those who extend excellent treatment to their females. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said:

> "One who has a daughter and he neither buries her alive nor treats her scornfully nor prefers his son to her, then God will allow such a man to enter Paradise." (Abu Daud)

RIGHT OF RETALIATION

Besides, Islam has enjoined upon the male Muslim to pay due respect to woman and inhibits him from inflicting any aggression, physical or mental, against her. She is allowed to demand *'Qisaas'* (retaliation) from him for any wrong done to her. God says:

> "We ordained therein for them. Life for life eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what God has revealed, they are (no better than) wrong-doers" (5:45).

This law of retaliation is applicable both to man and woman It prevents the strong from doing wrong to the weak and provides for redress of all abuses and injuries caused to any one — man or woman.

RIGHT OF SUSTENANCE AND SUPPORT

In Islam every child, whether male or female, has a moral as well as lagal right to all the necessities of life. It is incumbent upon its parents to feed, clothe and protect it from hunger, disease and vagaries of weather. A Muslim girl, despite her effeminacy, is entitled to the same tenderly care and attention as a Muslim boy. Islam has totally rejected the concept of extending preferential treatment to a male child and ignoring a female one. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said

> "Whoever is put to test by God through daughters and he treats them well they (the daughters) will be a means to protect him from hell" (Bukhari).

In another saying (Hadith) of the Holy Prophet it is narrated:

> "Whoever brings up two girls till they attain puberty, he will be so near me on the Day of Judgement as these fingers. And he showed the fingers of his hand meeting together." (Muslim).

RIGHT OF RECEIVING EDUCATION

The right of receiving education and acquring knowledge is common. To pursue knowledge is obligatory upon a Muslim woman as it is upon a Muslim man. There is a famous saying (Hadith) of the Holy Prophet in this respect.

> "Seeking knowledge is obligatory upon every Muslim male and female." (Agreed)

He asks both —

> "Seek knowledge (during the period) from the cradle to the grave." (Agreed)

It is narrated by Hazrat Abu Sa'eed Khudri that the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) once said:

> "Whoever brought up three girls, educated them, arranged for their marriage and treated them nobly even thereafter, he will get into Paradise" (Abu Daud):

Islam is a system meant both for man and woman alike It is to be followed by them in all spheres of their life. Unless, therefore, they fully know their individual rights and obligations they cannot adjust themselves in a corporate Muslim society and cannot lead a healthy domestic life That is the reason why during the first phase of Islamic era knowledge of Qur'an Majeed and Ahaadith was equally gained by both men and women Even religious decrees (*Fataawah*), based on Qur'an and Sunnah, were issued by Ladies of the Faith (*Sahaabiyaat*) such as Hazrat 'Aayeshah, Umm Salmah, Umm 'Atyah, Safyah, Umm Habibah, Asmaa' bint Abu Bakr, Umm Shareek, Fatimah bint Qays and others (*Razi Allahu 'anhunna*).

HER RIGHT TO MARRY

During pre-Islamic days, as also in some of the modern societies, a woman had no right to utter or indicate her opinion about her marriage or about her choice for her life-partner. She was to act like dumb-driven cattle tied to the stump. She depended for her existence after marriage on the mere whim and fancy of her owner-husband. Her preference for a husband of her own choice was regarded as an act of immodesty on her part. Her parents or family elders only had the right to select anyone for her spouse.

There is no doubt that guardians do often secure a good partner for the girl but it cannot be denied that petty feuds and vested interests of the elders more often ignore a right person and deliberataly under-rate those values in him which are highly appreciated by the girl

Islam gives top-priority to the opinion of the girls herself, without eliminating or impairing the position of her guardians. The girl must give her assent, tacitly or vocally, to the effect that she accepts the man selected by them to be her husband. She has the right to disagree with their choice The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said:

> "Marriage (*Nikah*) of a widow or a divorcee will not be performed until her opinion is obtained thereto whereas Nikah will not be valid in case of a virgin unless she gives permission for it Companions of the Holy Prophet asked him how a virgin could give permission about it as she would not speak of it out of modesty?

The Holy Prophet replied that her silence would signify her permission?" (Bukhari).

If a woman is married to a man by her guardian without her consent, she has the right to get the marriage nullified. Hazrat Khansaa' bint Khaddaam (*Razi Allahu 'anhaa*), was married to a man by her father against her wish. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) cancelled the marriage. (Bukhari)

RIGHT OF DOWER (*MAHR*)

Mahr is a gift settled upon a wife. It is her legal right to receive or settle a gift from the property of her husband payable to her at the time of marriage or at an agreed time. It is duly enjoined by the Muslim Law. Without settling a dower or Mahr, the marriage is said to be defective. Qur'an Majeed says:

> "....Except for these (women), all others are lawful provided you seek (them in marriage) with gifts from your property ...." (4·24)

Man willingly pays, or agrees to pay, the dower whereupon he is legally entitled to enter into conjugal relations with his wife. It is a gift from his side to his wife, as enjoined in Qur'an Majeed·

> "And give the women (on marriage) their dower as a free gift...." (4.4.).

According to the Muslim Law, dower (Mahr) is the undisputed property of the woman alone. She can do away with it partly or wholly as and when she likes to do so without even consulting her husband about it.

RIGHT OF RECEIVING MAINTENANCE ALLOWANCE

Before marriage, it is the responsibility of a father to support his daughter. The moment she is married the responsibility of providing her needs devolves upon her husband, whether she is rich or poor. Besides, if a woman does not like to stay in a single house among the relatives of her husband, it is her legal right to claim a separate house and the husband will act to fulfil her demand. Further it is not her legal duty to perform petty services of her husband or do his household work. Whatever she does in this respect it is done out of her kindness and gratitude (Hudaayah).

RIGHT OF HOLDING PROPERTY

Before the advent of Islam a woman had no right to hold any property. Her own body too was not her personal possession If she earned something it was shared by her parents, husband and others Islam gave her the right of holding property. Whatever she earns it is her own Qur'an Majeed has allowed it

> "....To men is allotted what they earn, and to women what they earn ." (4·32)

RIGHT TO LIVE HONOURABLY

Honour is one of the greatest assets in the life of a man or woman It is easy to encroach upon the honour of a woman because generally she cannot properly defend herself These encroachments are of two kinds·

1. Qazaf or laying charges of corruption and immorality In Islam it is regarded as a great sin. The Holy Prophet has counted it as one of the Seven Fatal Sins in the following words:

   Qazaf it is "to blame virtuous, faithful and innocent women for immorality." (Mishkaat).

The punishment in Islam against Qazaf or such false accusation is to beat the accuser with eighty strokes of whip and never again to accept his evidence. Qur'an Majeed has very clear injunction about it:

> "And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations) flog them with eighty stripes, and reject their evidence ever after. For such men are wicked transgressors." (24·4).

2. As for adultery or fornication it is enjoined in Qur'an Majeed, Ahaadith and books on Islamic jurisprudence that if a man rapes a woman he will be flogged with one hundred stripes provided the man was unmarried According to Tradition, a married person commiting rape will be stoned to death (*Rajm*).

In short, Islam has described woman's entity as an equally respectful part of human species ushering out of the same parenthood as man It has granted her an honourable place in a Muslim society enjoying a number of rights undreamt of and anxiously coveted by those women of modern age who unfortunately happen to be outside the pale of Islam And above all there is the promise of God that:

> "Whoever works righteousness, man or woman, and has Faith, verily to him will We give a new life, a life that is good and pure, and We will bestow on such their reward according to the best of their actions." (16·97)

SALAAT is the Pillar of Faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet—anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

HEROES OF ISLAM

HAZRAT K'AB BIN 'UJRAH

(*Razi Allahu 'anhu*)

By Syed Mahmood Akhtar

A few years after the Emigration a Companion of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) appeared before him. Casting a glance over his face he observed that the Holy Prophet was hungry. For how long he had been in that state of famishness could not be known to the noble Companion but he did realise its strong spell upon the face of the Mercy of the Worlds It shuddered his soul but since he himself was indigent he could not bring anything from his own house. On the way he met a Jew who wanted to give a drink of water from the well to his camel. The noble Companion offered his services to draw the water in exchange for one dried date per bucketful of water The Jew agreed to that offer. The Companion drew several buckets of water and got the agreed number of dates and presented them to the Holy Prophet. The Holy Prophet was very much pleased with him and prayed for his well-being after eating the dates. The noble Companion who, despite his own poverty, could not see the Holy Prophet in extreme hunger was Hazrat K'ab bin 'Ujrah (*Razi Allahu 'anhu*). He belonged to Balli clan of Quzaa'ah tribe. His genealogy ran as under:

> K'ab bin 'Ujrah bin Umaiyah bin 'Adi bin 'Ubaid bin Khalid bin 'Amr bin 'Auf bin Ghanam bin Sawaad bin Marri bin Arasah bin 'Aamir bin 'Abilah bin Qasil bin Farran bin Balli bin 'Amr bin Haaris bin Quzaa'ah.

Hazrat K'ab embraced Islam after the emigration of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and participated with him in several battles. According to Ibn S'ad he even lost his one hand in a battle.

It is narrated by Hazrat K'ab bin 'Ujrah that while he was in Hudaybiah and had not, so far, entered Makkah, the Holy Prophet passed by him. Hazrat K'ab was putting on Ihraam and he was kindling fire under the small cauldron. A number of lice were falling on his face from the hair. The Holy Prophet asked him:

"Are these lice troubling you?"

Hazrat K'ab replied:

"Yes, O Prophet of God!"

The Holy Prophet said.

> "Get your head shaved and serve food to six needy persons or keep fast for three days or sacrifice one animal worth sacrificing." (Agreed)

Hazrat K'ab complied with his orders accordingly.

One day the Holy Prophet delivered a sermon in which he spoke of civil dissension among the Muslims occurring in future. Hazrat K'ab was one among the audience and was much impressed by the sermon of the Holy Prophet. He felt as if he witnessed the horrible strife In the meantime a man wearing a mantle sheet stepped in. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), pointing towards the new entrant, exclaimed:

> "On that day this man will be righteous."

Hearing that Hazrat K'ab rose up and seizing the arm of the man enquired:

> "This man? O Prophet of God!"

The Holy Prophet replied:

> "Yes."

Now when Hazrat K'ab peeped into his face the man was Hazrat 'Usman Zun Noor'ain (*Razi Allahu 'anhu*).

After the passing away of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) to his Lord, Hazrat K'ab bin 'Ujrah lived in Madinah Munawarah. During the Caliphate of Hazrat 'Umar (*Razi Allahu 'anhu*), when the city of Kufah was founded (18 A.H.), Hazrat K'ab settled there for good. However in 51 A.H. he visited Madinah and died there. He left four sons named Ishaq, Muhammad, Rabi' and 'Abdul Maalik (*Rahmatullahi 'alaihim*).

Hazrat K'ab bin 'Ujrah is regarded as a learned Companion. A total of 147 Ahaadith have been narrated by him. Among his narrators are included such eminent persons as —

> Hazrat 'Abdullah bin 'Umar, 'Abdullah bin 'Amr bin 'Aas, 'Abdullah bin 'Abbas, Jaabir bin 'Abdullah (*Razi Allahu 'anhum*), Tariq bin Shahaab, 'Abdur Rahman bin Abi Lailaa, Ibn Sirin and Muhammad bin K'ab Qarzi (*Rahmatullahi 'alaihim*).

Some of the Ahaadith narrated by Hazrat K'ab related to prayer and morals We quote a few hereunder:

1. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said:

> "Few words, if recited after offering every obligatory prayer, will not disappoint the reciter from the blessings of God. These words are —
>
> Subhaan Allah (33 times), Al-Hamdu Lillah (33 times), and Allahu Akbar (34 times)."

2. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said:

"Whoever, amongst you, makes ablution, should make it well, then proceeds to the mosque and does not play with his fingers inter-twining them, he will be considered in the state of offering prayer from the very beginning upto the end."

3. Once the Holy Prophet entered the mosque of Banu al-Ashhal and offered the Maghrib prayer there. When people had finished the Maghrib prayer, he noticed that they offered Nafl (Supererogation) prayers. The Holy Prophet said: "These Nafl prayers are to be offered in your houses."

4. Once the Holy Prophet (*Sallallahu 'alaihi wa sallam*) stepped out of his house and came to us We asked him: O Prophet of God! We have learnt to send salutations (*salaam*) on you. Please tell us how should we send benedictions (Darood) on you. Thereupon the Holy Prophet taught us the Darood Shareef as follows:

Transliteration:

"Al-laa-hum-ma sal-li 'a-laa Mu-ham-ma-dinw wa 'a-laa aa-li Mu-ham-ma-din Ka-maa sal-lai-ta 'a-laa Ib-raa-hee-ma wa 'a-laa aa-li Ib-raa-hee-ma in-na-ka ha-mee-dum-ma-jeed.

Al-laa-hum-ma baa-rik 'a-laa Mu-ham-ma-dinw wa 'a-laa aa-li Mu-ham-ma-din ka-maa baa-rak-ta 'a-laa Ib-raa-hee-ma wa 'a-laa aa-li Ib-raa-hee-ma in-na-ka ha-mee-dum-ma-jeed."

Translation:

O Allah! Shower Your blessings Muhammad and upon the progeny of Muhammad as You showed Your blessings on Ibrahim and upon the progeny of Ibrahim. Verily You are the Praise-worthy, Glorious.

O Allah! Bless Muhammad and his progeny as You blessed Ibrahim and the progeny of Ibrahim. Verily You are the Praise-worthy, the Glorious.

5. One day we assembled in the mosque as usual. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) directed us to be more close to the pulpit. We did likewise. The Holy Prophet stood up and placed his foot on the first step of the pulpit and said loudly: Amen! (Be it so). When he ascended on the second step of the pulpit he again exclaimed: Amen! And so did he repeat it for the third time while ascending on the third step of the pulpit. When he descended from the pulpit we asked him O Prophet of God! Today we listened from you that which we never did listen before. The Holy Prophet replied:

"When I placed my foot on the first rung, I saw Gabriel before me saying: May that man be ruined who found the month of Ramadhan but received no forgiveness. I said to it. Amen! When I put my foot on the second rung Gabriel said: May that man be perished before whom your name is mentioned but he does not send benediction on you. I said: Amen! When I ascended the third rung Gabriel said: May that man be destroyed who saw his parents or one of them in old age but they found themselves unable to let him enter into Paradise. I said: Amen!"

6. The Holy Prophet said. "Never beat your maid-servants for breaking utensils, because utensils too have an appointed age like your own ages."

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title cover.

AL-HADIS: Narrated Hazrat Anas (*Razi Allahu 'anhu*): The Prophet (*Sallallahu 'alaihi wa sallam*) was the best, the bravest and the most generous of all the people. Once when the people of Madinah got frightened, the Prophet rode a horse and went ahead of them and said, "We found this horse very fast." (Bukhari).

AL-HADIS: Narrated Hazrat Anas bin Malik (*Razi Allahu 'anhu*): The Prophet (*Sallallahu 'alaihi wa sallam*) said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah)." (Bukhari).

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QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṡ=ث Bold, ḥ=ح Madd, ż=ز آ=āā, ṣ=ص وٗ=ōō, ḍ=ض یٰ=ēē, ṭ=ط Fine, ẓ=ظ Madd, ‛=ع آ=āa, ء=ʼ (Jerk), وٗ=ōo, یٰ=ēe

English	Transliteration	Arabic
76 He knows what is before them and what is behind them.	76 *Ya'-la-mu maa bai-na ai-dee-him wa maa khal-fa-hum.*	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
And to Allah all affairs are returned.	*Wa i-lal-laa-hi tur-ja-'ul-u-moor.*	وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝
77 O you who believe, bow and prostrate, and worship your Lord,	77 *Yāa-aiee-yu-hal-la-zee-na aa-ma-nur-ka-'oo was-ju-doo wa'-bu-doo rab-ba-kum*	يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ
and do good deeds, so that you may prosper. (Prostration due here)	*waf-'a-lul-khai-ra la-'al-la-kum tuf-li-ḥoon.*	وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۩
78 And strive for Allah with the endeavour that is His due.	78 *Wa jaa-hi-doo fil-laa-hi ḥaq-qa ji-haa-dih.*	وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ
He has chosen you and has not laid upon you any hardship in the religion,	*Hu-waj-ta-baa-kum wa maa ja-'a-la 'a-lai-kum fid-dee-ni min ḥa-raj.*	هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ
the faith of your father Abraham.	*Mil-la-ta a-bee-kum ib-raa-heem.*	مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ
He named you Muslims before and in this (Quran),	*Hu-wa sam-maa-ku-mul-mus-li-mee-na min qab-lu wa fee haa-zaa*	هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَٰذَا
so that the Messenger may be witness over you	*li-ya-koo-nar-ra-soo-lu sha-hee-dan 'a-lai-kum*	لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
and you may be witness over mankind,	*wa ta-koo-noo shu-ha-dāā-a 'a-lan-naas.*	وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

Part 17 Iq-ta-ra-ba lin-naas	Chapter 22 Al-Hajj	۲۲- الحج	۱۷- اقترب للناس
So keep up the prayers and pay Zakaat (mandatory charity)	Fa-a-qee-muṣ-ṣa-laa-ta wa aa-tuz-za-kaa-ta		فَأَقِيمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ
and hold fast to Allah	wa'-ta-ṣi-moo bil-laah.		وَاعْتَصِمُوا بِاللّٰهِ
He is your Master, an Excellent Master and an Excellent Helper.	Hu-wa mau-laa-kum. Fa-ni'-mal-mau-laa wa ni'-man-na-ṣeer.		هُوَ مَوْلٰىكُمْ فَنِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيرُ ﴿۷۸﴾

PART 17 AND CHAPTER 22 BOTH END HERE. تم هنا الجزء ۱۷ و السورة ۲۲ كلاهما

نعت النبى الكريم

صلى الله عليه وآله وسلم

حسان بن ثابت رضى الله عنه

اَلصُّبحُ بَدَا مِنْ طَلْعَتِہٖ وَاللَّيلُ دَجٰى مِنْ وَفْرَتِہٖ

فَاقَ الرُّسُلَا فَضْلًا وَّعُلَا اَهْدَى السُّبُلَا لِدَلَالَتِہٖ

كَنْزُ الْكَرَمِ مَوْلَى النِّعَمِ هَادِى الْاُمَمِ لِشَرِيعَتِہٖ

اَزْكَى النَّسَبِ اَعْلَى الْحَسَبِ كُلُّ الْعَرَبِ فِى خِدْمَتِہٖ

سَعَتِ الشَّجَرُ نَطَقَ الْحَجَرُ شُقَّ الْقَمَرُ بِاِشَارَتِہٖ

جِبْرِيلُ اَتٰى لَيْلَةَ اَسْرٰى وَالرَّبُّ دَعٰى لِحَضْرَتِہٖ

نَالَ الشَّرَفَا وَاللّٰهُ عَفَا عَنْ مَا سَلَفَا مِنْ اُمَّتِہٖ

فَمُحَمَّدُنَا هُوَ سَيِّدُنَا

فَالْعِزُّ لَنَا لِاِجَابَتِہٖ

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṣ=ث ḥ=ح z̤=ز ṣ=ص ḍ=ض ṭ=ط z̤=ظ ʻ=ع ـٔ=ʼ (Jerk)

Bold Madd آ=āā وٓ=ōō یٓ=ēē Fine Madd آ=āa وَ=ōo یَ=ēe

Part 18 *Qad Af-la-ḥa* — *Chapter 23 Al-Mu'mi-noon* — ٢٣- المؤمنون — ١٨- قد افلح

Revealed at Makkah, — *Mak-kiee-yah*

6 Sections, 118 Verses — *Ru-koo-'aa-tu-haa* 6, *Aa-yaa-tu-haa* 118

In the name of Allah the All-Compassionate, the Most Merciful — *Bis-mil-laa-hir-rah-maa-nir-ra-ḥeem*

SECTION 1 — *RU-KOO' 1* — رکوع ١

1 Successful indeed are the believers, — 1 *Qad af-la-ḥal-mu'mi-noo-nal-*

2 who are (devotedly) humble in their prayers, — 2 *la-zee-na hum fee ṣa-laa-ti-him khaa-shi-ʻoon*

3. And who turn aside from every thing vain. — 3 *Wal-la-zee-na hum 'a-nil-lagh-wi mu'-ri-ḍoo-na* — وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ۝

4 And who dutifully pay Zakaat (mandatory charity). — 4 *wal-la-zee-na hum liz-za-kaa-ti faa-'i-loo-na* — وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ ۝

5 And who guard their sexual parts, — 5 *wal-la-zee-na hum li-fu-roo-ji-him haa-fi-zoo-na* — وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ۝

6. Except from their wives or (the slave-girls) whom their right hands possess, — 6 *il-laa 'a-lāa az-waa-ji-him au maa ma-la-kat ai-maa-nu-hum* — اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ

so (in their case) they are not to be blamed — *fa-in-na-hum ghai-ru ma-loo-meen.* — فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ۝

7 But whoever seeks (any thing) beyond that, — 7 *'Fa-ma-nib-ta-ghaa wa-rāā-a zaa-li-ka* — فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ

	English		Transliteration	Arabic
	then such are the transgressors.		*fa-u-lāā-i-ka hu-mul-'aa-doon.*	فَأُولَٰٓئِكَ هُمُ الْعَادُونَ ۝
8.	**And those who keep their trusts and their promises,**	8	*Wal-la-zee-na hum li-a-maa-naa-ti-him wa 'ah-di-him raa-'oo-na*	وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝
9.	**And who (strictly) guard their prayers,**	9	*wal-la-zee-na hum 'a-laa sa-la-waa-ti-him yu-haa-fi-zoon.*	وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ۝
10	They are the inheritors,	10.	*U-lāā-i-ka hu-mul-waa-ri-soo-nal-*	أُولَٰٓئِكَ هُمُ الْوَارِثُونَ ۝
11.	**Who will inherit Firdaus (Paradise).**	11.	*la-zee-na ya-ri-soo-nal-fir-daus.*	الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ
	They shall live in it for ever		*Hum fee-haa khaa-li-doon.*	هُمْ فِيهَا خَالِدُونَ ۝
12	And indeed We created man	12	*Wa la-qad kha-laq-nal-in-saa-na*	وَلَقَدْ خَلَقْنَا الْإِنْسَانَ
	from an extract of clay;		*min su-laa-la-tim-min teen.*	مِنْ سُلَالَةٍ مِنْ طِينٍ ۝
13.	Then We placed him as a drop of sperm	13	*Sum-ma ja-'al-naa-hu nut-fa-tan*	ثُمَّ جَعَلْنَاهُ نُطْفَةً
	in a secure repository		*fee qa-raa-rim-ma-keen.*	فِي قَرَارٍ مَكِينٍ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ننشر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة الإنجليزية
المتداولة السهلة الفهم، مع الكتابة الصوتية للنص العربي بالحروف
الرومانية، تسهيلا على قرائنا الكرام النطق الصحيح بكلمات نص القرآن العربي.
هذا و نناشد قراءنا الكرام أن يتعاونوا معنا في عمل نشر دعوة الإسلام و
رسالة القرآن عبر العالم بأسره. وما علينا إلا البلاغ - وشكرا جزيلا.

أسسوا في أقل من قرن اكبر واقوى واعظم امبراطورية عرفها العالم . وسبب ذلك هو العوامل النفسية التى كانت تؤثر فيهم والقدوة المباركة التى كانوا يسيرون عليها إن الحرية الدينية مكفولة . فالجنة لاتباع بمال . وانما هي العمل والاخلاص لله . وقبل ذلك كان الشخص يجبر على اعتناق مبدأ الغازى مهما كانت تلك العقيدة . ويزداد عجبك عندما تعلم ان أهل الذمة «هم اهل الكتاب» اصبحوا تحت الحكم الاسلامى آمنين على اموالهم وانفسهم وابنائهم وتمتعوا بامتيازات لم تمنح لهم حتى من قادة تكرهم المذهبى . واكبر دليل على ترحيب الشعوب بالفتح الاسلامى «عندما جمع هرقل الجموع لملاقات المسلمين وبلغ المسلمين خبر إقبالهم اليهم لموقعة اليرموك ردوا على اهل حمص ماكانوا أخذوه منهم من الخراج وقالوا لهم قد شغلنا عن نصرتكم والدفاع عنكم فأنتم على أمركم ، فقال أهل حمص «لولايتكم وعدلكم احب إلينا مما كنا فيه من الظلم والغشم» . ولندفعن جند هرقل عن المدينة مع عاملكم .

ونهض اليهود وقالوا : والتوراة لايدخل عامل هرقل مدينة حمص إلا أن نغلب ونجهد ، فأغلقوا الابواب وحرسوها ، وكذلك فعل أهل المدن التى صولحت من النصارى واليهود ، وقالوا إن ظهر الروم واتباعهم على المسلمين صرنا إلى ما كنا عليه وإلا فانا على امرنا ما بقى للمسلمين عدو بيننا .

وجاء فى خطط المقريزى «ان عمرو بن العاص جبى الجزية من مصر اثنى عشر الف الف دينار . . وجباها المقوقس قبله عشرين الف الف دينار» إن التسامح والتخفيف اللذين لازما الفتح الاسلامى كانا هما السبب المباشر فى نشر الاسلام وازدهار حضارة إنارت الدنيا وعمت العالم . حضارة فكر وخلق وعلم وصناعة وتقدم إن المسلمين لم يعرفوا التعصب والتزمت وإنما كان هدفهم تعريف الناس بالاسلام فى لين ويسر ، لان القرآن يرشدهم إلى ذلك فيقول الحق سبحانه «ادع الى سبل ربك بالحكمة والموعظة الحنسة» إن المقومات الاساسية للدين الاسلامى هى المحافظة على العهود . حماية الضعفاء . نصرة المظلوم اجارة المستجيرين . التعاون . النجدة . حب الحقيقة . العدل . الحرية . احترام المنزلة الانسانية . كان كل ذلك قد تاصل فى نفسية المسلم وبالتالى يؤصله فى غيره لانه يمارس ذلك عن طواعية وباختيار دون إكراه ورقابة ، اللهم إلا رقابة الضمير الذى يصحو بالعبادة ويزكو بالطاعـــة .

وَفّقَنَا اللهُ لِمَا يُحِبُّ وَيَرضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الخَلْقِ كُلِّهِمِ

هُوَ الحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الأَهْوَالِ مُقْتَحِمِ

النبي ﷺ يحمل السلاح وانما كان القرآن يقوله « ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجاد لهم بالتي هي احسن » ويقول : « ولاتستوى الحسنة ولاالسيئة ادفع بالتي هي احسن » ثم نجد القرآن وهو دستور الانسانية الراشدة يامر بكظم الغيظ والعفو عن المسئ اسع إليه وهو يقول « الذين ينفقون في السراء والضراء والكاظمين الغيظ والعافين عن الناس والله يحب المحسنين .

إن الاسلام دين سلام شعاره في التحية « السلام عليكم » ويعلمنا ربنا فيقول « ولاتقولوا لمن القى إليكم السلام لست مؤمنا » والجنة التي إليها مصيراهل الايمان تسمى بدار السلام « لهم دارالسلام عند ربهم » والله سبحانه من اسمائه الحسنى « السلام المؤمن » إن الاسلام وهو دعوة حق ينبهنا إلى ان المسلم عليه ان يعطى الامان لكل شخص حتى ولو كان كافرا فلا تحاربه حتى يكون هوالبادئ ، واقرا في هذا الصدد « وان احد من المشركين استجارك فاجره حتى يسمع كلام الله ثم ابلغه مامنه .

ذلك لان الاسلام لم يجبر احدا على الدخول فيه والالتزام بادبه ومنهاجه » لا اكره في الدين قد تبين الرشد من الغي » وكذلك « وقل الحق من ربكم فمن شاء فليؤمن ومن شاء فليكفر » وقوله : « لكم دينكم ولى دين » .

الحرب وسيلة لا غاية :

الحرب في الاسلام هي وسيلة فقط ، فهي ليست غاية في حد ذاتها . والقرآن عبر عن الفتنة بأنها اكبر من القتل ، ونحن عندما نتأمل ، كل الغزوات والسرايا التي تمت في عهد النبي محمد ﷺ وصحابته نجد ان عدد من قتل لايتجاوز اكثر من ١٥٠٠ شخص تقريبا ، ولك ان تعجب بعد ذلك أن الحربين العالميتين قتل فيها اكثر من ستة ملايين وأربعمائة الف نفس كما في دائرة المعارف البريطانية ج ١٩ص ٩٦٦ . هذا مع الفارق بين غزوات النبي ﷺ وسراياه فقد كانت الغزوات لنشر العدل وتأمين حرية الفرد ونشر المساواة بين الناس ورفع الظلم عن الانسان ومنحه الكرامة والعزة والسيادة .

أما هذه الحروب فلم تخدم مصلحة إنسانية ولم يستفد منها العالم البشرى بأى شئ كما أن ضحايا محاكم التفتيش في أوروبا في القرون الوسطى كانت اكثر من ١٢ مليون من البشر . فاين الثرى من الثريا ، وأين النور من الظلام وصدق الله العظيم « قل هل يستوى الذين يعلمون انما يتذكر اولوا الالباب » . مع ملاحظة فارق العدد في الجنس البشرى والخسائر المادية .

والشعوب المفتوحة .

اثبتت التجارب ان الشعوب التي تفتح بالسيف تدافع عن كرامة أرضها وتحاول إخراج المستعمر الغازى الذى جاء لينهب خير تلك البلاد . لكن العكس صحيح تماما في حروب الاسلام « إن اطلقنا عليها ذلك » لقد كانت الشعوب ترحب بالمسلمين ، وتفتح لهم الابواب وتتحمس لبقائهم لان العدل في ركابهم ، والاخاء من شعارهم ، والتسامح من مهدئهم ونحن نستطيع أن تستشف بكل وضوح وجلاء حقائق التاريخ المؤكدة وهى ان الشعوب التى غزاها المسلمون كان سكانها يسارعون الى اعتناق الاسلام لان في مبادئه تخفيفا عن عاتق الشعوب ورفع الظلم عنهم وتخفيف الضرائب التى تثقل كاهلم وانظر كيف كانت تحكم الشعوب قبل الفتح ؟ وكيف صارت بعد الفتح الاسلامى ؟ ان الحكم بالنتائج دائما ، إن جنو الاسلام الذين حملوا معهم كتاب الله يعكفون ليلهم عل قرمته ونهارهم في الدعوة الى الله لذلك استطاعوا

الذى اضجع شاة وهو يحد شفرته ليذبحها « أتريد أن تميتها موتتين ؟ هلا احددت شفرتك قبل ان تضجعها » ويقول « ان الله كتب الاحسان على كل شئ فاذا قتلتم فاحسنوا القتله ، واذا ذبحتم فاحسنوا الذبحة وليحد أحدكم شفرته وليرح ذبيحته » .

إن الانسانية لم تسمع من قبل بمثل تلك الأخلاق التى بهرتها . ومن الذى اعلن كل ذلك ؟ انه الأمين الصادق الذى يقول الله له « فانهم لايكذبونك ولكن الظالمين بآيات الله يجحدون » فالاسلام بذلك يتسم بالرحمة ويدعو إليها خلقا وعملا وقولا، وأصدق قدوة هونبى الاسلام الذى هو رحمة مهداة وصدق الله العظيم " لقد جاءكم رسول من انفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رءوف رحيم » .

نبى يحمل راية الاسلام :

بعث النبى محمد ﷺ فى وقت كان الانسان قد وصل فيه الى مستوى الحضيض من الذل والهوان ، وليس على وجه الارض شئ اصغر واحقر منه ، ذلك لان بعض الحيوانات كانت مقدسة بل بعض الاشجار علقت عليها اساطير ومعتقدات خاصة فهى عند عبادها اقدس واعز من الانسان ؛ كما انها اجدر بالصيانة والمحافظة عليها ولو أدى ذلك قتل الأبرياء وسفك الدماء . لأنه فى بعض الأحايين كانت القرابين تقدم لهذه الأشياء من دم الانسان ولحمه . يأتى الدور العظيم لهذا النبى الكريم الذى أعاد للانسانية كرامتها واعلن أن الانسان إذا آمن بالله وأسلم قياده لمالك الملك كان أعز وأكرم من كل شئ لأنه خليفة الله فى الارض وهو مكرم بما وهبه الله من عقل يميز به بين الخير والشر والنافع والضار ، لهذا يقول الله « وهديناه النجدين " إن كل شئ فى الوجود خلقه الله .

والانسان اكرم خلق الله . وكل شئ خلقه له وصدق الله العظيم « خلق لكم ما فى الارض جميعا" وبهذا عاد للانسان ثقته فى نفسه ، ومن خلال ذلك محا العصبيات و وحد الشعوب ، واذاب الفوارق و وحد الناس فى بوتقة الاخوة ، واخى بينهم والف بين الابيض والاسود بين التركى والافريقى والمصرى والصينى والامريكى والروسى والعربى والاعجمى .

وقد اعلن النبى ﷺ عن المساواة بين البشر جميعا فلا تمييز لجنس على جنس ولافضل للون على لون الابالتقوى والعمل الصالح ، ولهذا يقول فى حديثه الشريف « ايها الناس . إن ربكم واحد وإن اباكم واحد ، كلكم لادم وآدم من تراب » . ان الدعامتين اللتين اقام عليهما سيدنا محمد ﷺ صرح الأمن والسلام فى كل زمان ومكان هما وحدة الربوبية والوحدة البشرية . فالانسان اخو الانسان لان الاصل واحد والرب واحد ، لذلك كانت رسالته رسالة خير وسلام ولك ان تعجب ... نبى كريم يمكث فى قومه قرابة ثلاثة عشر عاما يدعوهم إلى عبادة الله الواحد الاحد وينهاهم عن الفواحش ماظهر منها وما بطن ويامرهم بحسن الجوار ثم هم يتجهمون فى وجهه يسيئون إليه ويعتدون عليه بالقول والفعل وصحابته الاطهار لم يسلموا من اذى القوم والبطش بهم ، وهو النبى الذى يخاطب بالوحى بين لحظة ولحظة يمر على صحابته وهم بين نيران السياط والعصى الغليظة والحديد المحمى ، يسامون بكل الوان العذاب وهو يقول « صبرا ال ياسر فان موعدكم الجنة والقرآن يقول: فاصبر كما صبر اولوا العزم من الرسل" لقد كان سلاحه الذى يرفعه دائما قوله « قولوا لاإله إلاالله » إنها كلمة لووضعت فى كفة والسموات والارض فى كفة لرجحت كفة لاإله إلاالله .

إن الاسلام ونبيه لم يعلنا الحرب ابدا ، ولم يؤمر

بسم الله الرحمن الرحيم

بلغ العلى بكماله　　كشف الدجى بجماله
حسنت جميع خصاله　　صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

بالمؤمنين رؤوف رحيم

فضيلة الشيخ منصور الرفاعى عبيد

كانت الاوضاع الفاسدة فى المجتمع الانسانى اكبر من ان يقوم باصلاحها مصلحون من عامة الناس . لان القضية قضية تصحيح عقائد وتهذيب نفوس وبناء اخلاق وإزالة انقاض جاهلية وعبادة اوثان تشبعت بها النفوس والفتها عبر القرون . وتعاليم الانبياء الذين سبقوا النبى الخاتم وجهود المصلحين ضاعت معالمها . وتفنن بعض الناس ان يتكبوا كتبا بايديهم ويقولون للناس هذا من عند الله . إن القضية إذن هى إنشاء إنسان جديد يتم اقتلاع جراثيم الفساد من كيانه . وقهر شهوة الطغيان من نفسه .. ثم الاخذ بيده ليسير فى الطريق المستقيم الذى يوصله إلى سعادة الدنيا ونعيم الآخرة . لهذا كان مولد النبى ومبعثه رحمة للانسانية . وصدق رسول الله ﷺ اذ قال : " إنما انا رحمة مهداة » وقال فى حديث آخر « انما بعثت لاتمم مكارم الاخلاق » .

لقد كان النبى ﷺ رحمة للانسانية كلها . القريب البعيد ــ الصديق والعدو ــ كان رقيق القلب . . سريع الاستجابة . يرق للضعفاء ، ولهذا يقول « الراحمون يرحمهم الرحمن . ارحموا من فى الارض يرحمكم من فى السماء » . إن الرحمة لفظ شامل وعام . يقدم احدنا الماء البارد إلى اخيه العطشان ، ويدل الغريب على المكان الذى يريده ، ويزيل الاذى عن طريق الناس . ويحرك المروحة فى يوم صائف شديد الحر لمن هم فى حاجة إليها. والمدرس يعلم تلاميذه بجد واجتهاد وإكرام الضيف وإطعام الجائع ، كل ذلك لون من الوان الرحمة . وكذلك ان تاخذ بيد انسان فاقد البصر لتدله على مكانه . تسعف مريضا فى حاجة إلى دواء تساهم فى عمل خير تبنى مع إخوتك مشروعا يخدم البيئة . تعلم الكبار، كل ذلك لك عليه اجر ، وهو لون من الوان الرحمة .

إن كل شئ يرق له قلبك ، وتتاثر به عواطفك ويظهر بين جوانحك شفقة هوظهور الرحمة فى ثنايا نفسك لكن ذروة الرحمة وسنامها ان ينقذ رجل الانسانية كلها التى حدث فى بنائها خلل ، فاعاد البناء الى وضعه الصحيح. وصدق الله العظيم : « وما ارسلناك إلا رحمة للعالمين » « ويقول سبحانه » او من كان ميتا فاحييناه وجعلنا له نورا يمشى به فى الناس كمن مثله فى الظلمات ليس بخارج منها " إن رحمة النبى العظيم تعدت إلى الحيوان الاعجم، فله وصايا عدة فى الرفق بالحيوان والعطف عليه واطعامه وتقديم الماء له وتخفيف الحمل عنه ، ففى الحديث « اتقوا الله فى هذه البهائم المعجمة فاركبوها صالحة وكلوها صالحة » كما اخبر ان امراة دخلت النار بسبب هرة عذبتها ومنعت عنها الطعام والشراب ، وان رجلا دخل الجنة لانه سقى كلبا اشتد به العطش ، وقال للرجل

بسم الله الرحمن الرحيم

عن ابى هريرة رضي الله عنه انه سمع رسول الله صلى الله عليه وسلم يقول : أرأيتم لو ان نهرا بباب احدكم يغتسل فيه كل يوم خمسا ما تقول ذلك يبقى من درنه ؟ لايبقى من درنه شيئا قال : فذلك مثل الصلوات الخمس يمحو الله به الخطايا .

(رواه البخارى ومسلم)

بين الرسول صلى الله عليه وسلم فى هذا الحديث فضيلة اداء الصلوات الخمس والمواظبة عليها وانها كفارات لما يقع فيه الانسان من الذنوب والاوزار .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
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والله ولى التوفيق .

المجلد ٣٧ ٩ ربيع الاول ، ١٤٠٩هـ الموافق ٢٢ اكتوبر ، ١٩٨٨م العدد ١٢

بالمؤمنين رؤوف رحيم

— كان مولد النبي ومبعثه رحمة للانسانية .

— قال ﷺ " انما بعثت لاتمم مكارم الاخلاق .

— ...فالاسلام بذلك يتسم بالرحمة واصدق قدوة هونبي الاسلام الذى هو رحمة مهداة .

— وقد اعلن النبي ﷺ عن المساواة بين البشر جميعا .

— كانت رسالة النبي ﷺ رسالة خيروسلام .

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IN THIS ISSUE Page

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بسم اللہ الرحمن الرحیم

In the name of Allah, the All-Compassionate, the Most-Merciful

PROPHET OF MERCY

Every year the month of Rabi' ul-Awwal brings uppermost to the mind the auspicious event of the benign birth of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), which now dates back to 1,462 years

About him Qur'an Majeed testifies that Almighty God combined in his person a beautiful pattern of life conduct (33:21); that He completed His favours on him and through his Apostolate completed the religion that is Islam (5:3); that He was the Seal of His Prophets, that is after him there shall come no other Apostle (33:40); and that He sent him as Mercy for the Worlds (21:107) In fact mercy for all, and for all times, is the most conspicuous feature of his many-sided life and versatile traits of his noble personality

His Companions vouched that "the Prophet was full of mercy and tender of heart" (Bukhari). His everlasting message to humanity was: "Let there be among you neither malice nor jealousy Let no one turn his face from another. O servants of God! Be to one another as brothers are to brothers" (Zurqani). He said, "Wish for others what you wish for yourselves, and only then you are true Muslims" (Tirmizi) On a request once made to him to curse a certain person, he retorted, "I have not come to the world to curse" (Zurqani).

MERCY IN WAR. The hardest testing ground for mercy is a battle field where causes clash with one another, swords are crossed ruthlessly, and the end-all and be-all of the struggle and strife is to shed blood of the enemy and to him. Prima facie, therefore, w and mercy are incompatible, certainly not so in Islam.

Let us turn to Islam's major military expedition, Battle of Badr in the year 2 A. where the Muslims, under the co mand of the Holy Prophet, got better of the infidel Quraish. the wake of the bitter fighting; prisoners of war were brou before him. They deserved to put to outright death on acco of their continuous hostilities a persistent atrocities against believers. But what did he do w them? He assigned them in tw and fours to his Companions w a clear directive to look to t prisoners' comfort The Compa ions complied with the wish of Holy Prophet in letter and spi They offered their own wholeso meals to them while themsel lived on dates only.

When the question of repatr tion arose, each prisoner was to charged a ransom of Dirha 4,000, but those who could r afford to pay were set free ev without any ransom; and those w were literate were asked, in lieu their ransom, to teach reading a writing to ten Muslim childr each.

To avenge Badr, 'Umair Wahb vowed, God forbid to the Holy Prophet. He dipped sword in poison and reached Ma nah He was, however. identifi and his evil intention was d covered Now he was a helpl catch in the hands of the Muslin but as usual the Holy Prophet full of mercy He pardoned h

and thereby won him over to the fold of Islam.

In the Battle of Uhud fought in the year 3 A.H., the Muslims received a great setback. They had to pay heavily in life and limb. The Holy Prophet himself received injuries. When swords were clashing and arrows raining all around him, he was seen praying, "O Lord! Forgive them for they are ignorant." (Muslim).

When the seige of Ta'if unduly prolonged without yielding any results, the Holy Prophet decided to lift it. His companions suggested that he might curse the enemy. Instead, he prayed: "O God! Show the people of Thaqif the right path and let Your Grace guide them to me."

MERCY IN VICTORY. The crowning victory of Islam was the Conquest of Makkah in the year 8 A.H., when it touched the highest mark of glory under the leadership of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). In his Sermon of Victory he said:

> "There is no god but God. He has no partners. He has fulfilled His promise, helped His servant, and shattered all confederacies. Yes, all the proud privileges, all the old claims for blood and revenge are here this day under my feet; the only exceptions are the custodianship of the Holy Ka'ba and the office Pertaining to the supply of water to the Pilgrims. O men of Quraish! This day does God sweep away all the pride of the pagan days and the notion of superiority by dint of birth. The whole race is descended from Adam and Adam was made of clay."

He followed this oration by reciting the Qur'anic verse:

> "O mankind! We created you from one pair of male and female, and made you into nations and tribes so that you may know each other. Verily the most honoured of you in the sight of God is the most righteous among you. And God has full knowledge and is well acquainted." (49:13).

Having spoken thus, he surveyed his audience. He could well see among them the haughty chiefs of the mighty Quraish who had been throughout hostile to him and to Islam. He now was the conqueror, and as the victor it was his prerogative by any canon of polity to deal with the vanquished as it pleased him. He conversed with them:

— What do you think I am going to do to you today?

— You are a generous brother and the son of a generous brother, only mercy is expected of you. (They pleaded so with one voice.)

Thereupon he performed a most generous act so full of mercy and the spirit of peace that Islam stands for. Said he to them:

— Today I say to you the very words which Joseph said to his brothers: 'This day let no reproach be on you' (12:92). Go, you are free!

The grace of this general amnesty was perfect. His show of mercy was at its highest. As of today, the world history has to offer no parallel to it.

ISLAM AND SWORD. The misconceived theory of Islam and sword has since long fallen to the ground. As the late Indian Professor Ramakrishnan Rao has said about the Prophet of Islam, "In an age of barbarism, the battle field itself was humanized (by him) and strict instructions were issued not to embezzle, not to cheat, not to break trust, not to mutilate, not to kill a minor child or a woman or an old man, not to hew down date-palm nor burn it, not to cut down a fruit tree, not to molest monks and persons engaged in worship." Here is indeed something worth its inclusion in the war books of the civilized nations of today — a chapter full of mercy and milk of human kindness.

POINT TO PONDER: The modern world is caught on the horns of the dilemma — to live or to perish? Seeing the war-oriented powers, the on-going race of armament, and the potential of the modern technology for killing the human race, Winston Churchill said, "It may well be that we shall by a process of sublime irony have reached a stage in this story when safety will be the sturdy child of terror and survival the twin brother of annihilation." This stage is already reached. The two superpowers have since realized that it is absolutely essential to bring about a state of planned nuclear disarmament. In this context the earliest history of Islam has to offer a sure remedy for the sick mankind of today. Its cure is in mercy as taught by Islam and exemplified by its Holy Prophet himself. Safety does not lie in hostilities, distrust, and superiority of arsenals. The savant-sage of our times George Bernard Shaw called the Prophet of Islam: "Saviour of Humanity". He said, "I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring to it the most needed peace and happiness."

Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is no more in our midst, nor can there ever be anyone else like him. He has, however, left with us Qur'an

(*Contd. on Page* 123 *Col.* 1)

AL-SUNNAH

Forgiveness of the Prophet of Islam

BY SYED ABDUL HAQ

One of the prominent attributes of the Prophet of Islam was his forgiveness. This quality indicative of self-abnegation and freedom from fear found matchless expression in his life. He passed through a variety of situations punctuated by circumstances of adversity and prosperity and in every situation this trait of his character illustrated itself in its full glory. Forgiveness is a rare quality and the recognition of its existence in any given character is dependent upon a set of special circumstances. It is difficult to distinguish this quality from the meekness of resignation and the weakness of submission unless it is evident that the person, wronged and persecuted when helpless, has subsequently found himself powerful enough to exercise the law of retaliation and to take his revenge for the wrongs done to him but in spite of such privileges of his position foregoes his rights and forgives his enemies. It is a uniqe event of history that these requisite conditions opportunely occurred in the life of the Prophet of Islam.

In order that this heroic quality may be brought into full relief as it revealed itself in the life of the Holy Prophet, it would be in the fitness of things to make allusions to a few facts of his life For this purpose his life may be divided into two historical periods. The one that relates to that part of his life which he spent in Makkah, the place of his birth, and the other to that during which he took refuge and lived in Madinah. In the former period of his life he was weak and helpless Yet impelled by the demands of his prophetic mission he propagated the religion of Islam. The propagation of this religion caused a great commotion among his compatriots. They resolved to stop him from preaching this religion With this object in view they adopted methods of persuasion and pressure and artfully played upon his feelings of hope and fear At last when they found that all their attempts were of no avail against the indomitable will and unshakable determination of the Holy Prophet, they became implacably hostile to him. They subjected him to all sorts of persecution. Emboldened by his helpless condition they insulted and abused him, strewed thorns in his way, threw dirty and filthy things upon his holy person pelted him with stones and tried to strangle him to death. They ostracised and confined him with his kith and kin for three long years in a ravine into which they allowed no supplies of the means of subsistence. When children so cruelly confined cried out from the pain of hunger, the enemies of the Holy Prophet raised peals of laughter Such was the sadistic level to which they had descended themselves These measures of cruelty did not however, produce the desired effect They, therefore, decided to put an end to the life of the Holy Prophet and took practical steps in this direction It was at this juncture that he left Makkah and migrated to Madinah

In Madinah matters took different shape of things. The Holy Prophet received hearty reception and before long was able to add good number of converts to his fold. The Muslims of Makkah who had dispersed for safety to different places gradually gathered around the Holy Prophet In course of time he organised the people into a well defined social unit of an ideal form and directed their corporate life on Islamic lines. This unit assumed the status of a power to be reckoned with. It maintained internal peace and order, defended itself against external attacks and made treaties of peace, good behaviour and mutual help with peoples of neighbouring settlements. A similar treaty was made with the people o

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Majeed, the last Book of God, and his own Traditions for all occasions. The best test of a true prophet is his humility and sense of mercy. He sees something of goodness in every other man and is therefore endlessly and credibly merciful

Such a one was Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). He is today, as before, the sheetanchor of humanity in the hour of its trial His traditions continue to hold out a promise for the betterment of the ailing comity of nations Let them carefully scrutinize for themselves his creed and his conduct, draw their own honest conclusion, and chalk out a course of action for themselves, so that the humanity at large breathes a much needed sigh of relief

Our preaching should begin at home. Let us proceed first to set our house in order. Let us revise anew our own forgotten lesson of true belief, unity and universality Then alone we can set again an example for all the world to emulate so as to promote the greatest good of the greatest number and to bring about lasting global peace with justice and honour

Makkah. They, however, violated it and provided a justification for the Muslims to advance to Makkah. Thus the Prophet of Islam at the head of ten thousand or his follo-wers entered and occupied the city of Makkah.

This triumphant entry of the Holy Prophet gave him absolute authority and complete control over the lives of the people of Makkah. Recollecting the crimes of which they were guilty they entertained no doubt about the fate to which they should, after their own fashion of treatment to the vanquished on such occasions, be doomed. There was, therefore, a general morbid atmos-phere of dismay among them. At this critical situation arising from their miserable plight on the one hand, and the glorious victory of Muslims on the other, the Holy Pro-phet stood like a pillar of peace Unlike the conquerors of this earth, who let loose a reign of terror against their conquered foes, expose them to the shame of dishonour, subject them to every conceivable form of curelty and involve them into a promiscuous slaughter without any regard to age and sex, the Prophet of Islam gave orders to his discip-lined followers in arms that none should be dishonoured, no property should be touched and no blood should be shed. Then came to him in succession the notables of Mak-kah who had distinguished them-selves by the enormity of their crimes. The following are a few instances of the treatment of kind-ness, clemency and mercy they re-ceived at the hands of the Holy Prophet.

Abu Sufyan was one of the most inveterate enemies of the Holy Prophet. His aim was to nip Islam in the bud. He was, therefore, chiefly responsible for all the aggres-sive battles that were fought against the Muslims. Now after the fall of Makkah he was helpless and, being conscious of the crimes of which he was guilty, he had no courage to face the Holy Prophet. He had, however, no alternative to making submission to him. Therefore, accompanied by 'Abbas, he appear-ed before the Prophet of Islam. 'Omer (Allah be pleased with him) infuriated by his sight sought per-mission to put an end to his life. But the Holy Prophet not only stopped him from killing Abu Suf-yan, but also proclaimed that who-ever entered Abu Sufyan's house for refuge, was also safe.

Hindh, the wife of Abu Sufyan, was a very cruel hearted woman. She had bitter hatred for the Holy Prophet. She used to accompany the fighters in their campaigns against the Muslims and incite the former to cruel deeds The extent of cruelty to which she allowed herself to be carried by her hatred may be imagined from one incident. In the battle of Ohed, when she learnt that Hemzah, the beloved uncle of the Holy Prophet, was killed by Vahshi, she hurried to the spot where Hamzah's dead body lay and tearing out the liver, chewed it, and cutting out the nose and ears strung them togeher and wore them as a garland When the Holy Prophet saw the mutilated and disfigured condition of his uncle's dead body, tears came to his eyes This woman, Hindh, was much dis-tracted by the fall of Makkah How-ever, to save herself from the doom to which she thought she was justly entitled, she veiled herself com-pletely and appearing before the Holy Prophet in disguise professed acceptance of Islam. Her identity was, however, discovered. Yet the Prophet of Islam did not refrain from forgiving her. The effect of his generosity was so great that Hindh exclaimed, "O Muhammad! Hitherto your tent was most hateful to me. but it is dearest to me to-day."

Vahshi who had killed Hemzah, the dear uncle of the Holy Prophet, in the battle field of Ohed appre-hended after the conquest of Mak-kah by the Muslims that he would be visited with capital punishment. Therefore he left Makkah and took asylum in Tayef Later Tayef also capitulated to the power of the Muslims He had thereafter no de-finite place of refuge. He was, there-fore, wandering about in search of safety for his life In the course of such wanderings, he was counselled by those interested in his safety that he should surrender himself to the Holy Prophet When he could no longer ignore the advice of his well-wishers, he presented himself before the Holy Prophet No sooner did the Holy Prophet look at him than he said "Vanish, go, you are free. But make it a point not to make your appearance before me, for it would recall to me my uncle's end."

'Ikramah was the son of Abu Jehel, who had distinguished him-self by the virulence of his animo-sity against the Holy Prophet Abu Jehel was directly responsible for various measures of cruelty inflicted upon the innocent Muslims and took a leading part in waging the battle of Badr at the most critical time in the history of Islam. His son 'Ikramah was not insignificant in his hostile attitude to the Holy Prophet He had participated in almost all the battles that were fought against the Muslims. But the fall of Makkah brought about a different state of affairs He, therefore, ran away to Yemen His wife, who had remained in Makkah and accepted Islam, subsequently went to him and relating to him the Holy Prophet's generosity of treat-ment to his fallen foes, brought him with her to Makkah When they

both came to his presence, the Holy Prophet accorded to 'Ikramah such a hearty reception as would not be afforded to any man of 'Ikramah's antecedents.

Habbar-bin-Aswad was one of the enemies of the Holy Prophet. He was guilty of serious crimes aginst the Muslims. He was one of those miscreants who had waylaid the Muslims on their way to Madinah on migration. On this occasion Habbar-bin-Aswad wantonly pushed down from the camel the Holy Prophet's daughter Zainab, who was pregnant at the time The injuries she had sustained caused an abortion. After the conquest of Makkah he was in a fix Ultimately he decided to supplicate to the Holy Prophet. He said, "O Prophet of God! I wanted to flee to persia. Then I remembered your acts of kindness and generosity. The reports of my misdeeds that reached you were correct. I repent for the evil deeds I had done and have now come to ennoble myself through Islam." The Holy Prophet graciously forgave him.

Safwan-bin-Umayya was a rich man of influence among the Quresh. In common with other non-believers he was highly enimical to the religion of Islam, and apart from cooperating with them, in their attempts to suppress it, adopted measures of action that he could individually command On one occasion before the Holy Prophet's migration to Madinah, he hired the services of 'Umair-bin-Waheb to kill the Holy Prophet. 'Umair gave a temper of poison to his sword and went to do his job. He was not successful in his attempt as from his looks and manners suspicions were raised to such an extent that 'Omer (Allah be pleased with him) wanted to kill him. The Holy Prophet, however, saved him and, on his confession of the whole plot, let him off. This incident had occurred before the fall of Makkah. Now that the city of Makkah was completely within the undisputed sway of the Prophet of Islam, Safwan felt himself exposed to the risk of his inevitable end. Therefore he fled to Jeddah and planned his escape by sea to Yemen. 'Umair who had previously been hired by him for the Holy Prophet's assassination, relating this piece of news in terms of appeal said, "O Prophet of God! Safwan-bin-Umayya is the head of his clan. Struck by panic he had run away to consign himself to the sea." The Holy Prophet declared amnesty to him. 'Umair felt encouraged and asked that he might be given something as a token of the amnesty for the satisfaction of Safwan Thereupon the Holy Prophet gave him his turban 'Umair conveyed the tidings to Safwan But he felt no satisfaction and said that he was afraid of losing his life Hearing his remarks 'Umair, whom Safwan had previously sent to kill the Prophet, enthusiastically affirmed — "Safwan! You have no idea of the forbearance and forgiveness of the Prophet of Islam." Safwan ulitimately mustered up his courage and having appeared before the Holy Prophet asked him if he had been forgiven. The Holy Prophet's confirmation dispelled his lingering misgivings and he then asked for an interval of two months to enable him to consider the question of the acceptance of Islam The Holy Prophet said — "Not two but four months' time is given to you"

These are only a few of the numerous instances in which the Holy Prophet accorded forgiveness to individual offenders Apart from measures of such limited scope, he proclaimed general amnesty and ensured collective security to the whole mass of his enemies A particular phase of his generosity with which he treated his enemies was most impressive. On the day of his victory in Makkah, he stood in the courtyard of Ka'ba where his presence was not previously tolertaed and where, when he was engaged in offering his prayers, filthy intestines of a camel were thrown on his sacred person. There around him stood the elite of Quresh in absolute submission. All of them were guilty of crimes against the Holy Prophet and his followers. Among them were those who had ridiculed and jeered at him, abused and vilified him, and pelted him with stones and made several attempts to kill him. Among them were also those who had subjected the innocent Muslims to brutal atrocities and taken leading part in the battles fought against the Holy Prophet and his followers These haughty tyrants and relentless persecutors, defeated and debased, now stood before him with the burden of their crimes over their heads At the back of the Holy Prophet were formations of the armed warriors of Islam ready to pounce on their enemies and hack them to pieces. What they awaited at the moment was a gesture of hand or a word of command from the Prophet of Islam At this their awful moment the Holy Prophet looking to his enemies asked them, "How do you think I should act towards you?" "With kindness and pity", replied his enemies. Thereupon the Holy Prophet said — "Go, I attach no blame to you today You are free"

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail

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HEROES OF ISLAM

Hazrat S'ad bin 'Ubadah Sa'idee

(*Razi Allahu 'anhu*)

By Syed Mahmood Akhtar

On the occasion of the Emigration when the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) reached Madinah, an entire population converged out to welcome him. Hazrat Sa'ad bin 'Ubadah was one of them.

When the Holy Prophet passed through the sector of Banı Sa'idah, Hazrat Sa'ad bin 'Ubadah advancing towards him, said:

> "O Prophet of Allah! Here is my humble house, grace it with your lodging."

The Holy Prophet prayed for him and replied:

> "Leave my dromedary It will stop where it has been ordained by Allah."

The dromedary, after roaming about in different sectors of the town, sat down at a place quite near to the house of Hazrat Abu Ayyub Ansari (*Razi Allahu 'anhu*) who was destined to play host to the Holy Prophet. According to Ibn Sa'ad, the Ansar of Madinah stuffed the house of Hazrat Ayyub with varieties of edibles for the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) Hazrat Sa'ad bin 'Ubadah, too, used to send sweet dishes from his house for him. Once he brought *Sareed* and *'Uraaq* in a large bowl for him It was saltish and was much liked by the Apostle.

After the first year of Emigration, the Holy Prophet set out for the battle of Abu 'Aa. He appointed Hazrat Abu S'ad bin 'Ubadah his deputy at Madinah.

On the eve of the battle of Badr (2 A.H.), rumours got currency that a strong contingent of the Quraysh of Makkah was planning an attack on Madinah. The Holy Prophet convened a meeting of the Faithfuls and consulted them as to how to deal with the impending danger. Some of the Muhajireen delivered fiery speeches and assured the Holy Prophet of sacrificing their lives for Islam. The Apostle was much delighted to hear these speeches and asked other companions also to give their opinion The object was to find out what the Ansar were to offer. The Ansar had taken oath of allegiance at Al-'Aqabah that they would protect him and render all help while the Holy Prophet was in Madınah. They had not committed themselves to help or fight for him in case he went out of Madinah Hazrat S'ad perceived what the Apostle had in his mind. So he stood up and said:

— "O Prophet of Allah! Perhaps you want to know our opinion in the matter"

— "Yes", the Holy Prophet replied.

— "O Prophet of Allah! By that being in Whose hands is my life, if you order us to jump into the sea we will do that And if you order us to (fight) on land we will melt the liver of the camels as far as Bark-ul-Ghamaad (a place in Yemen)".

The Holy Prophet was so much pleased to hear those words from Hazrat S'ad bin 'Ubadah (*Razi Allahu 'anhu*) that his face brightened and he ordered his companions to prepare for countering the impending danger.

It is narrated by Ibn S'ad that Hazrat S'ad bin 'Ubadah was ready to participate in the battle of Badr but unfortunately he was bitten by a dog just on the eve of departure which compelled him to stay away from the fight. The Apostle too felt sorry for non-participation of Hazrat S'ad in the battle but he included his name among the participants of the battle of Badr and distributed to him his share of the booty. Imam Bukhari and Imam Muslim, however, confirm his actual participation in the batte

Next year (3 A H.) Hazrat S'ad took part in the battle of Uhud.

A few months after the battle of Uhud the Jewish tribe of Banu Nazeer revolted. They were besieged and forced to surrender. Then the Apostle exiled them from Madinah. During the siege Hazrat S'ad distributed dates from his own resources

During Sh'abaan 5 A H, the Apostle set out for Al-Muraysı' in order to crush Banu Mustaliq Hazrat S'ad bin 'Ubadah accompanied the Apostle and also held the banner of Aus and Khazraj in his hand

The same year (5 A H) occurred the battle of Ditch in which the polytheists of Arabia, including the Jews, made a sudden onslaught on Madinah. It was a very critical moment for the Muslims The Holy Prophet wanted to negotiate peace with Banu Ghatafaan. He called for Hazrat S'ad bin 'Ubadah, Hazrat S'ad bin Mu'az and Hazrat Usayd bin Huzayr (*Razi Allahu 'anhum*) for the purpose. The leaders of Banu Ghatafaan demanded one-third of the total produce of Madinah as a pre-condition of their retreat. The noble Companions asked the Holy Prophet if there was any injunction from Allah in the

matter. The Apostle's reply was in the negative. Thereupon they said:

"O Prophet of Allah! We did not give any importance to Banu Ghatafaan even during the days of Ignorance; how can we pay tribute to them now when we have received guidanc from Allah through you and Islam has raised our heads so high. For them we have our swords to offer and nothing else."

The Holy Prophet was very pleased to hear that and prayed for them. In this battle (Ditch) too the banner of the Ansar was in the hands of Hazrat S'ad bin 'Ubadah (*Razi Allahu 'anhu*).

After the battle of the Ditch the Apostle besieged the Jewish tribe called Banu Qurayzah. Hazrat S'ad bin 'Ubadah provided the besiegers with food et cetera from his own resources.

During Rabi'-ul-Akhirah 6 A.H. some plunderers belonging to Banu Ghatafaan and Banu Fazarah attacked the camels of the Holy Prophet The camels were grazing in the pastures near Madinah. The Apostle set out to crush the gang of the culprits He left Hazrat S'ad bin 'Ubadah as his deputy in Madinah along with three hundred fighters to protect the town.

During the month of Zi-Q'ad 6 A H, occurred the glorious event of the *Bai'at-ur-Ridhwaan* (the Fealty of Allah's Good Pleasure). On this occasion Hazrat S'ad bin 'Ubadah was present among those fourteen hundred warriors of Islam who took the Oath of "Death". at the hands of the Holy Prophet under the acacia tree This event was highly appreciated by Allah in Qur'an Majeed:

"Allah's Good pleasure was on the Believers when they swore Fealty to you under the Tree...." (48:18).

After the conclusion of the Treaty of Hudaybiah. the Holy Prophet set out for the battle of Khaybar. He got prepared three flags for his army. One of those flags was given by him to Hazrat S'ad bin 'Ubadah.

During Ramazan-ul-Mubarak of 8 A.H., the Holy Prophet resolved to conquer Makkah. He gave his own flag to Hazrat S'ad bin 'Ubaddah who was marching pompously at the head of the Muslim army at the time it entered the town When Hazrat S'ad bin 'Ubadah sighted Abu Sufyaan, Leader of the Quraysh, his passion ran high. He said:

"Today is the day of bloodshed. K'abah shall by right be ours today."

Abu Sufyaan shuddered to hear these words from Hazrat S'ad bin 'Ubadah When the platoon of the Apostle passed before Abu Sufyaan, who was still a polytheist, he cried out

"O Prophet of Allah! Did you order to slay your own people. For Allah's sake have mercy on them. S'ad bin 'Ubadah has just threatened that it is the day of shedding blood today Most of the people will be disgraced today and Quraysh will be destroyed today For the sake of Allah I cry for your showing leniency to my people. You are a good man among all and are accustomed to treat your relatives well"

At this moment Hazrat 'Usman and Hazrat 'Abdur Rahman bin 'Auf (*Razi Allahu 'anhumaa*) came forward and expressed their fear to the Apostle that Hazrat S'ad might actually use the sword against the Quraysh. At the same time a man recited a poem composed by Dharraar bin Khatbaah to the Apostle in which it was stated that Hazrat S'ad bin 'Ubadah wanted to break the backbone of the Makka and that at present there w none except the Apostle to protection to the Quraysh. earth was too narrow for them the sky was their enemy. Apostle heard all that patien till the quality of mercy inundat his heart and he said:

"S'ad uttered wrong. To the glory of K'abah will elevated. It is the day of sh wing mercy today Today Quraysh will be honoured, a K'abah will wear a veil toda

Thereafter the Apostle sent H rat 'Ali to Hazrat S'ad enjoini the former to take back the from the latter and to give it Hazrat Qays bin S'ad. Hazrat S' was reluctant to hand over flag to Hazrat 'Ali (*Karram-Al-la hu waj-ha-hu*) unless he was su that the Apostle had actually giv order to that effect When Apostle knew it he sent his turb to Hazrat S'ad. Hazrat S'ad read gave the flag to his son. Haz Qays. Then he appeared before Apostle and said

"O Prophet of Allah! I fe lest Qays too takes vengean against the Quraysh."

Hearing that the Holy Proph took the flag from Hazrat Q and handed it over to Hazrat Z bayr bin Al-'Awwaam. (*Razi A lahu 'anhumaa*).

After the battle of Hunain Holy Prophet distributed the bo of war among his followers. gave larger share to newly-conv ted Muslims as a token of consoli their hearts. But some you Ansar grumbled to see th They said that their swords we still bleeding with the blood of polytheists but the booty was bei distributed among the Quraysh ar their helpers When the Holy Pr phet inquired. Hazrat S'ad b 'Ubadah told him all that he h

himself heard. The Holy Prophet summoned a meeting of the Ansar and told them of what he had heard. Hearing that someone stood up and replied:

"O Prophet of Allah! People of elderly age from among us and our leaders did not say any such thing. However, our youngmen, on account of their age, did say so."

The Holy Prophet Said.

"O group of Ansar! Is it not true that previously you were a lost people and I pulled you out of the depth and darkness of infidelity and polytheism. I lead you on the path of Truth and made you entitled to the Paradise. You were thirsty of one another's blood, I made you united. You were looked down upon among the tribal Arabs, I elevated you to a respectable position"

On every spoken word of the Holy Prophet the Ansar were spontaneously saying "Of course we owe gratitude to Allah and His Apostle."

The Holy Prophet said:

"You may as well enumerate your benevolent actions."

The Ansar replied:

"O Prophet of Allah! We have nothing to say."

The Holy Prophet said:

"You may say: While you were turned out of your home, we gave you refuge in our home. While you had no supporter, we supported you. You were impecunious, we made you rich. The whole world belied you, we vouched for you. You may say these things and I will confirm what you will say. But O group of Ansar! Will you not like that while others take goats, camels and riches with them, you instead take Muhammad to your home?"

Hearing these words from the Apostle, the Ansasr started weeping bitterly. They cried out:

"We want only Muhammad, the Prophet of Allah."

The Holy Prophet said:

"Ansar belong to me and I to Ansar. O Allah! Have Mercy on Ansar and their children O group of Ansar the Quraysh were given a larger share of booty because they were newly converted Muslims and their hearts needed consolation It does not mean that they have greater rights."

During the battle of Tabook (9 A.H.) S'ad bin 'Ubadah accompanied the Holy Prophet

During 11 A H, the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) passed away to his Creator, Almighty Allah The sad demise broke the hearts of his followers. A newly born nation was without a chief now The question of electing immediately a successor occupied their minds The Ansar assembled at Saqeefah Banu Sa'idah. Hazrat S'ad bin 'Ubadah delivered a forceful speech before them pointing out the glorious contribution and sacrifices made by the Ansar for the cause of Islam He also mentioned in his address how much the Holy Prophet Muhammad (*Sallallahu 'alahi wa sallam*) was pleased with the Ansar of Madinah. At the end of his speech Hazrat S'ad laid stress on electing a Caliph from amongst the Ansar as they, in his opinion, deserved that honour. People present there were mostly convinced by his argumentation and majority of them decided to elect Hazrat S'ad bin 'Ubadah as he seemed the most suitable person among the Ansar for the caliphate. In the meantime, however, Hazrat Abu Bakr and Hazrat 'Umar Farooq alongwith Hazrat Abu 'Ubaydah bin Al-Jarrah (*Razi Allahu 'anhum*) reached at Saqeefah Banu Sa'idah. After a long and heated discussion and deep pondering over the issue, the entire assemblage elected Hazrat Abu Bakr (*Razi Allahu 'anhu*) as the First Caliph of Islam.

After the election of the first Caliph there are different versions about how Hazrat S'ad bin 'Ubadah reacted. Such scholars as Ibn Aseer, Hafiz Ibn Hajar 'Asqalani, Hafiz Ibn 'Abdul Barr and Ibn Qutaybah (*Rahmatullahi 'alaihim*) have stated that Hazrat S'ad bin 'Ubadah, being too much frustrated, did not take oath of allegiance for Hazrat Abu Bakr (*Razi Allahu 'anhu*) but moved away to Syria where in 15 A H, someone put him to death.

Historian Ibn Jareer Tabari has, however, confirmed that Hazrat S'ad did take oath of allegiance as otherwise he could not have reached Syria safely. Ibn Hajar Haysmi, a renowned Shaafi'ee, also holds the same view.

Imam Ahmad bin Hanbal has narrated in his Musnad:

"It is stated by Hameed (*Razi Allahu 'anhu*) bin Abdur Rahman Humayri that at the time of the passing away of the Holy Prophet, Hazrat Abu Bakr was somewhere in the town. Hearing the news of the event, he came near the Apostle's body and removing the sheet of cloth from his holy face said: May my father and mother be sacrificed on you. You are as handsome after death as you were in lifetime. By the Lord of K'abah. Muhammad (*Sallallahu 'alaihi wa sallam*) has left the world. Then Hazrat Abu Bakr and Hazrat 'Umar went to the Ansar hastily. Hazrat Abu Bakr delivered an address there in which he narrated the good deeds of the Ansar that are described in Qur'an Majeed or were told by the Apostle. Then he said: The

Holy Prophet had once stated that if all people traversed through one valley and the Ansar through another, he (the Apostle) would prefer to adopt the valley of the Ansar. Hazrat Hameed (*Razi Allahu 'anhu*) further said: O S'ad (bin 'Ubadah)! Were you not present on the occasion when the Holy Prophet had said that Caliphate would remain with the people of Quraysh? Good persons will obey good persons of Quraysh and bad persons will obey bad persons of the Quraysh? Hazrat S'ad bin 'Ubadah replied Yes, you speak true We Ansar are ministers whereas you people are our Chiefs "

Muhaddis Haysmi has confirmed the above narration.

The year of the death of Hazrat S'ad bin 'Ubadah has been controversial Some writers have mentioned 11th A H, or 14th A H, as the year of his death, whereas most scholars have confirmed that his death occurred in 15th A H.

Hazrat S'ad left three sons after him Their names are Qays, Sa'eed and Ishaq. Among them Hazrat Qays was a celebrated Companion of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*)

Left alone, the greatness of Hazrat S'ad bin 'Ubadah lies in the fact that many a time the Holy Prophet prayed for him and his household.

AL-HADIS Narrated Hazrat Abu Musa (*Razi Allahu 'anhu*) · A man came to the Prophet (*Sallallahu 'alaihi wa sallam*) and asked, "A man fights for war booty; another fights for fame and a third fights for showing off, which of them fights in Allah's Cause?" The Prophet said, "He who fights that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause." (Bukhari).

Marmaduke Pickthall

HIS LIFE AND STRUGGLE FOR ISLAM

BY ASAF HUSSAIN

(Continued from Previous Issue)

Pickthall had now become a well-known figure in the Muslim world. He was known in British India and when Maulana Muhammad Ali visited London in 1920 Pickthall hosted a party for him. Soon Pickthall was on his way to the last phase of his life, to take the banner of Islam from the Middle East and Turkey to India. He was appointed editor of the *Bombay Chronicle* He was invited to a number of places in India to lecture on Islam, much to the embarrassment of the British colonials, who kept their distance from him because he was friendly with the natives. Pickthall was also in the struggle of the Khilafat movement In 1924, when the owners of the *Bombay Chronicle* changed, there were some disagreements which made Pickthall resign.

In 1925 he became the principal of Chadarghat High School for boys and Hyderabad Deccan became his residence for the next ten years He became an adviser and courtier of the Nizam of Hyderabad and was sent to London in 1930 to the Round Table Canference, acting as secretary to the Hyderabad delegation In various capacities he also served the Nizam family In 1925 he was invited by the committee of Muslims at Madras to deliver a series of lectures on *The Cultural Side of Islam*, which was later published under the same title and focussed on the depressed status of Muslims in India and the need for radical and dynamic changes among them. He also became the editor of *Islamic Culture* from Osmania University, a journal which still continues. He developed contacts with Islamic scholars all over the world. In 1928 he was given special leave of absence on full pay by the Nizam to translate the Qur'an. This became the magnum opus of his life. It was, in fact, in his biographer's words, 'the first translation by a Muslim whose first language was English'. Pickthall himself believed that the Qur'an cannot be translated, which he maintained in the foreword; and when it was published in 1930 it was entitled *The Meaning of the Glorious Koran*. While engaged in his writing he consulted a number of Islamic scholars, particularly those of al-Azhar and his translation had their approval He considered the Qur'an as a book 'Like no other book on earth' and 'a wonder of the world'. In one of his lectures delivered in 1919 he had explained the miraculous nature of the book, but added a warning to the Muslims: Beware how you pay veneration to the book itself, the letter and the binding and the form of the words, for that way lies idolatry and death. But keep the message always in your hearts, and live by it' Pickthall himself not only remembered 'page after page of the Qur'an in Arabic with perfect accurancy' but also lived by the book.

After his life's work was over, Pickthall retired in 1933 after 10 years of the Nizam's service and returned to England. He died on May 19, 1936, of coronory thrombosis. His body was taken to the Muslim cemetery at Brookwood in Surrey, where the funeral prayers were led by the Imam of the mosque on May 23, 1936 (*Courtesy: Crescent Int*)

Al-Islam: The Way to Success

BY DR. ALAUDDIN SHABAZZ, CHICAGO

Vis-a-vis the so-called great religions of the world, only Al-Islam is the "religion" that is not aimed at, or directed toward, opposing any particular section of humanity, or any particular race, nation or community. Al-Islam is the only universal "religion".

Al-Islam is the greatest civilizing force in existence. It made appearance in its fullness, its completed form, at a very critical time — at a time when the entire world of man had sunk to the lowest depths of decadence. To this, Al-Qur'an alludes in Chapter 30, Verse 41.

The book, Emotions As The Basis of Civilization, by J.H. Denison, proclaims: "In the Fifth and Sixth Centuries, the civilized world stood on the verge of chaos The old emotional cultures that had made civilization possible, since they have given to men a sense of unity and of reverence for their rulers, had broken down and nothing had been found adequate to take their place.

"It seemed then that the great civilization which had taken four thousand years to construct was on the verge of disintegration and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next and the law and order were unknown....Civilization like a gigantic tree whose foliage overreached the world... was rotten to the core. Was there any emotional culture that could be brought in to gather mankind once more and to save civilization?"

J. H. Denison continues in the same book to say: "The debt of our science to that of the Arabs (Muslims) does not consist in starting discoveries or revolutionary theories; science owes to them its existence The ancient world was unscientific....What we call science arose in Europe as a result of a new spirit of investigation, of the methods of experiment, observation, measurement, of the development of a mathematics in a form unknown to the Greeks. The spirit and those methods were introduced into the Eurpoean world by Arabs (Muslims)."

The well-known scholar John William Draper, after enumentating the contributions of the Muslims to world civilization, especially in astronomy, in his book, A History of the Intellectual Development of Europe, Volume II, concludes "The Arab (Muslims) has left his intellectual impact on Europe, as before long, Christiandom will have to confess, he has indelibly written it on the heavens as anyone may see who reads the names of the stars on a common celestial globe."

The late President of the United States, Dwight Eisenhower, in his speech delivered on the 28th June, 1957, on the historic day of the opening of the Islamic Centre in Washington, D C, among other things, said: "Civilization owes to the Islamic world some of its most important tools and achievements From the fundamental discoveries in medicine to the highest planes of astronomy the Muslim genius has added much to the culture of all people. That genius has been a well-spring of science, commerce, and the arts, and provided for all of us many lessons in courage and hospitality."

All U. S. Presidents are conversant with the glorious history of Al-Islam — not Arab glory, mind you, but Muslim glory. Islamic glory is seen indirectly throughout America and the civilized world. The U. S. Constitution is based by and large on principles of Al-Qur'an. The first President of the U.S.A. George Washington, is on record to have said that America "is not in any sense, founded on the Christian religion, as it has in itself no character of enmity against the laws, religion, or tranquillity of the Mussulman." (Documented in Atricle II, page 1786).

Al-Islam transformed the world into a civil abode when Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) exemplified Al-Qur'an in his person and in his age To use the words of the author of the book, Ins and Outs of Mesopotamia, "a man arose who, by his personality and by his claim to the direct Divine guidance, actually brought about the impossible, namely the union of all warring factions" Hischfield, in his book, The New Researches writes: "Never has a people been led more rapidly to a civilization, such as it was, than were Arabs through Islam"

What are those Islamic teachings that induced the Arabs and engendered the known world at that time to advance so rapidly to great heights of civilization?

The most important teachings of Al-Islam are taught lucidly in Al-Qur'an (2:17 and 90:12-18) for the first time in the history of the world; this Divine Book declared in unmistakable terms that the main purpose for which all natural objects, from the mightiest sun to the most insignificant atoms if you will, were created to minister to man's need (16:12-15). Everything in the universe being intended for his use, man is commanded to investigate their intrinsic properties. The initiation of the conquest of nature, and the utilization of its

forces for the good of humanity, is indeed one of the greatest blessings ever conferred upon humanity by Allah, the sole Creator of all things.

When Muslims were true to their claims to Al-Islam and acted according to the injunctions of Al-Qur'an and the example of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), they mastered the world in all fields of knowledge.

Most of the unprejudiced scholars of history acknowledge that if it was not for Muslims. the world would not have reached the heights of the civilization that we relish today.

Robert Briffauld, in his book, The Making of Mankind, writes "It is highly probable that but for the Arabs (Muslims) the modern European civilization would never have arisen at all; it is absolutely certain that but for them it would not have assumed that character which has enabled it to transcend all previous phases of evolution For although there is not a single aspect of European growth in which the decisive influence of Islamic culture is not traceable, nowhere is it so clear and monumentous as in the genesis of power which constitutes the paramount distinctive force of the modern world and the supreme force of victory — natural science and scientific spirit"

Al-Qur'an is a medical prescription for this cancerous, demented, and spiritually maladapted world But like all prescriptions, it will avail only if it is internalized correctly as prescribed Al-Qur'an is clear and candid on this matter (2 121/ 14:11/16:96-97), (53 39/10 41/ 33: 36,39/61:24/24: 54,55/3 102).

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WOMEN IN ISLAM

PLIGHT OF HINDU GIRLS

By Syed Mahmood Akhtar

In one of our previous essays captioned "Practice of Sati in the Hindu Society" published in the Yaqeen International of February 22, 1988, we had discussed at length how on September 5, 1987, an eighteen-year old married woman, Roop Kunwar, committed Sati (suicide by burning oneself) on the funeral pyre of her husband, Man Singh, in village Deorala, District Sikara, Rajasthan (India).

The memory of the sad event was still fresh in mind when another tragedy has shocked us again. It was the commitment of mass suicide by three young Hindu sisters of Kanpur (India) on February 4, 1988 The girls were Poonam (28), Mamta (23) and Alka (20). They were found hanging from the ceiling in their house when their parents were away Their father, Gaya Prasad Sahu, was much anxious of arranging for their early marriage but, as reported in the press, their prospective inlaws used to demand dowry of between Rs. 70,000 and Rs. 75,000 (Radiance 21-27 February 1988)

The girls were not illiterate Poonam, the eldest, was a post-graduate in Hindi, Mamta was studying in M A (Education), whereas Alka was in B A. (Final). Lack of means to provide dowry were the circumstances which motivated the poor girls to end their lives

When approached by a press reporter to comment on the incident Dr.Avinash Chandra Das, Head of Anatomy Department at Lucknow's King George Medical College cynically remarked:

> "It is better for an unwanted girl not to be born than to suffer later. Forcing unwanted female children on parents can only result in unhappiness all round....In any event women go through suffering, being beaten and burnt alive. A reduction in their number will only enhance their status." (Radiance)

How painful and odious are the remarks of Dr. Das about the entire genus of the girls. But it appears that he uttered these remarks out of disgust and thus he indirectly acknowledged the helpless situation wherein there is no respectable place for women in the Hindu society. He was unable to prescribe a remedy thereto; he was helpless.

Hinduism presents itself as a jumbled mass of surging humanity groaning under age-old customs and wild traditions. It is far away from any revealed religion Though for centuries Islam has been its next door neighbour, worship of stones, trees, animals, rivers, the sun, the moon and objects which they fear is still as widely practised as it was done two thousand years before and even earlier.

How Dr. Das could decide that they ware unwanted girls and as such they should not have been born? They were not created by their parents Poonam and her sisters were not created by their father, Gaya Prasad Sahu. Rather it was God Who created them as He created the entire universe, the sun, the moon and man and woman. God says in Quran Majeed:

> "Did you then think that We created you in jest and that you would not be brought

back to us (for account)?" (23:115)

God created man and woman and devolved upon them certain responsibilities to fulfil not to shirk from them. The Hindu society finds itself unable to bear the burden of women in its fold.

It is burning them by day and hanging them at the scaffold by night. We offer them Islam in order not to perpetrate brutality and aggression upon them but for giving them an honourable place and protection as in the Muslim society.

May it be known to all Hindu girls that —

1. Muslim boys are not obliged to ask for Jahez (dowry) from the girls, they propose to marry.
2. Muslim boys, on the other hand, have to pay dower money (*mahr*) to her at the time of Nikah or later. Her husband cannot withhold it nor force her to remit it.
3. Islam allows a young widow to re-marry a man of her free choice. Their unmarried state is not commendable in Islam.
4. In Islam a married woman has right of owning property Her husband cannot legally claim any share in it.
5. Girls in Islam can inherit property from their late hubands as well as parents

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AL-HADIS: Narrated Hazrat Samura (*Razi Allahu 'anhu*): The Prophet (*Sallallahu 'alaihi wa sallam*) said, "Last night two men came to me (in dream) and made me ascend a tree and then admitted me into a better and superior house, better of which I have never seen. One of them said, this house is the house of martyrs"

(Bukhari).

AL-HADIS: Hazrat Anas (*Razi Allahu 'anhu*) reported that the Apostle of Allah said: Verily a servant, when he is placed in his grave and his companions depart away from him, hears the knocking of their shoes. Two angels will come to him, make him sit and ask: What did you use to say about this man 'Muhammad'? As for a believer, he will answer: I bear witness that he is the servant of Allah and His Messenger. It will be said to him: Look to your place in Hell which Allah exchanged for a place for you in Paradise. Then he will see both together. As for a hypocrite and an infidel, he will be questioned: What did you use to say about this man? He will reply: I don't know; I used to say what the people said. It will be said to him: You have neither known, nor have read He will then be given blow with an iron rod, and so he will make an uproar which will be heard by everybody who has followed him except the two classes. — Agreed

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AL-HADIS· Hazrat Osman (*Razi Allahu 'anhu*) reported that whenever he came to a grave, he used to weep till it wetted his beard. It was questioned to him: Do you remember Paradise and Hell? Don't weep. And you are weeping for this! He said that the Messenger of Allah had said: Verily the grave is the first stage out of the stages of the Next World. If he escapes it, then what will be after it will be easier than this, and if he does not escape it, then what will come after it will be more severe. He reported that the Prophet said: I have never seen a terrible place but that the grave is more terrible than it

— Ibn Majah, Tirmizi (Rare)

AL-HADIS: Narrated Hazrat Anas (*Razi Allahu 'anhu*): The Prophet (*Sallallahu 'alaihi wa sallam*) said, "A single endeavour (of fighting) in Allah's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it"

(Bukhari).

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QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṡ=ث Bold	ḥ=ح Madd	ẓ=ز آ=āā	ṣ=ص وٓ=ōō	ḍ=ض ئٓ=ēē	ṭ=ط Fine	ẓ=ظ Madd	‘=ع آ=āa	ʻ=ء (Jerk) وٗ=ōo	ئ=ēe

Part 17 Iq-ta-ra-ba lin-naas	*Chapter 22 Al-Ḥajj*	١٧ - اقترب للناس ٢٢-الحج
SECTION 8 (*Contd.*)	*RU-KOO‘ 8 (Contd.)*	رکوع ٨ (متبع)
61. That is because Allah causes the night to enter into the day	61 *Zaa-li-ka bi-an-nal-laa-ha yoo-li-jul-lai-la fin-na-haa-ri*	ذٰلِكَ بِأَنَّ اللّٰهَ يُولِجُ الَّيْلَ فِي النَّهَارِ
and causes the day to enter into the night,	*wa yoo-li-jun-na-haa-ra fil-lai-li*	وَيُولِجُ النَّهَارَ فِي الَّيْلِ
and surely Allah is All-Hearing, All-Seeing	*wa an-nal-laa-ha sa-mee-‘um-ba-ṣeer.*	وَأَنَّ اللّٰهَ سَمِيعٌۢ بَصِيرٌ ۞
62 That is because Allah is He Who is the Truth,	62 *Zaa-li-ka bi-an-nal-laa-ha hu-wal-ḥaq-qu*	ذٰلِكَ بِأَنَّ اللّٰهَ هُوَ الْحَقُّ
and what they invoke besides Him is false,	*wa an-na maa yad-‘oo-na min doo-ni-hee hu-wal-baa-ṭi-lu*	وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ
and that Allah is He Who is the High, the Great	*wa an-nal-laa-ha hu-wal-‘a-lee-ul-ka-beer*	وَأَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيرُ ۞
63 Have you not seen that Allah sends down rain from the sky,	63 *A-lam ta-ra an-nal-laa-ha an-za-la mi-nas-sa-māā-i māā-an*	أَلَمْ تَرَ أَنَّ اللّٰهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً
then the earth becomes green.	*fa-tuṣ-bi-ḥul-ar-ḍu mukh-ḍar-rah.*	فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً
Indeed Allah knows the finest mysteries (and He) is Well Aware.	*In-nal-laa-ha la-ṭee-fun kha-beer*	إِنَّ اللّٰهَ لَطِيفٌ خَبِيرٌ ۞
64 To Him belongs what is in the heavens and what is in the earth.	64 *La-hoo maa fis-sa-maa-waa-ti wa maa fil-arḍ*	لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ

English	Transliteration	Arabic
And surely Allah, He is Self-Sufficient, Worthy of all praise.	*Wa in-nal-laa-ha la-hu-wal-gha-niee-yul-ha-meed.*	وَإِنَّ اللّٰهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ
SECTION 9	*RU-KOO' 9*	رکوع ٩
65. Have you not seen that Allah has made subservient to you whatever there is in the earth,	65 *A-lam ta-ra an-nal-laa-ha sakh-kha-ra la-kum-maa fil-ar-di*	أَلَمْ تَرَ أَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ
and the ships sailing in the sea by His command	*wal-ful-ka taj-ree fil-bah-ri bi-am-rih.*	وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ
And He holds back the sky, lest it should fall upon the earth, unless by His leave.	*wa yum-si-kus-sa-maa-a an ta-qa-'a 'a-lal-ar-di il-laa bi-iz-nih*	وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ
Indeed, Allah is Most Gracious. Most Merciful to mankind.	*In-nal-laa-ha bin-naa-si la-ra-oo-fur-ra-heem*	إِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ
66. And He is the one who gives you life,	66 *Wa hu-wal-la-zee ah-yaa-kum*	وَهُوَ الَّذِي أَحْيَاكُمْ
then causes you to die, then He shall give you life (again).	*sum-ma yu-mee-tu-kum sum-ma yuh-yee-kum.*	ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
Surely man is ungrateful.	*In-nal-in-saa-na la-ka-foor*	إِنَّ الْإِنْسَانَ لَكَفُورٌ
67. For every nation We have ordained a religious ritual, which they are to follow;	67. *Li-kul-li um-ma-tin ja-'al-naa man-sa-kan hum naa-si-koo-hu*	لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ
so let them not dispute with you in the matter; and call (them) towards your Lord.	*fa-laa yu-naa-zi-'un-na-ka fil-am-ri wad-'u i-laa rab-bik.*	فَلَا يُنَازِعُنَّكَ فِي الْأَمْرِ وَادْعُ إِلَى رَبِّكَ
You are indeed on the right guidance.	*In-na-ka la-'a-laa hu-dam-mus-ta-qeem.*	إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٍ
68. And if they dispute with you then say: Allah	68. *Wa in jaa-da-loo-ka fa-qu-lil- laa-hu*	وَإِنْ جَادَلُوكَ فَقُلِ اللّٰهُ
knows best what you do.	*a'-la-mu bi-maa ta'-ma-loon.*	أَعْلَمُ بِمَا تَعْمَلُونَ

	English	Transliteration	Arabic
69.	Allah shall judge between you on the Day of Resurrection,	Al-laa-hu yah-ku-mu bai-na-kum yau-mal-qi-yaa-ma-ti	لله يحكم بينكم يوم القيمة
	concerning that wherein you used to differ.	fee-maa kun-tum fee-hi takh-ta-li-foon.	ما كنتم فيه تختلفون ۝
70.	Do you not know that Allah knows all that is in the heaven and the earth.	A-lam ta'-lam an-nal-laa-ha ya'-la-mu maa fis-sa-maa-i wal-ard.	م تعلم ان الله يعلم ما في السماء والارض
	Indeed all this is on record.	In-na zaa-li-ka fee ki-taab.	ن ذلك في كتب
	Indeed this is easy for Allah.	In-na zaa-li-ka 'a-lal-laa-hi ya-seer.	ن ذلك على الله يسير ۝
71	And they worship, apart from Allah,	Wa ya'-bu-doo-na min doo-nil-laa-hi	عبدون من دون الله
	that for which He has not sent down any authority,	maa lam yu-naz-zil bi-hee sul-taa-nanw-	ا لم ينزل به سلطنا
	and of which they have no knowledge.	wa maa lai-sa la-hum bi-hee 'ilm.	ما ليس لهم به علم
	And there shall be no one to help the wrongdoers.	Wa maa liz-zaa-li-mee-na min-na-seer.	ا للظلمين من نصير ۝
72.	And when Our verses are recited to them manifestly,	Wa i-zaa tut-laa 'a-lai-him aa-yaa-tu-naa baiee-yi-naa-tin	ذا تتلى عليهم ايتنا بينت
	you will perceive (the signs of) denial on the faces of those who disbelieve	ta'-ri-fu fee wu-joo-hil-la-zee-na ka-fa-rul-mun-kar.	رف في وجوه الذين كفروا المنكر
	They are almost going to assault those who recite Our verses to them.	Ya-kaa-doo-na yas-too-na bil-la-zee-na yat-loo-na 'a-lai-him aa-yaa-ti-naa.	دون يسطون بالذين يتلون عليهم ايتنا
	Say: shall I tell you of something worse than that? That is the Fire.	Qul a-fa-u-nab-bi-u-kum bi-shar-rim-min zaa-li-kum. An-naar.	ل افانبئكم بشر من ذلكم النار
	Allah has promised it for those who disbelive.	Wa-'a-da-hal-laa-hul-la-zee-na ka-fa-roo.	عدها الله الذين كفروا

Part 17 Iq-ta-ra-ba lin-naas	*Chapter 22 Al-Ḥajj*	١٧-اقترب للناس ٢٢-الحج
And what an evil resort it is!	*Wa bi'-sal-ma-ṣeer.*	وَبِئْسَ الْمَصِيرُ
SECTION 10	*RU-KOO' 10*	ركوع ١٠
73. **O mankind, there is a parable, so listen to it**	73. *Yāa-aiee-yu-han-naa-su ḍu-ri-ba ma-ṣa-lun fas-ta-mi-'oo lah.*	يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ
Surely those whom you worship besides Allah	*In-nal-la-zee-na tad-'oo-na min doo-nil-laa-hi*	إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ
can never create a fly, though they may all get together for that.	*laieen-yakh-lu-qoo zu-baa-banw-wa la-wij-ta-ma-'oo lah*	لَنْ يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ
And if the fly should snatch anything from them,	*Wa ieen-yas-lub-hu-muz-zu-baa-bu shai-al-*	وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا
they could not get it back from it.	*laa yas-tan-qi-zoo-hu min-hu.*	لَا يَسْتَنْقِذُوهُ مِنْهُ
Feeble are the seeker and the sought.	*Ḍa-'u-fat-ṭaa-li-bu wal-maṭ-loob.*	ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ
74. **They do not esteem Allah as is His due.**	74 *Maa qa-da-rul-laa-ha ḥaq-qa qad-rih.*	مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ
Surely Allah is Strong, Almighty.	*In-nal-laa-ha la-qa-wiee-yun 'a-ẓiẓ.*	إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ
75 **Allah chooses messengers from the angels and from mankind.**	75 *Al-laa-hu yaṣ-ṭa-fee mi-nal-ma-lāā-i-ka-ti ru-su-lanw-wa mi-nan-naas.*	اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ
Surely, Allah is All-Hearing, All-Seeing.	*In-nal-laa-ha sa-mee-'um-ba-ṣeer*	إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

حق الجار على جاره

وصيــة خاصــة بالنســاء

يقول الرسول الكريم (مازال جبريل يوصيني بالجار حتى ظننت أنه سيورثه) وجاء في الاثر ان النبي ﷺ قد أوصى خيرا بسابع جار ولكن وللاسف الشديد نجد ان بعض الجيران قد يكونون سببا مباشرا وغير مباشر في الاساءة إلى جيرانهم إساءة بالغة متعمدين على الغيبة والنميمة ونقل الكلام والقيل والقال وهناك للاسف الشديد بعض النساء اللاتي اتخذن من الحديث مادة دسمة مع فنجان القهوة والشاي الذي يشربنه في البيت وقت الضحى فلا هم لهن سوى الحديث في أعراض الناس وأخلاقهم أو الطعن فيها وهؤلاء النساء قدوة سيئة لاولادهن وهذا يورث الحقد والكراهية والبغضاء والنميمة والكذب بسبب وبدون سبب وقد كانت لي جارة من هذا النوع من الناس زوجة لرجل أعمال فاضل محترم ولكن هذه الزوجة المملوءة بالعيوب في داخل نفسيتها المريضة كانت تعوض نقاط الضعف والاحساس بالنقص في ذاتها بالحديث عن الناس فهي سيدة مهملة في مظهرها وفي هندامها ورغم أن زوجها ثرى ولا يبخل عليها بشئ فأنت لاتراها مرة وحدة منسقة الشعر أو المظهر بل على العكس تماما شعرها بغير نظام وملابس لاتدل على الذوق مفرطة في السمنة لدرجة كبيرة لاهم لها سوى الحديث عن الناس المهم الغرض من طرحي لفكرة اليوم هو تذكير النساء من هذا النوع بأن الغيرة والحسد والكراهية هي العدو الاول للمراة .

سيدتي الجارة الكريمة اشغلي وقتك بعمل مفيد بناء لاسرتك وابنائك ووطنك .

الاعمال الخيرية الاجتماعية كثيرة للغاية فلا داعي إطلاقا لاطلاق لسانك في الحديث عن الناس وتذكري قول الله تعالى [ولايغتب بعضكم بعضا] صدق الله العظيم إن الحقد والغيرة والنميمة والحسد لن تجلب لك سوى مزيد من التعاسة وإني مشفقة عليك جدا ومشفقة على زوجك العزيز وعلى أولادك أيضا فأنت قدوة لهم . . صورة للخير أو الشر وتاكدي بأني لك ناصحة واتمنى لهذه الجارة ولغيرها من الجارات في كل مكان أن يمتلئ قلبها بالحب لكل الناس .. الحب للخير ..

اعداد : حليمة الفراء

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

هو المجتمع الذى استجاب لداعى الله تعالى حيث يقول تعالى: « وافعلوا الخير لعلكم تفلحون » .

ومن سمات هذا المجتمع انه يلزم نهج القوامة على هذه المبادئ والمثل التى آمن بها والتزمها . فهو يعرف قدرها . ولذلك فهو دائما يعتزبها يحرسها ويحافظ عليها من كل عاد او باغ عليها . او على اصحابها .

ومن اجل هذا فهو فى رباط دائم لحراسة هذا المبادئ والمثل . مجاهد ابدا فى سبيل ترسيخ اركانها وسلامة مبانيها . كما يقول الله عز وجل « وجاهدوا فى الله حق جهاده هو اجتباكم وما جعل عليكم فى الدين من حرج .

ومن ركائز المجتمع المسلم ان جعل الاسلام مبدا للامر بالمعروف والنهى عن المنكر بمراحله المتعاقبة بالحكمة والموعظة الحسنة واجبا على هذه الامة . ومن ابرز علامات فضلها وسموها على بقية الامم اذ يقول عز و جل : « كنتم خير امة اخرجت للناس تأمرون بالمعرف وتنهون عن المنكر وتؤمنون بالله » .

روى مسلم والبخارى والترمذى وغيرهم ان رسول الله ﷺ قال : « من راى منكم منكرا فليغيره بيده فان لم يستطع فبلسانه فان لم يستطع فبقلبه وذلك اضعف الايمان » ، ولكل مرحلة من هذه المراحل جهة تتولاه وتقوم به كالدولة فى مجال الاخذ باليد واجهزة التوجيه بالدعوة وبقية الأمة بالانكار الايجابى.

كما اوجب هذا الدين على اتباعه ان يترقوا فى مجال الدفاع عن الخيرية التى يتسم بها مجتمعهم والتى تحقق امنهم وطمانينتهم . دفاعا عن وحدة الأمة الاسلامية وسلامة بنيانها : « وان طائفتان من المؤمنين اقتتلوا فاصلحوا بينهما فان بغت احداهما على الأخرى فقاتلوا التى تبغى حتى تفيئ الى امر الله فان فاءت فاصلحوا بينهما بالعدل واقسطوا ان الله يحب المقسطين » .

(الحجرات : ٩)

وينضوى تحت هذا الاتجاه مجاهدة اهل البدع والاهواء الذين يلبسون على الناس دينهم ويفرقون عليهم رايهم وجماعتهم فقد روى مسلم فى صحيحه عن ابن مسعود ﷺ ان رسول الله ﷺ قال : « ما من نبى بعثه الله فى امة قبلى الا كان له من امته حواريون واصحاب ياخذون بسنته ويقتدون بامره ثم انه تخلف من بعدهم خلوف يقولون مالا يفعلون ويفعلون مالا يؤمرون فمن جاهدهم بيده فهو مؤمن ومن جاهدهم بلسانه فهو مؤمن ومن جاهدهم بقلبه فهو مؤمن وليس من وراء ذلك من الايمان حبة خردل » .

ومن هنا اصبحت مسئولية الدعوة . وعبء الدعاة اليوم عظيما فى نشر المبادئ الاسلامية والقيم الخلقية مهما كلفهم ذلك من جهد وطاقة وما تحملوا فى سبيله من المعاناة والاعباء . روى البخارى ومسلم فى صحيحيهما عن معاوية ابن ابى سفيان والمغيرة بن شعبة رضى الله عنهما أن رسول الله ﷺ قال : « لاتزال طائفة من امتى قائمة بامر الله لايضرهم من خذلهم اوخالفهم حتى ياتى امر الله وهم ظاهرون على الناس » .

او كما قال : التائب من الذنب كمن لاذنب له .

فان الدفاع عن عقيدة الاسلام سنة ماضية وفريضة محكمة على مر الزمن وخصوصا اذا واجهتها دعوات الالحاد والشيوعية ولئن كانت تلك مسئولية الامة الاسلامية فى كل اقطارها وآفاقها .

اللهم اكرمنا بكرمك واعزنا بعزك وانصرنا بنصرك الذى لا خذلان بعده . اللهم افتح لنا ابواب رحمتك واجرنا من خزى الدنيا وعذاب الآخرة .

اللهم ارنا الحق حقا وارزقنا اتباعه وارنا الباطل باطلا وارزقنا اجتنابه وخذ بيدنا الى الصراط المستقيم : « ربنا اغفرلنا ولاخواننا الذين سبقونا بالايمان ولاتجعل فى قلوبنا غلا للذين آمنوا ربنا انك رءوف رحيم » .

ركائز المجتمع الاسلامى

يقول الله عز و جل فى ختام سورة الحج (ياايها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم وافعلوا الخير لعلكم تفلحون (السجدة) . وجاهدوا فى الله حق جهاده هو اجتباكم وما جعل عليكم فى الدين من حرج ملة ابيكم ابراهيم. هو سماكم المسلمين من قبل وفى هذا ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس فاقيموا الصلاة وآتوا الزكاة واعتصموا بالله . هو مولاكم فنعم المولى ونعم النصير) . (الحج : ٧٧ - ٧٨)

تضمنت الآيتان السابقتان — الى جانب ما تضمنتاه من معان جليلة فى مجال العبادة والسلوك — الاشارة الى بيان السمات البارزة لشخصية الفرد المسلم وشخصية المجتمع المسلم وما يلزم للحفاظ على هذه الشخصية وبقاء امتيازاتها على جميع العصور .

اذ لعله من ابرز صفات المسلم محافظته على الصلاة بكل ما تحمله من معانى الخشوع والخضوع لله واسلام الوجه له . والاستقامة على امره ونهيه واقباله عليه بكليته . (حافظوا على الصلوات والصلاة الوسطى وقوموا لله قانتين) .

والمسلم يحافظ على الصلاة بكل ما تمثله من معانى النظافة والنظم والاستقامة والالتزام وحسن الطاعة فى الجماعة وحسن التوجيه فيما تمليه الضرورة فى تواضع وادب . ويحافظ على الصلاة بكل ما تمثله من معانى الترابط بينه وبين بقية المسلمين محليا وعالميا بما يربطه محليا من وحدة الامام و وحدة الاداء و وحدة الصف — وما يربطه بهم عالميا من وحدة القبيلة ووحدة الهدف والمصير .

ومن سمات المسلم ايضا ان يتحقق فيه معنى العبودية الخالصة لله تعالى فلا يرى فيه لغير الله شركا ولا يقطعه عن الله شئ من اهل او مال او ولد او منصب او جاه .

انه دائما فى خلوته وجلوته مع الله وهو دائما فى مسجده ومتجره ، وفى معهده ، ومصنعه ، وهو فى حياته كلها ملتزم بامر ربه ونهيه . فهو بذلك فى عبادة دائمة ورباط بالله وثيق : « قل أن صلاتى ونسكى ومحياى ومماتى لله رب العالمين لا شريك له » .

ومن هنا كان النذير الدائم لاولئك الذين تنقطع مع الله صلاتهم ويدخلون مع الله فى حياتهم سواه . فيقول تعالى : « قل ان كان آباؤكم وابناؤكم واخوانكم وازواجكم وعشيرتكم واموال اقترفتموها وتجارة تخشون كسادها ومساكن ترضونها احب اليكم من الله ورسوله وجهاد فى سبيله فتربصوا حتى ياتى الله بامره والله لايهدى القوم الفاسقين . (التوبة : ٢٤)

وبهذا تتحد شخصية الفرد المسلم فى المجتمع المسلم . عبودية لله فى كل حياته والتزام بفرائضه واستقامة على الصلاة تترك آثارها على سلوكه وبصمتها على كل تصرفاته: « يا ايها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم » .

ومن ابرز صفات المجتمع المسلم انه مجتمع مميز رشيد يضع الامور فى موضعها المناسب . ويزنها بميزانها الصحيح . فلس فيه مكان للعشوائية والتخبط والاضطراب .

وذلك فيما ان يواجه امرا اونهيا الا ويفاصل بين حالتيه ويقبله على وجهيه ثم ينتهى الى آخر الامرين واحسن الحالين .

بمعنى انه مجتمع يتسم بالخيرية فى كل اموره وأحواله وجميع ظروفه واطواره فهو المجتمع الفاضل المطمئن الذى لا جور فيه ولا بغى ولا غل ولا حسد .

بسم الله الرحمن الرحيم

بلغ العلى بكماله　كشف الدجى بجماله
حسنت جميع خصاله　صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك ۔

القرآن

ومن يقتل مؤمنا متعمدا فجزآؤه جهنم خالدا فيها وغضب الله عليه ولعنه واعد له عذابا عظيما *
(النسآء :٩٣)

قال ابن جرير حدثنا ابن حميد حدثنا جرير عن منصور حدثني سعيد بن جبير او حدثني الحكم عن سعيد بن جبير قال سألت ابن عباس عن قوله تعالى (ومن يقتل مؤمنا متعمدا فجزآؤه جهنم) قال : ان الرجل اذا عرف الاسلام وشرائع الاسلام ثم قتل مؤمنا متعمدا فجزاؤه جهنم ولا توبة له فذكرت ذلك لمجاهد فقال الا من ندم . حدثنا ابن حميد وابن وكيع قالا حدثنا جرير عن يحيى الجابرى عن سالم ابن الجعد قال كنا عند ابن عباس بعد ماكف بصره فاتاه رجل فناداه يا عبد الله بن عباس ماترى فى رجل قتل مؤمنا متعمدا ؟ فقال جزآؤه جهنم خالدا فيها وغضب الله عليه ولعنه واعد له عذابا عظيما . قال افرأيت ان تاب وعمل صالحا ثم اهتدى ؟ قال ابن عباس ثكلته امه وانى له التوبة والهدى ؟ والذى نفسى بيده لقد سمعت نبيكم ﷺ يقول : ثكلته امه قاتل مؤمن معتمدا جاء يوم أخذه بيمينه او بشماله تشخب اوداجه من قبل عرش الرحمن يلزم قاتله بشماله وبيده الأخرى رأسه يقول يارب سل هذا فيم قتلنى ، وايم الذى نفس عبد الله بيده لقد انزلت هذه الآية فما نسختها من آية حتى قبض نبيكم ﷺ وما نزل بعدها من برهان . وقال الامام احمد حدثنا محمد بن جعفر حدثنا شعبة سمعت يحيى بن المجبر يحدث عن سالم بن ابى الجعد عن ابن عباس ان رجلا اتى اليه فقال أرأيت رجلا قتل رجلا عمدا ؟ فقال (جزاؤه جهنم خالدا فيها) الآية .

وكذا رواه النسائى عن محمد بن المثنى عن صفوان ابن عيسى به وقال ابن مردويه حدثنا عبد الله بن جعفر حدثنا سمويه حدثنا عبد الاعلى بن مسهر حدثنا صدقة ابن خالد حدثنا خالد بن دهقان حدثنا ابن زكريا قال : سمعت ام الدرداء تقول : سمعت رسول الله ﷺ يقول : كل ذنب عسى الله ان يغفره الا من مات مشركا او من قتل مؤمنا متعمدا ... .

من تفسير ابن كثير

فيا ليتنا تأملنا فى معانى هذه الآية الكريمة وتدبرنا الاحاديث النبوية الشريفة المذكورة اعلاه ونظرنا فى اعمالنا فى اضوائها واصلحنا احوالنا تجنبا ويلات الدنيا والآخرة ورغبة فى كسب خيراتها وبركاتها . والله ولى التوفيق .

التحرير

بسم الله الرحمن الرحيم

عن ابی ذر الغفاری رضی الله عنه ، عن النبی صلی الله علیه وسلم قال : " لا یرمی رجل رجلا بالفسق او الکفر ، الا ارتدت علیه ، ان لم یکن صاحبه کذلك " .

رواه البخاری

فی ضوء هذا التحذیر النبوی یجدر باهل الصلاة والتقی والخیر العاملین فی مجال الدعوة الی الله عزوجل الا یشتدبهم الغضب علی اخوانهم من المسلمین ولا یتهمو بالشدید من التهم التی تنفرهم من دعاة الخیر وتبعدهم عن الاستماع الی النصحة وتورث القطیعة والنفرة بین المسلمین .

التحریر

أسعار الاشتراك السنوی فی الیقین انترنیشنل

بعد مراجعتها فی ضوء أجور البرید الباکستانی المعتمدة من قبل مکتب البرید الباکستانی ،

إعتباراً من ١/٧/١٩٨٦ م

داخل باکستان: ٧٠/- روبیة باکستانیة بإضافة ٥/- روبیات فی حالة التسدید بشیك مصرفی بکراتشی

بالعملة الباکستانیة أو ما یعادلها من دولار أمریکی

روبیة بعد المراجعة

بالبرید الجوی

	روبیة بعد المراجعة
• البلاد الأفریقیة و الأوروبیة و الصین والیابان و مالیزیا و سینغافورة	٢١٠،٠٠
• أستارلیا ، کندا ، جزائر فیجی ، نیوزیلندة و الولایات المتحدة الأمریکیة	٢٥،٠٠
• الجزائر ، بنجلادیش ، مصر ، العراق ، إیران ، الأردن ، سوریة وترکیة أفغانستان ، أبوظبی ، البحرین ، بورما ، الدوحة ، دبی ، الهند ، الکویت . .	١٣٠،٠
• سری لانکا ، الشارقة و المملکة العربیة السعودیة	١٩٠،٠٠
• إندونیسیا	٢٠٠،٠٠
• بنامة ، أمریکا الجنوبیة وجزائر الهند الغربیة	٢٧٥،٠٠

بالبرید البحری

(أ) الجزائر ، بنجلادیش ، مصر ، العراق ، إیران ، الأردن ، عمان ، سوریة وترکیة .	٩٤،٠٠
(ب) جمیع البلاد الأخری	١٤٥،٠٠

ثمن العدد الواحد (بما فیه أجرة البرید)

داخل باکستان : ٣٫٥٠ روبیات خارج باکستان: بالبرید الجوی ١٫٠٠ دولار امریکی

أعداد المجلة السابقة للسنة الکاملة متوفرة بشکل مجلدات جمیلة ، الأعداد ١٣ إلی ١٨ و ٢٥ إلی ٣٣ کل منها مقابل ١٢٥ روبیة و العدد ٣٤ مقابل ١ روبیة ، و ذلك ماعدا أجرة البرید .

رسم العضویة فی المجلة مدی الحیاة :

لساکنی باکستان : ١٠٠٠٫٠٠ روبیة ولغیر ساکنی باکستان ٢٥٠٫٠٠ دولارا أمریکیا .

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التسدید مقدما

والله ولی التوفیق .

المجلد ٣٧   ٢٤ صفر، ١٤٠٩هـ الموافق ١٧ اكتوبر، ١٩٨٨م   العدد ١١

القرآن ـ ومن يقتل مؤمنا متعمدا ... . عذابا عظيما .

— ... كل ذنب عسى الله ان يغفره الا من مات مشركا او من قتل مؤمنا متعمدا

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IN THIS ISSUE Page

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In the name of Allah, the All-Compassionate, the Most-Merciful

EXPEDITION OF TABUK

(2) SOME GLIMPSES

In the previous part of this article we talked about the Muslim army and the odds it faced on its march to Tabuk and the expedition's outcome. If we take a comprehensive view of the history of the times we are talking about, that is the year 9 A.H. or fourteen centuries back, we find that with the Conquest of Makkah (8 A H), Islam had moved out of the small city-state of Madinah into a full-fledged empire covering the major part of Arabia. To defend and expand the frontiers of Islam, the Holy Prophet of Islam was anxious to throw open the road to Syria for the soldiers of God and their faith. He felt that it was essential to guard the northern frontiers where the Byzantines could play mischief of far-reaching consequences in their bid to nip the growing Muslim domain in the bud.

HERACLIUS' DREAM On the other side, after having defeated the mighty Persians, Heraclius saw a new danger to the Roman Empire in the wake of the Muslims' Conquest of Makkah and consequent expansion and consolidation of Islam. It is said that during his Persian campaign, Heraclius had a deeply impressive dream in which he saw the whole of Syria to have become the empire of a "circumcised man" whom he interpreted as the one who had sent him an epistle inviting him to the faith of Islam, viz Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). The dream had left an indelible feeling in the Roman emperor's mind. Consequently, his whole strategy centred round the need to protect his domain against the rising forces of Islam that was on the way to grow and expand. The dream was constantly haunting him that soon Syria was going to be overrun by the Muslims. He is reported even to suggest to his generals to enter into treaty arrangements with the Muslims for the surrender of Syria on the condition that they would not move farther north. This scheme did not find favour with the Roman generals and hence Heraclius had to think of alternative defensive measures. Rumours began to grow in Madinah that Heraclius was planning a long-drawn military campaign against Madinah and, to this end, had even disbursed one year's advance salaries to his armed forces

The rumours, even if not well-founded, could not be ignored altogether. The risk was high. The Holy Prophet therefore decided to undertake a massive expedition to Tabuk with a view to forestalling the apprehended assault of the Byzantines The Companions were called upon to make liberal donations in cash and kind in order to build a massive voluntary force of the believers. We have already spoken about the contributions in the previous part.

'ALI: Whenever going out on an expedition, the Holy Prophet always used to leave somebody in charge of Madinah. This time the number of those going out was the largest. The members of the household were not accompanying them. Then the disabled and the destitute who had to be left behind were to be

looked after. Above all, the Holy Prophet who personally knew all about the hypocrites who were wholly staying back, wanted someone to keep vigilance over them The duty to look after the life and interests of the believers in Madinah this time fell to the lot of Hazrat 'Ali (*Karram Allah wajhahu*). Out of mischief, the hypocrites taunted him that he was considered a burden and hence left out Hazrat 'Ali put on him armour, took the arms and rushed to the Holy Prophet to seek his permission. He protested to be deprived of Jihad and to be left out merely to look after the ladies and children To passify him, the Holy Prophet said, "'Ali! Does it not satisfy you that you should be unto me as Aaron was unto Moses, save that after me there is no Prophet?" Hazrat 'Ali had thus to stay back

ABU DHARR The journey was much too long, the terrain was very difficult, and heat was extremely oppressive Besides, there was an acute scarcity of the mounts Even clothing was insufficient In the circumstances if anyone fell behind, the Holy Prophet would say: Let him be left If there be any good in him, he would surely join us; but if it is otherwise, think that God has saved you from him

Now it so happened that the camel Hazrat Abu Dharr Ghifari (*Razi Allahu 'anhu*) was riding lost speed on the way It squatted and he had therefore to halt When he found the camel incapable to regain strength and speed he was disappointed. He lifted his equipment and walked on foot in the wake of the believer's caravan that had already gone ahead The Holy Prophet was halting at a midway stage when someone spotted a man coming on foot. When the Holy Prophet was informed, he remarked, "It must be Abu Dharr" and, lo, Abu Dharr he was

ABU KHAYTHAMAH After about ten days since the Holy Prophet and his men had set out for Tabuk, Hazrat Abu Khaythamah (*Razi Allahu 'anhu*) who was staying behind, happened to visit his garden to ward off the scorching heat of the sun under the thick shades of trees For him there were two huts there. He found his two wives had sprinkled water to cool the huts and cooked in each a meal for him. There was also drinking water cooled in earthen pitchers. Seeing all this luxury and comfort, he cried out on the threshhold of the hut, "The Messenger of God is weathering heat of the sun and blows of hot wind. and Abu Khaythamah is reposing in comfort in his own cosy estate in cool shade, with rich meals waiting for him, in the company of two fair ladies!" So saying, he turned to his wives and said, "By God, I will enter not either of your huts until I have first caught up with the Messenger of God, so make ready my things for me." This done, he saddled his camel and set off to join the Holy Prophet.

'ABD-UR-RAHMAN While they were on the march to Tabuk, one morning the Holy Prophet was delayed in making ablution The worshippers had already formed rows for the prayer and were only waiting for him until they feared the sunrise might overtake them Then 'Abd-ur-Rahman bin 'Auf was called to lead the prayer. They had already done one *rak'at* when the Holy Prophet appeared They betokened to Hazrat 'Abd-ur-Rahman to draw back, but the Holy Prophet motioned him to continue and, instead, he joined the congregation. At *salaam*, he rose to complete by himself his missed *rak'at*. Afterward he said, "You have done well, for verily a Prophet dies not unless he has been led in prayer by a pious man from his people."

ZUL-BIJADAYN Hazrat 'Abdullah bin Mas'ud (*Razi Allahu 'anhu*) has narrated that he got up in the middle of a night when he was with the Holy Prophet on the occasion of the expedition of Tabuk. He saw a light near the camp and walked in its direction He found that there was the Holy Prophet himself together with Hazrat Abu Bakr and Hazrat 'Umar (*Razi Allahu 'anhuma*). It so happened that Hazrat 'Abdullah Zul-Bijadayn (*Razi Allahu 'anhu*) had just died of some fatal ailment and they had dug up a grave for him The Holy Prophet first went down in the pit While Hazrat Abu Bakr and Hazrat 'Umar were lowering the corpse to him, he was heard saying "Bring your brother near to me" They gently let the dead body go down As the Holy Prophet arranged it in the niche, with deep passion he said "O God! I was pleased with him, may you also be pleased with him" Recalling this scene, Hazrat 'Abdullah bin Mas'ud used to say out of admirable envy "Would that I had been the man in the grave!"

Hazrat 'Abdullah Zul-Bijadayn did not die as a result of fighting any infidel, yet he is a martyr How? One day he had expressed to the Holy Prophet his wish to court martyrdom in the Cause of God The Holy Prophet said to him "If you set out with the intent for Jihad but are overtaken by death in the way, it will even so be the death of a martyr." How very meaningful was this utterance of the Holy Prophet, we have presently seen

The pen is prompted here to go farther back into the passionate story of this noble soul One day

the congregation of the believers in the courtyard of the Prophet's Mosque in Madinah was keenly waiting for the arrival of someone because the Holy Prophet had said to them that "a guest of God" was about to come. Suddenly a youth appeared — miserable, with hair dishevelled, meagerly clad in two pieces of blanket. The Holy Prophet greeted and hugged him. Then he admitted him to Saffa where the youngman used to learn Islam and, for part of the day, he would work to earn his livelihood.

His father had already died and his guardian-uncle who took hold of the orphan's inheritance was hard upon him One day the boy said, "Uncle! I feel like going to meet Muhammad son of 'Abdullah" Upon this he was disrobed and beaten black and blue In sheer agony, he went to his widowed mother who, out of tender motherly affection, gave him two pieces of blanket to clothe himself with This two-piece blanket dress earned him the appellation of Zul-Bijadayn.

He used to recite Qur'anic verses loudly to the annoyance of his none-too-kind neighbours Hazrat 'Umar (*Razi Allahu 'anhu*) would counsel him to lower his tone, but in vain. His zeal for the Word of God knew on bounds On one occasion Hazrat 'Umar was so indignant over the youngman's persistent defiance that he rose to admonish him with a beating At this very moment the Holy Prophet happened to appear on the scene. He said from behind 'Umar, "Don't be harsh to him He has thrown away his all in the way of God!" How blessed indeed is the noble Zul-Bijadayn.

DIRAR MOSQUE The hypocrites were ever busy to sow the seed of discord among the believers. To rival the Mosque of Quba, they erected a mosque-like structure to divide the Muslims and to create disunity among them. They pretended that their so-called mosque would help the sick and the infirm to have a mosque nearer home. When the Holy Prophet was leaving for Tabuk, they called on him with a request to lead the prayer in their "mosque" in order to consecrate it and endear it in the sight of God. The Holy Prophet asked to be excused as he was preoccupied with his expedition Knowing the mischief, he on his way back from Tabuk had the so-called mosque set on fire It is in this context that Qur'an Majeed warns·

> "And there are those who put up a mosque by way of mischief and infidelity — to disunite the believers — and in preparation for one who warred against God and His Apostle aforetime They would indeed swear that their intention is nothing but good, but God does declare that they are certainly liars." (9 107).

AL-QUR'AN

The Day of Judgement

By Syed Mahmood Akhtar

For all his life's good and bad deeds man is answerable to God. God has, therefore, chosen a day of judgement following the end of life on earth, for granting to man an eternal lease of life in the hereafter. God will Himself judge man's actions done by him during his lifetime God says in Quran Majeed:

> "Verily the Day of Sorting out is the time appointed for all of them" (44:40).

> "Verily the Day of Sorting out is a thing appointed." (78 17).

Here the Day of Judgement is referred to as the Day of Sor Out Good and Evil.

Now a man who leads a p life and does good deeds du his temporary abode on eartl given a good tiding in Q Majeed:

> "But for such as fear the t when they will stand bel (the Judgement Seat of) Lord, their will be two C dens —
> Then which of the favours your Lord will you deny?
> Containing all kinds (of tr and delights); Then which the favours of your Lord you deny?
> In them (each) will be t Springs flowing (free); Th which of the favours of yo Lord will you deny?
> In them will be Fruits every kind, two and two.
> Then which of the favours your Lord will you deny?
> They will recline on Carpe whose inner linings will be rich brocade: The Fruit of t Gardens will be near (easy of reach)
> Then which of the favours your Lord will you deny?
> In them will be (Maidens chaste, restraining their gla ces, whom no man or Ji before them has touched,
> Then which of the favours your Lord will you deny?
> Like unto rubies and cor Then which of the favours your Lord will you deny?
> Is there any Reward for Goo other than Good?" (55:46-60

Money is the basic need of man with which he buys provisions of food, clothing, a house for shelter and also acquires a wife as his life partner. These are the things of wordly necessity. The question arises how to pass his life besides acquiring these necessities. In the Quranic verses quoted above God has given the tiding of the heaven for those who lead the life on earth according to His injunctions For them there will be delicious fruits of every kind, lush green gardens and beautiful chaste maidens in the heaven.

As for those who do not pass *their temporary life here as* commanded by God, there is a horrible punishment for them in the hereafter on the Day of Judgement·

> "The companions of the Left Hand, — What will be the companions of the Left Hand? (They will be) in the midst of a fierce Blast of Fire and in Boiling Water, and in the shades of Black Smoke. Nothing (will there be) to refresh, nor to please. For that they were wont to be indulged, before that, in wealth (and luxury), and persisted obstinately in wickedness supreme! And they used to say, "What! when we die and become dust and bones, shall we then indeed be raised up again? (We) and our fathers of old? Say: 'Yes, those of old and those of later times, all will certainly be gathered together *for the meeting* appointed for a Day well-known. Then will you truly, O you that go wrong and treat (Truth) as Falsehood! ! You will surely taste of the Tree of Zaqqoom. Then will you fill your insides therewith, and drink Boiling Water on top of it. Indeed you shall drink like diseased camels raging with thirst!' Such will be their entertainment on the Day of Requital!" (56:41-56).

In short, those men who spent their life honestly and according to the standard prescribed in Quran Majeed by God, shall get a good reward on the Day of Decision, whereas those who performed bad *deeds shall receive dire punish*ment.

Let us resolve that we shall ever lead a life in conformity with the injunctions of God as envisaged in Quran Majeed and elucidated in Sunnah in order that we may deserve our blissful entry in His heaven. *Amen!*

HEROES OF ISLAM

Hazrat Ziyaad bin ibn 'Ubaiyah

(Razi Allahu 'anhumaa)

By Syed Mahmood Akhtar

After the martyrdom of Hazrat Ali (*Kar-ram-Allahu waj-ha-hu*) and abdication of Hazrat Hasan (*Razi Allahu 'anhu*) from the caliphate in favour of Hazrat Ameer Mu'aawiyah (*Razi Allahu 'anhu*), the administration of the cities of Basrah and Kufah passed on to the Umaiyed caliphate. In those days social conditions were very miserable there. Theft, robbery, riots and murders were common pastime of the people Adultery, obscenity, wickedness and impiety had become the hallmark of the society. People were intractable and rebellious. They did not pay heed to any Governor of their province Misbehaviour and disrespect to their elders were their common habit For five years, after Hazrat 'Usman (*Razi Allahu 'anhu*) was made a martyr, the mischievous element responsible for the heinous crimes was still let loose and it was free from any accountability. Under these circumstances Hazrat Ameer Mu'aawiyah appointed Ziyaad popularly known as Ibn 'Ubaiyah, as Governor of Khorasaan, Sistaan, Bahrain and Omaan.

Ziyaad entered Basrah on the last day of Rabi '-ul-Akhir 45 A.H., and having proceeded straight to the Central mosque of the city seated himself on the pulpit and summoned the people of the city there. Then he delivered a forceful speech before them which is still regarded as a masterpiece of Arabic literature. He said:

> "We are grateful to the blessings of God and we still beg for more of His favours O God! Give us the courage to thank You for Your beneficence granted to us for You have bestowed upon us Your countless favours and thousands of blessings. O people of Basrah! Listen! Pure ignorance and blind deviation perpetually keep burning the Hell-fire. These are the major sins which unworthy persons are prone to commit and to drag the wise people also into their fold. Elderly persons, too, do not abstain from them, *hence children also learn them*

It appears, as if, you have not even heard the verses of Quran Majeed nor did you recite it You are unaware of the nature of the reward promised by God and the extent of eternal punishment reserved for the wrong-doers, from which there is no deliverance. Are you too among those people in

whose eyes the avarice of the world has thrown dust and chosen for them the transitory instead of the eternity? Dont you see that you have introduced religious innovations in Islam which were not seen before? You have let taverns and brothels running. You let the weak and the helpless be plundered. Were there none among you who could save the people from being robbed in broad day light and protect the night revellers? You were mindful of the blood affinity but you remained at a distance from the Faith You advance no excuse except that you are helpless You connive with the deed of a swindler Every one of you supports the undeserving as if you fear neither punishment nor the doomsday. When you track the unworthies how can you become worthy. You gave them protection though they disgraced Islam with their deeds I swear I will not eat or drink till I have smashed the places of their refuge and burnt down their asylums. Mildness and toleration will be shown in a way that smacks of no weakness. Force will be used but cruelty will not be inflicted By God! I will call the master accountable for his slave, the resident for the traveller, the affluent for the needy and the healthy for the sick, or else your spears will aim straight against me. It is infamy to speak lie while sitting on the pulpit of the mosque Should you detect any lie ever spoken by me, you could disobey my order. Should any one of you falls a victim of dacoity, its responsibility would lie squarely upon me. Look! I will not brook night-revelry. If ever a night reveller came to me, I will have to kill him. I allow you so much time during which one might carry news to Kufah and returns from there Look! I will not hear any claim of ignorance If any one utters a wrong word I will cut his tongue forthwith. You have advanced deeds which were never seen before. We too have reserved punishment for every offence. If anyone sinks any body, I will sink him too. If he sets a property on fire, I will burn him too. If anyone commits burglary in any house, I will bore a hole in his heart. If he digs a grave for someone, I will bury him alive in it. Your hands and your tongue must not be used impudently against me I too will not use my hands and my tongue vexatiously against you. If anyone does anything against a noble practice, he will be beheaded by me. There are some persons who harbour rancour against me. I have ignored their animosity behind my ears and trampled it under my feet Those who are good among you, I advise them to be still more good and those who are bad I advise them to shun the evil If I knew that a man is dying in my enmity I will not divulge him as long as he does not defy my orders openly. In that case I will not let him take breath peacefully. Now you may go and engage yourself in your work and correct your thoughts Many people are sorry for my coming over here. They will become happy, but many people who are happy on my arrival here, might ultimately feel sorry.

O people! We are your chiefs, your supporters God has given us the government. We will rule over you accordingly. And whatever booty God has bestowed upon us we will support you with it Our right on you is that you obey us according to our will and your right upon us is that we rule over you judiciously By serving us as our well-wishers, you will deserve from us justice and wealth. Remember even if I fall short in anything I will not do three things

1. If a needy person approaches me even at mid-night, I will not hide myself from him.
2. I will not stop payment of your salary or stipends.
3. I will not deploy arm against you.

It is incumbent upon you to pray to God for your well-wishin rulers. They are your chiefs, givin you respect They are your refuge whom you seek in support.

"And listen! When you are good they will become good too Do not harbour grudge against them or else you will suffer from sorrow and anger Do not ask for thing which, if conceded, will harm you I pray to God to help each of you against each of you. When you find that I am going to issue any order, let it be executed easily. By God! there are many amon you who will die at my hand. You must avoid yourself being dumped in the heap of those who have been slain by me" (Tabari. Hist., V. 4)

Ziyaad appointed 'Abdullah bin Hisn as his Police Chief and allowed the people so much time that messenger could carry news to Kufah and return from there.

After the 'Ishaa prayer he used to say to some one to recite Surah Baqarah or any other Surah of similar length from Quran Majeed. After that he used to give the people so much time that a traveller could reach Khurraybah (a suburb in Basrah). Thereafter the Police Chief was ordered to slay any one roaming on the street.

When Ziyaad came to Kufah he entered the Central mosque (Jame' Masjid) and, after uttering praises of God, said·

> "I was in Basrah when I was given the administration of Kufah At first I intended to bring two thousand policemen with me Then I thought that

you are the people of truth. Your truth rescinded falsehood several times. Thinking that, I came to you accompanying only my family. Thank God! He elevated me while people had disgraced me And what anyone had lost God protected it ———."

He was still delivering his lecture when people started throwing pebbles at him. He remained sitting on the pulpit with fortitude and composure till the pelting of stones had stopped. Then he summoned the squad of his special men and ordered them to block every exit of the mosque. Then he addressed the people thus.

"I order every one of you to seize the man sitting beside you. No one need say he did not know who was sitting next to him" Then he seated himself in the chair outside the main gate. There he called forth before him a group of four persons at a time and took oath from them that none from amongst them threw stones. Those who pledged innocence were exonerated and those who did not take the oath, were detained aside There were thirty such persons According to another version they were eighty. Their hands were cut off on the spot. (Tabari).

Ziyaad Ibn 'Ubaiyah was the first man who compelled people into his obedience, who unsheathed his sword, took undaunted lead in awarding punishment, inflicted punishment even on imputation, got any one apprehended on suspicion, called master to account for his slave, the resident for the traveller, the fortunate for the needy and the healthy for the sick; he drowned the man who caused someone to sink, burnt the one who set anything on fire. He pierced the chest of the one with lances who committed burglary. In his administration no one feared any one If by chance some one dropped anything on the way, no one could pick it up A woman could sleep in her house without closing the door. Such was his administration as was never seen before

Once Ziyaad heard the ringing of bell from a house. He asked the reason of that sound. The owner of the house replied it was done for reasons of security Ziyaad ordered him to stop it and said if any of your property is lost "I stand surety for it."

In his administration there were four thousand policemen. They were headed by 'Abdullah bin Hisn of Bani 'Ubayd bin S'albah tribe. He used to say that if any one lost anything from Basrah to Khorasan he could name the man who stole it

States today also need just and strict administrators like Ziyaad bin 'Ubaiyah and police chiefs like 'Abdullah bin Hisn.

Ziyaad appointed Imran bin Hiseen as Qazi of Basrah and Hakam bin 'Amr Ghifaaree as governor of Khorasan. In his court there were five hundred religious scholars who received stipends from the government Among them were also such distinguished Companions of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) as Hazrat Sumrah bin Jundub, Hazrat Anas bin Maalik and Hazrat 'Abdur Rahman bin Sumrah (*Razi Allahu 'anhum*).

He fixed salaries and established Madina-tur-Rizq (the House of Provision) from where the needy and the most afflicted persons were distributed free provision.

Ziyaad died of plague at the age of 56 years in Kufah. Many poets wrote epicedium and funeral Odes after his death. Among these poets may be mentioned the name of Miskeen al-Daarmi, Hishaam bin Muhammad al-Kalbi, Abu Makhnaf bin Yahyaal-Azdi and al-Jaludi.

Other information about Ziyaad bin 'Ubaiyah is not readily available.

YAQEEN INTERNATIONAL
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AL-HADIS. Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported: A certain man was dying from the family of the Prophet (*Sallallahu 'alaihi wa sallam*). So the women gathered together to weep over him Hazrat Omar (*Razi Allahu 'anhu*) stood prohibiting them and driving them away Then the Messenger of Allah said O Omar, leave them, verily eye is shedding tears, heart has been pierced and promise is near.

— Ahmad, Nisai

SALAAT is the Pillar of Faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

WOMEN OF ISLAM

Hazrat Sufaanah bint Haatim

(Razi Allahu 'anhaa)

By Syed Mahmood Akhtar

She was the daughter of the famous Arabian prince, Haatim Tai, who became a legend in history for his generosity, kindness and social services Her genealogy ran as under:

> Sufaanah bint Haatim bin 'Abdullah bin S'ad bin Hashraj bin Imru'al Qays bin 'Adi bin Rabi'ah bin Jarwal bin S'al bin 'Amr bin Yaqoos bin Tay.

The tribe of Tay resided in Yemen. Haatim was its chief He and his tribe had embraced Christianity. Haatim died a few years before the declaration of the divine mission by the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). 'Adi son of Haatim was then heading the tribe of Tay

During 9 A H., the Holy Prophet despatched a small detachment towards Banu Tay under the command of Hazrat 'Ali (*Karram-allahu waj-ha-hu*). When 'Adi heard the news of the impending attack against him, he fled to Syria along with his family and children and settled in a village called Joshiyah. At the time of his flight there was so much panic in and outside his household that Sufaanah, 'Adi's sister, was left behind inadvertently and fell a prisoner in the custody of the Muslim soldiers. On their return from the excursion to Madinah, she was produced before the Holy Prophet whom she addressed thus:

> "O Master of the Quraish! I am a destitute. Have mercy upon me. The shadow of my father has disappeared from over my head and my brother has left me alone. My father was chief of the Banu Tay tribe. He used to feed the hungry, patronise the orphans, serve the needy, help the oppressed and punish the oppressors. I happen to be the unfortunate daughter of that Haatim Tai who never turned away any needy without some offer. If you think it worthwhile, kindly release me."

Hearing that, the Holy Prophet said to Sufaanah:

> "O lady! The attributes which you have narrated about your father, belong to Muslims Had your father been alive, we would have treated him well." Then the Holy Prophet ordered his Companion to release her saying·
>
> "Release this woman. She is the daughter of a respectable and good-natured father Show pity upon the one who becomes wretched after being honourable, and turns indigent after being affluent"

Sufaanah was released but she stood on the spot unmoved The Holy Prophet asked reasons of her standing still. She replied·

> " O Muhammad! (*Sallallahu 'alaihi wa sallam*): I am the daughter of that father who never tolerated to stay in peace while his people were in trouble. You have shown condescension to me. Please have mercy upon my tribesmen too. God will award you His favours."

The Holy Prophet was much impressed by her supplication. He ordered to release all the prisoners of the Tay tribe but advised Sufaanah to stay in Madinah till some reliable persons bound for Yemen were available. Some days later a deputation of Qazaa'ah tribe came from Yemen. Sufaanah entreated the Holy Prophet to allow her accompany the visiting members of Qazaa'ah tribe when they returned home. The Holy Prophet ordered to make for her arrangement of conveyance, clothes and provision and allowed her to proceed with the caravan.

Sufaanah knew that her brother, 'Adi bin Haatim, had fled to Joshiyah (Syria). Taking leave from the Holy Prophet she darted straight to meet her brother at Joshiyah. 'Adi himself has given an account of this meeting in the following words:

> "One day a dromedary stopped in front of my house in Joshiyah village. A veiled woman was seated on it. I apprehended it was my sister. Then it flashed upon my mind that she had been taken prisoner by the Muslims She cannot come here in such a magnificent manner. Suddenly the veil around the litter burst open and my ears heard these words: O tyrant, rescinder of relationship! Fi on you; you brought your wife and children with you and left me behind in sheer helplessness. Her words put me to utter shame I confessed my mistake and asked her pardon. She became silent and descended from her conveyance. After a while I asked her· O sister! You are shrewd and wise. Tell me what opinion

did you form about the Master of the Quraish? She replied: The sooner you meet him the better will it be. If he were a Prophet your meeting with him would bring you auspiciousness and glory and if he were a king no ruler of Yemen could harm him and your taking the lead in meeting with a king would enhance your prestige and honour"

On the advice of Sufaanah, her brother, 'Adi, appeared before the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and embraced Islam. After him, Hazrat Sufaanah too accepted Islam (*Razi Allahu 'anhaa*). It is noteworthy that the Holy Prophet did not impose Islam on her when she was altogether helpless but left her to make her choice out of her free will

Hafiz Ibn Hajar remarks about her in his "Al-Isaabah" in the following words:

> *"Wa Kaa-nat asla-mat wa ah-sa-nat Isla-ma-haa."*
> (She embraced Islam and endured it well).

The year of her death and other details of her life are not immediately available.

AL-HADIS: Hazrat Ayesha (*Razi Allahu 'anha*) reported that a Jewess went to her and narrated the punishment of the grave. She said to her: May Allah give you protection from the punishment of the grave. Hazrat Ayesha asked the Apostle (*Sallallahu 'alaihi wa sallam*) about the punishment of the grave. "Yes" he said, "the punishment of the grave is a fact" Hazrat Ayesha said: I did never see the Prophet say a prayer afterwards except that he sought refuge to Allah from the punishment of the grave. — Agreed.

IQBAL

LENIN IN GOD'S AUDIENCE

(Rendition of a fictive Urdu poem)

O Lord! Men and the universe
manifest Thy signs,
Verily Thou art the living and
eternal!
How were I to comprehend —
Whether Thou art,
or art not,
When the laws of Reason
were ever changing?
Be he the astronomer or
the botanist,
He knows not the mystery —
Of Nature's endless melody.
Now when my eye witnesses,
That world has exhibited
itself —
Which I took before for mere
ecclesial fiction
We are prisoners chained
to days and nights,
Thou art the creator of
moments and epochs.
If Thou pleaseth, I may
ask a question —
Which the sages' dialectics
do not answer.
So long as I lived
under the celestial canopy,
It rankled my heart
like a thorn.
When ideas surge in
the soul,
The manner of speech
loses it constraint.
Who is that Adam who
worships Thee?
That man of clay under
the skies!
White men of West are
masters of the East.
While West itself is governed
by radiant metals.
Light of art and science
is plentiful in Europe,
Yet into this darkness no
Stream of Immortality flows
In archetectural elegance,
glamour, decor and tidiness,
Bank-houses far surpass
the churches.
What looks like trading
is really gamble,
One man's interest is instant
death for millions!
Science, wisdom, management,
statecraft, despite all this!
They preach equality, yet
suck human blood.
Unemployment, nudity, wine
and poverty,
Are these any the lesser
achievements of Europe?
Energy and steam only are the
limits of attainments —
Of a nation bereft of
heavenly munificence
Rule of machines is fatal
for the soul,
Tools kill humane
sentiments
Signs are somewhat
visible at last —
That Destiny has outplayed
man's artifices —
On the chequer-board
Shaky is the foundation
of the tavern,
Worrisome are the "priests"
of the bar.
The ruddiness that appears
on the faces in the evening —
Is either the tint of rouge or
doings of wine!
Thou art All-Powerful
and All-Just,
But in Thy world —
Bitter indeed are the
times of the worker.
When the ship of hoarded
wealth —
Is going to sink?
Thy world awaits the
Day of Retribution

— *M. M. ANSARI*

Why I Embraced Islam?

BY PROF. ABDUL AHAD DAWUD

(*Former Bishop Of Urmiah*)

My conversion to Islam cannot be attributed to any cause other than the gracious direction of Almighty God. Without this Divine guidance all learning, searching and other efforts to find the truth may even lead one astray. The moment I believed in the Absolute Unity of God, His Holy Apostle Muhammad became the pattern of my conduct and behaviour.

I have not the slightest intention, nor desire to hurt the religious feelings of Christian friends. I love Christ, Moses and Abraham, as I do Muhammad and all other holy Prophets of God

Quran, in 3·83 says "We believe in Allah and what has been revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and what was given to Moses and Jesus and to the Prophets from their Lord; we donot make any distinction between any of, them, and to Him do we submit"

TO CHRISTIANS

My writings are not intended to raise a bitter and therefore, useless dispute with the Churches, but only invite them to a pleasant and friendly investigation of this all-important question with a spirit of love and impartiality. If the Christians desist from their vain attempt of defining the essence of the Supreme Being and confess His absolute Oneness, then a union between them and the Muslims is not only probable but extremely possible For once the unity of God is accepted and acknowledged, the other points of difference between the two faiths can more easily be settled.

It would be a mere waste of time here to refute those who ignorantly or maliciously suppose the Allah of Islam to be different from the true God and only a fictitious deity of Muhammad's own creation. If the Christian priests and theologians know their Scriptures in the Original Hebrew instead of in translations as the Muslims read their Quran in its Arabic text, they would clearly see that Allah is the same ancient Semitic name of the Supreme Being who revealed and spoke to Adam and all the Prophets.

Allah is the only self-existing, knowing, powerful Being He compasses, fills every pace, being and thing and is the source of all life, knowledge and force. Allah is the unique Creator, Regulator and Ruler of the universe. He is absolutely One. The essence, the person and nature of Allah are absolutely beyond human comprehension, and therefore, any attempt to define His essence is not only futile but even dangerous to our spiritual welfare and faith for it will certainly lead us into error

The trinitarian branch of the Christian Church, for about seventeen centuries, has exhausted all the brains of her saints and philosophers to define the essence and the person of the Deity and what have they invented All that which Athanasiuses, Augustines and Aquinases have imposed upon the Christians "under the pain of eternal damnation" to believe in a God who is, "the third of three"! Allah, in His Holy Quran condemns this belief in these solemn words:

"They are certainly unbelievers, who say God is the third of three, for there is no God but the One God and if they refrain not from what they say, a painful chastisement shall surely be inflicted on such of them as are unbelievers". (Quran 5: 73).

The attributes of God are not to be considered as distinct and separate divine entities or personalities, otherwise we shall have, not one trinity of persons in the Godhead, but several dozen of trinities. An attribute until it actually emanates from its subject has no existence. We cannot qualify the subject by a particular attribute before that attribute has actually proceeded from it and is seen. Hence, we say "God is Good" when we enjoy His good and kind action but we cannot describe Him — properly speaking — as God is goodness, because, goodness is not God, but His action and work.

It is for this reason that the Quran always attributes to Allah the adjectival appellations, such as the Wise, the Knowing, the Merciful, but never with such descriptions as "God is love, knowledge, word," and so forth; for love is the action of the lover and not the lover himself, just as knowledge or word is the action of the knowing person and not himself

The first verse with which St. John Gospels commence was often refuted by the early Unitarian writers, who rendered its true readings as follows; "In the beginning was the word and the word was with God; and the Word was God's."

It will be noticed that the Greek form of the genitive case "theou" i e "God's" was corrupted into "Theos"; that is, "God," in the nominative form of the name! It is also to be observed that clause "In the beginning was the word" expressly indicates the ori-

gin of the word which was not before the beginning! By the "word of God" is not meant a separate and distinct substance, coeval and co-existent with the Almighty, but an expression and proclamation of His knowledge.

CHRISTIAN FORMULA

The Christian auspicatory formula: "In the name of the Father and of the Son, and of the Holy Ghost," does not even mention the name of God! And this is the Christian God! The Christian Trinity in as much as it admits a plurality of persons in the Deity, attributes distinct personal properties to each person; and makes use of family names similar to those in the pagan mythology, cannot be accepted as a true conception of the Deity.

Allah is neither the father of a son, nor the son of a father He has no mother, nor is He self-made. The belief in "God the Father and God the Son and God the Holy Ghost" is a flagrant denial of the unity of God, and an audacious confession in three im perfect beings who, unitedly or separately, cannot be the true God

Then we are told that each person of the trinity has some particular attributes which are not proper to the other two. And these attributes indicate — according to human reasoning and language — priority and posteriority among them. The Father always holds the first rank and is prior to the Son. The Holy Ghost is not only posterior as the third in the order of counting but even inferior to those from whom he proceeds. Would it not be considered a sin of heresy if the names of the three persons were conversely repeated?

The truth is that there is no mathematical exactitude, no absolute equality between the three persons of the Trinity. If the Father were in every respect equal to the son or the Holy Spirit, as the unit I is positively equal to another figure I, then there would necessarily be only one person of God and not three, because a unit is not a fragment or fraction, nor a multiple of itself.

THE TRUTH

The very difference and relationship that is admitted to exist between the persons of the Trinity leaves no shadow of doubt that they are neither equal to each other nor are they to be identified with one another. The Father begets and is not begotten; the Son is begotten and not a father; the Holy Ghost is the issue of the other two persons; the first person is described as creator and destrover, the second as saviour or redeemer, and the third as life-giver.

Consequently none of the three is along the Creator, the Redeemer and the Life-giver. Then we are told that the second person is the word of the first person, becomes man and is sacrificed on the cross to satisfy the justice of his father and that his incarnation and resurrection are operated and accomplished by the third person

In conclusion, I must remined Christians that unless they believe in the absolute unity of God, and renounce the belief in the three persons, they are certainly unbelievers in the true God. Strictly speaking, Christians are polytheists, only with this exception, that the gods of the heathen are false and imaginary, whereas the three gods of the Churches have a distinct character, of whom the Father — as another epithet for Creator — is the one true God, but the son is only a Prophet and servant of God, and the third person one of the innumerably holy spirits in the service of the Almighty God.

AL-HADIS: Hazrat Ayesha (*Razi Allahu 'anha*) reported that she asked: O Apostle of Allah, what shall I recite (meaning) at the visiting of graves? He said: Say, Peace be on the inmates of the abodes of the believers and Muslims, and may Allah show mercy to those who predeceased us and who will succeed us, and we shall join you, if Allah wills.

— Muslim.

AL-HADIS: Hazrat Ibn Mas'ud (*Razi Allahu 'anhu*) reported that the Messenger of Allah said: I prohibited you from visiting graves, but visit them now, because they teach renunciation in the world and remind the hereafter

—Ibn Majah

AL-HADIS. Hazrat Ayesha (*Razi Allahu 'anha*) reported: I used to enter my house wherein there is the Apostle of Allah (buried), and I used to put off my clothes and say· He is my husband, and he is my father When Hazrat Omar (*Razi Allahu 'anhu*) was buried with them, I did not enter it by Allah, except that I kept my clothes wrapped up round me out of shame of Hazrat 'Omar

— Ahmad

AL-HADIS: Hazrat Osman (*Razi Allahu 'anhu*) reported that the Apostle of Allah (*Sallallahu 'alaihi wa sallam*) when finished burying a dead man, used to stay there and say: Seek forgiveness for your brother and pray for him for firmness (in faith) because he will be asked just now. — Abu Daud.

Marmaduke Pickthall

HIS LIFE AND STRUGGLE FOR ISLAM

BY ASAF HUSSAIN

Millions of muslims who speak English have read the translation of the Qur'an by Marmaduke Pickthall (1875—1936). His soft-back pocket book edition is available not only in western countries but in the book-shops of Muslim countries. His translation is often most commonly quoted (after Abdullah Yusuf Ali's) for Muslims reposed their trust in Pickthall because he was a Muslim whose first langauge was English. But few Muslims know much about the man, his life, his struggle for Islam and his Islamic views. The epitaph on Pickthall's grave gives a very befitting statement summing up his life that whosoever surrendereth his purpose to Allah while doing good, his reward is with the Lord'.

The irony of Pickthall's life is that not only did he come from a Christian family, but his family was strongly committed to Christianity His grand father and his father, the Reverend Charles Pickthall, were both clergymen His early childhood was spent at the Rectory of Chillesford, but after his father's death in 1881, his mother moved to Warwick Gardens, London His early education took place at Harrow Hill on Harrow-on-the-Hill from 1889 to 1890 He perfected his knowledge of French and Italian in Neuchatel and Florence After this, Pickthall's mother activated some family missionary connections and sent him off to Palestine His mother thought that he might learn some eastern languages and attempt to get into the Foreign service. This was a landmark in the life of Pickthall, for it was his first experience of the Muslim world and Muslim people.

Pickthall's first teacher of Arabic was a clergyman, Reverend J. Hanover, but he was soon mixing with the people of the country, much to the disgust and contempt of the clergy and his compatriots. With Muslim friends he travelled through Palestine, Lebanon and Syria. He was offered the job of Vice-Consul of Haifa by the British Consul-General, but when he found that Pickthall was only 20 the offer was withdrawn.

But through his travels Pickthall was drawn so much towards Islam that in the Umayyad Mosque in Damascus he met the Sheikh Ul-Ulama to become a Muslim But the Sheikh dissuaded him, saying "Wait till you are older and have seen your native land. You are alone among us so are our boys alone among Christians God knows how I should feel if any Christian teacher dealt with a son of mine otherwise than as I now deal with you'. Little did the Shaikh know that he had rejected a great scholar of Islam in the making. When Pickthall arrived back, he married Muriel Smith, whom he had known since childhood, at 21 years old. Pickthall by now had started writing short stories and novels with themes from the Middle East. Between 1903 and 1921 he wrote some nine novels whose setting was the Middle East and later another six novels and short storiess.

E M. Foster wrote in 1921 that he was the only contemporary English novelist who understands the Nearer East'. His novels, "Said the Fisherman", won him the highest acclaim from established writers, who considered him another James Morrier, an Englishman who had lived in Iran decades earlier and writhen *Haji Baba of Isfahan*. By the time of the political events in Britian leading to the First World War, Pickthall had taken a trip to Turkey and soon saw through the diabolical designs of European countries (including his own) on the Ottoman empire. He played and active role in the Anglo-ottoman Society. When Britian declared war on Turkey in August 1914 Pickthall declared his neutrality, for he did not want to fight the Turks. He spoke out strongly in favour of Turkey and was critical of any voices raised against it, such as that of the historian Arnold J. Toynbee, who at the instigation of the British Foreign Office, published material at the outbreak of the First World War against the Ottoman Khilafa to provide justification for Britian's actions He also opposed the Sykes-Picot agreement of 1919 between Britain and France on the distribution of Arab lands after the defeat of Ottoman Turkey in the war.

Once Mark Sykes, the British foreign minister, wrote to Pickthall that he did not consider it proper for him to 'assume absolute friendship to an enemy state'. Pickthall's courageous behaviour against what he considered was an injustice against a Muslim country did not go unnoticed. He was considered a security risk and acquired a reputation of being a, rabid Turcophile. Being a friend of Muslims he lost all chances of being considered for an appointment at the Arab Bureau in Cairo, which was instead offered to T.E. Lawrence.

Unable to do anything for the Muslims and Islam, Pickthall decided to take up the banner of Islam himself. In the last of his series of talks on the theme of 'Islam and Progress' at the Muslim Literary

Society, Nothing Hill, West London, Pickthall declared openly that he became a Muslim on November 29, 1917. He argued that Islam among all the other religions of the world was progressing. One observer at this lecture described his speech in the following words: 'From start to finish Pickthall held his audience as if in a spell by his erudition, by his deep thinking and lastly by the most genuine and rock-like faith which every word of his breathed into the splendour and beneficence of Islam....When he sat down, every one of his hearers felt that they had lived through during that one short hour the most remarkable period in his or her life'. The formal acceptance of Islam was also a turning-point in the life of Pickthall. He also adopted the name of Muhammad.

In the early twenties in Britain there were about a thousand British Muslims scattered over the country and some ten thousand foreign Muslims. Pickthall soon became the head of the Muslims Community and was leading prayers at the mosque in London. His sermons were full of Qur'anic verses and their interpretations for Muslims He called upon the Muslims to 'make your Islam respected ..and give the lie to those who say false things about the Faith'. Foreign Muslim students he reminded of the need to carry themselves correctly in the UK, for the harm done to Islam by the misconduct of a Muslim here in England is inestimable It gives English people an utterly false idea of Islamic notions of morality', He believed that pursuit of wealth for its own sake was not in line with the spirit of Islam. He believed that a Muslim should not 'become so absorbed in his temporal possessions or occupations that it would deprive his heart to be deprived of them'.

Pickthall considered jihad a positive undertaking for striving to improve and 'to assert and establish the soverignty of God in men's minds, by performing his religious duty as laid down in the Qur'an— an effort which should last through all his life, should govern every action of his life or he is no true Muslim'. Islam was also a tolerant religion for 'the tolerance of Islam in the future may heal the wounds of humanity'.

On war, Pickthall was very articulate. He believed that Christianity ignored it while Islam regulated it. The other worldly aspect of Christianity was escapist, but conflict and warfare were the social reality existing in life and human nature. Pickthall, despite his depth of knowledge, was also a prisoner of his times. He believed orientalist propaganda when he said that the Prophet did not love war but it was only when his enemies were actually in the field against him advancing with the avowed design to hound him down in El-Madinah. to destroy his people and exterminate Islam, that the command was given to the Muslims to take part in war. Jihad is an obligation, as without political power the rule of Allah cannot be established on earth Pickthall considered Islam to transcend class, race and nationalism For 'personal ambition, national ambition, tribal jealousy — all the passions which compose what we call partiotism — he (the Prophet Muhammad) abjured as criminal. Instead he preached the brotherhood of Islam'.

(To be Contd. in the next Issue)

YAQEEN INTERNATIONAL
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Obituary

MAULANA ABDUL HAQ LAID TO REST FOR EVER

The well-known religious scholar, the founder of Darul Uloom Haqqania and a former Member of the National Assembly, Shaikh-ul-Hadith Maulana Abdul Haq, who died on September 7 last, was laid to eternal rest in his ancestral place, Akora Khattak (NWFP).

His funeral prayers were attended by a large number of people including the Federal and provincial ministers and other prominent people.

President Ghulam Ishaq Khan also condoled the death of Maulana Abdul Haq with his son Senator Samiul Haq and offered Fateha. The President expressed the hope that the sons of the deceased would follow in the footsteps of their distinguished father.

Maulana Abdul Haq founded the Darul Uloom Haqqania in 1947 which served to educate thousands of students not only from Pakistan but also from Afghanistan and other Muslim countries of the world.

Maulana Abdul Haq was respected for his service to Islam through the establishment of Darul Uloom Haqqania. May his soul rest in eternal peace.

All Correspondence should please be addressed to

*The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan)
Phone 52 43 25*

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṯ	ح=ḥ	ذ=ẓ	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع='	ء=' (Jerk)	
Bold	*Madd*	آ=āā	وٓ=ōō	یٓ=ēē	Fine	*Madd*	آ=āa	وٗ=ōo	یٰ=ēe

Part 17 Iq-ta-ra-ba lin-naas	Chapter 22 Al-Ḥajj	١٧- اقترب للناس ٢٢- الحج
SECTION 6 (Contd.)	RU-KOO' 6 (Contd.)	رکوع ٦ (متبع)
45 And how many towns have We destroyed while they were wrongdoers,	45 *Fa-ka-aiee-yim-min qar-ya-tin ah-lak-naa-haa wa hi-ya ẓaa-li-ma-tun*	فَكَاَيِّنْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا وَهِيَ ظَالِمَةٌ
So (now) they lie in ruins over their roofs,	*fa-hi-ya khaa-wi-ya-tun 'a-laa 'u-roo-shi-haa*	فَهِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا
and (how many) a deserted well and lofty tower (have We destroyed)!	*wa bi'-rim-mu-'aṭ-ṭa-la-tinw-wa qaṣ-rim-ma-sheed*	وَبِئْرٍ مُّعَطَّلَةٍ وَّقَصْرٍ مَّشِيْدٍ ۞
46 Have they not travelled in the land	46 *A-fa-lam ya-see-roo fil-ar-ḍi*	اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ
so that they may have hearts with which to understand,	*fa-ta-koo-na la-hum qu-loo-buieen-ya'-qi-loo-na bi-hāa*	فَتَكُوْنَ لَهُمْ قُلُوْبٌ يَّعْقِلُوْنَ بِهَآ
or ears with which to listen?	*au aa-ẓaa-nuieen-yas-ma-'oo-na bi-haa*	اَوْ اٰذَانٌ يَّسْمَعُوْنَ بِهَا ۚ
So it is not the eyes that become blind,	*Fa-in-na-haa laa ta'-mal-ab-ṣaa-ru*	فَاِنَّهَا لَا تَعْمَى الْاَبْصَارُ
but it is the hearts within the breasts that become blind.	*wa laa-kin ta'-mal-qu-loo-bul-la-tee fiṣ-ṣu-door*	وَلٰكِنْ تَعْمَى الْقُلُوْبُ الَّتِيْ فِي الصُّدُوْرِ ۞
47. And they urge you to hasten (Allah's) punishment,	47 *Wa yas-ta'-ji-loo-na-ka bil-'a-ẓaa-bi*	وَيَسْتَعْجِلُوْنَكَ بِالْعَذَابِ
and Allah will never break His promise	*wa laieen-yukh-li-fal-laa-hu wa'-dah*	وَلَنْ يُّخْلِفَ اللّٰهُ وَعْدَهٗ ۭ
And surely, one day with your Lord	*Wa in-na yau-man 'in-da rab-bi-ka*	وَاِنَّ يَوْمًا عِنْدَ رَبِّكَ

	English		Transliteration	Arabic
	is as a thousand years of what you reckon.		*ka-al-fi sa-na-tim-mim-maa ta-'ud-doon.*	كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ۝
48.	And to how many towns have I given respite, while they were wrongdoers,	48.	*Wa ka-aiee-yim-min qar-ya-tin am-lai-tu la-haa wa hi-ya zaa-li-ma-tun*	وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ
	then I seized them? And to Me is the return (of all)		*sum-ma a-khaz-tu-haa. Wa i-laiee-yal-ma-seer*	ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ ۝
	SECTION 7		*RU-KOO' 7*	ركوع ٧
49	Say (O Muhammad) O people,	49.	*Qul yāa-aiee-yu-han-naa-su*	قُلْ يَا أَيُّهَا النَّاسُ
	I am only a plain warner to you		*in-na-māa a-na la-kum na-zee-rum-mu-been.*	إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ ۝
50	So those who believe and do virtuous deeds,	50	*Fal-la-zee-na aa-ma-noo wa 'a-mi-lus-saa-li-haa-ti*	فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
	for them is (Allah's) forgiveness and a generous provision.		*la-hum-magh-fi-ra-tunw-wa riz-qun ka-reem.*	لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝
51	And those who try to thwart Our revelations,	51	*Wal-la-zee-na sa-'au fee aa-yaa-ti-naa mu-'aa-ji-zee-na*	وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ
	they are the inmates of Hell.		*u-lāa-i-ka as-haa-bul-ja-heem.*	أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝
52.	And never have We sent a Messenger or a Prophet before you	52.	*Wa māa ar-sal-naa min qab-li-ka mir-ra-soo-lunw-wa laa na-biee-yin*	وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ
	but that when he recited (Allah's message) Satan insinuated doubt in his recitation,		*il-lāa i-zaa ta-man-nāa al-qash-shai-taa-nu fee um-niee-ya-tih*	إِلَّا إِذَا تَمَنَّىٰ أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ ع
	then Allah removed what Satan had insinuated,		*Fa-yan-sa-khul-laa-hu maa yul-qish-shai-taa-nu*	فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ
	(and) thereafter Allah confirmed His revelations,		*sum-ma yuh-ki-mul-laa-hu aa-yaa-tih.*	ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ
	And Allah is All-Knowing, Most Wise;		*Wal-laa-hu 'a-lee-mun ha-kee-mul-*	وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝

English	Transliteration	Arabic
53. That He may make, what Satan has insinuated, a trial	53. *li-yaj-'a-la maa yul-qish-shai-taa-nu fit-na-tal-*	ليجعل ما يلقي الشيطن فتنة
for those in whose hearts is a disease and whose hearts are hardened.	*lil-la-zee-na fee qu-loo-bi-him-ma-ra-dunw-wal-qaa-si-ya-ti-qu-loo-bu-hum.*	للذين في قلوبهم مرض والقاسية قلوبهم
And indeed the wrongdoers are gone far in the opposition.	*Wa in-naz-zaa-li-mee-na la-fee shi-qaa-qim-ba-'ee-dinw-*	وإن الظلمين لفي شقاق بعيد ۝
54. And that those who have been given knowledge may know	54. *wa li-ya'-la-mal-la-zee-na oo-tul-'il-ma*	وليعلم الذين أوتوا العلم
that it is the Truth from Your Lord	*an-na-hul-haq-qu mir-rab-bi-ka*	أنه الحق من ربك
so they should believe in it and their hearts may submit to it.	*fa-yu'-mi-noo bi-hee fa-tukh-bi-ta la-hoo qu-loo-bu-hum.*	فيؤمنوا به فتخبت له قلوبهم
And surely Allah will guide those who believe, towards the straight path.	*Wa in-nal-laa-ha la-haa-dil-la-zee-na aa-ma-noo i-laa si-raa-tim-mus-ta-qeem.*	وإن الله لهاد الذين ءامنوا إلى صرط مستقيم ۝
55 And those who disbelieve shall never cease to doubt it	55 *Wa laa ya-zaa-lul-la-zee-na ka-fa-roo fee mir-ya-tim-min-hu*	ولا يزال الذين كفروا في مرية منه
until the Hour (of Doom) overtakes them unawares	*hat-taa ta'-ti-ya-hu-mus-saa-'a-tu bagh-ta-tan*	حتى تأتيهم الساعة بغتة
or the chastisement of a Woeful Dav descends upon them.	*au ya'-ti-ya-hum 'a-zaa-bu yau-min 'a-qeem.*	أو يأتيهم عذاب يوم عقيم ۝
56 The Sovereigntv on that day will be that of Allah.	56 *Al-mul-ku yau-ma-i-zil-lil-laah.*	الملك يومئذ لله
He will judge between them.	*Yah-ku-mu bai-na-hum.*	يحكم بينهم
So those who believed and did virtuous deeds	*Fal-la-zee-na aa-ma-noo wa 'a-mi-lus-saa-li-haa-ti*	فالذين ءامنوا وعملوا الصلحت

Part 17 Iq-ta-ra-ba lin-naas	*Chapter 22 Al-Hajj*	١٧- اقترب الناس ٢٢- الحج
shall be in Gardens of bliss.	*fee jan-naa-tin-na-'eem.*	فِي جَنّٰتِ النَّعِيمِ ۝
57. And those who disbelieved and denied Our verses,	57 *Wal-la-zee-na ka-fa-roo wa kaz-za-boo bi-aa-yaa-ti-naa*	وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِاٰيٰتِنَا
for them there will be shameful doom	*fa-u-lāā-i-ka la-hum 'a-zaa-bum-mu-heen.*	فَاُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ۝
SECTION 8	*RU-KOO' 8*	ركوع ٨
58. And those who fled their homes for the cause of Allah then were killed or died,	58 *Wal-la-zee-na haa-ja-roo fee sa-bee-lil-laa-hi sum-ma qu-ti-lōo au maa-too*	وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللّٰهِ ثُمَّ قُتِلُوٓا اَوْ مَاتُوا
Allah will indeed provide them with goodly provision.	*la-yar-zu-qan-na-hu-mul-laa-hu riz-qan ha-sa-naa*	لَيَرْزُقَنَّهُمُ اللّٰهُ رِزْقًا حَسَنًا
And surely Allah is the Best of providers	*Wa in-nal-laa-ha la-hu-wa khai-rur-raa-zi-qeen.*	وَاِنَّ اللّٰهَ لَهُوَ خَيْرُ الرّٰزِقِينَ ۝
59 He will indeed admit them into a place which they will like	59 *La-yud-khi-lan-na-hum-mud-kha-laieen-yar-dau-nah*	لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَّرْضَوْنَهٗ
No doubt Allah is All-Knowing, Most Forbearing	*Wa in-nal-laa-ha la-'a-lee-mun ha-leem*	وَاِنَّ اللّٰهَ لَعَلِيمٌ حَلِيمٌ ۝
60 Thus it is And whoso retaliated	60 *Zaa-lik. Wa man 'aa-qa-ba*	ذٰلِكَ وَمَنْ عَاقَبَ
to the extent to which he was made to suffer,	*bi-mis-li maa 'oo-qi-ba bi-hee*	بِمِثْلِ مَا عُوقِبَ بِهٖ
then (again) he was wronged,	*sum-ma bu-ghi-ya 'a-lai-hi*	ثُمَّ بُغِيَ عَلَيْهِ
Allah will surely help him	*la-yan-su-ran-na-hul-laah*	لَيَنْصُرَنَّهُ اللّٰهُ
Indeed, Allah is Ever-Forgiving, Most Gracious	*In-nal-laa-ha la-'a-fuw-wun gha-foor*	اِنَّ اللّٰهَ لَعَفُوٌّ غَفُورٌ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is freed from errors of printing

Mohammad Ismail

Muhammad Ismail,

صحة الحديث الذى يرويه انما يتم الحكم بصحة الحديث بتوافر شروط الصحة فيه ويتثبت الراوى من توافر هذه الشروط ويتحقق وجود الحديث من مصادره الصحيحة والاصلية التي يؤخذ عنها ويروى منها .

ومن الناس من يرفض الحديث جملة . الا ما وافق عقله وهواه ولوكان الحديث صحيح النسبة الى رسول الله .

وكلا الفريقين قد شذ عن الحق وند منه الصواب كلا طرفى قصد الامور ذميم .

وبعيدا عن الافراط المسرف الذى يدخل فى الدين ما ليس منه وعن التفريط المجحف الذى يرفض من الدين ما هو منه :

يبرز السنن اللاحب والطريق الوسط الذى يتغيا الحق دون شطط والذى يتمثل فى المنهج العلمى الذى يتبعه اولئك الذين عناهم النبى ﷺ بقوله (يحمل هذا العلم من كل خلف عدوله ينفون عنه زيف الغالين وتاويل الجاهلين وتحريف المبطلين) وستكون هدف هذه المقالات تبسيط هذا المنهج العلمى وتوضيح الطريق الى ما صح عن النبى ﷺ من قول او فعل او تقرير او وصف واماطة اللثام عن الضعيف والموضوع مع بيان القول الفصل فى مسألة رواية الحديث الضعيف او العمل به وكيف انه لايجوز العمل به : لا فى فضائل الاعمال ولا فى غيرها .

مع التركيز الشديد فى هذه الشذرات على ما يلى .

١ ــ بيان الوحى نوعان : كتاب وسنة وان السنة إتخذت مكانتها السامية من كونها النوع الثانى من انواع الوحى .

٢ ــ بيان ان السنة . انما بدا تدوينها مع القرآن وعلى عهد النبى ﷺ وبامره واذنــه وان النهى عن كتابـة الحديث انما كان اول الأمر فحسب .

٣ ــ بيان التدرج التاريخى لرواية الحديث والدرايـة به الى يوم الناس هذا .

٤ ــ بيان انواع الصحيح وانواع الضعيف ومراجع كل منها وطريق الكشف عن كل منها وتمييز هذا من ذاك وضرب الامثلة كثيرة مما يتوهمه الناس ضعيفا وهو صحيح او يحسبونه صحيحا وهو ضعيف او موضوع .

٥ ــ الرد بين الحين والحين على اعداء الاسلام واعداء السنة ودحض شبهاتهم .

٦ ــ ذكر بعض الشذرات الاخرى من قواعد علوم السنة واصولها التى ترتبط بالمباحث السابقة وتشتد اليها حاجة الباحث فى السنة وعلومها .

مع تبسيط الحديث وبذل اقصى الجهد فى تجديد العرض وتنويع التمثيل والتطبيق وتسليط الضوء على ما تمس اليه حاجة المبتدئ وتجعله اعمق ايمانا بالاسلام واوثق ارتباطا بالسنة كما تجعله اكثر شوقا واوفر نشاطا واقوى عزما حين يمضى ليستكمل الشرط ويمخر عباب المحيط :

والله أسال ان ينفع به ويجعله خالصا لوجهه : فانه نعم المولى ونعم النصير .

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَىٰ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا — عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَىٰ شَفَاعَتُهُ — لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

والدين القيم غرباء فى أوطانهم بل جزيرة وسط ذلك المحيط المائج الذى اصبح الباطل فيه حقا وغدا المنكر فيه معروفا والمعروف منكرا ! ؟ .

وليس بخاف ان ذلك كله انما تم فى غيبة البشرية عن وعيها الايمانى حيث تاثرت بخديعة الفلسفات المادية على (يد ماركس) (وفرويد) و (دور كايم) فى ميادين الاقتصاد والنفس والاجتماع متاثرين جميعا بداروين وان كان قد فلسف تاثره فى ميدانه بل صاغه فى نظرياته ثم اطبقوا جميعا على دعوى شمول التطور لكل شئ وجوب التحرر من اطار كل شئ حتى من الدين والخلق والفضائل والآداب .

ومن هنا تعظم الحاجة الى سفينة النجاة تمخر عباب هذا المحيط المتلاطم حيث ترسو بالانسان فى مرفأ الامن والاستقرار والسعادة حيث يسهم حقا فى اثراء الحضارة وتطوير المجتمع تطويرا يعصم البشرية من مهواة المدنية الحديثة وزيفها ويقيها من سلبياتها وضلالها ويضمن لها استقامة المنهج ونبل الهدف « افمن يمشى مكبا على وجهه اهدى امن يمشى سويا على صراط مستقيم » .

ليس لنا من معتصم الا الكتاب والسنة نهتدى بسناهما الى السنن اللاحب الصراط النبوى فى العقيدة والتشريع والأخلاق والسلوك فى العلاقات الاقتصادية والسياسية والاجتماعية فما يقتصر المنهج الاسلامى على تنظيم جانب فى حياة الانسان ويترك الجوانب الأخرى .

أن المنهج الاسلامى ربانى المصدر انسانى الهدف ومن ثم فهو يفى كل الوفاء بتنظيم علاقات الانسان وجوانب حياته جميعا . وما اشبه الليلة بالبارحة !

ولن يصلح آخر هذه الامة الا بما صلح به أولها .

وما احوج الانسانية الى أن تستمع وتتمثل قول خاتم الأنبياء وامام المرسلين (تركت فيكم ما ان تمسكتم به أن تضلوا بعدى ابدا : كتاب الله وسنتى) .

وحاجتنا الى علوم السنة بالنسبة الى السنة : هى كحاجتنا الى القرآن وعلومه ماسة واكيدة .

ذلك ان الناظر فى القرآن والمتدبر فى آياته والمتفهم لمعانيه لاغنى له عن بيان من صاحب الوحى ﷺ يرشده ويهديه ويبين له عن الله معنى ما يريد .

كذلك فان الناظر فى السنة والدارس للحديث لا معدى له عن معلم يترسمه ومنهج يتبعه يتوقى به ان ينسب الى النبى ﷺ مالم يفعله أو يقول عليه مالم يقله ثم يميز به صحيح الحديث من سقيمه واصيله من دخيله حتى يكامل فى العمل والتطبيق بين ما جاء عن الله فى القرآن وما صح عن رسوله من السنة وبهذا يكون على بينة من ربه وعلى بصيرة من امره .

والناس بالنسبة للحديث النبوى مذاهب شتى فمنهم من يفرط فى الاخذ بالحديث اى حديث صح هذا الحديث عن النبى ﷺ او لم يصح .

وحسب هذا الفريق ان يقرأ مقالا او يتصفح كتابا يتضمن حديثا منسوبا الى رسول الله ﷺ أو اشتهر نسبته ليرويه بدوره دون ان يتحقق من صحة النسبة او علم صحتها . وقد يسمع قائلا ذا مركز دينى او ادبى يستشهد بالحديث او يؤسس عليه قاعدة او يدعو به الى منهج معين فلا يسعه الا ان يستيقن بصحة النسبة بناء على شهرة القائل او الراوى .

ولا يعرف العلم أى رابطة بين شهرة الراوى وبين

الله الارض ومن عليها .

ولئن كان القرآن روحا من امر الله و وحيا من لدنه سبحانه يهدى الى التى هى اقوم فى العقيدة والتشريع والاخلاق والسلوك فلقد كانت السنة كذلك وحيا وفى حكم الوحى وكان شأنها مع القران شأن البيان مع المبين لايسوغ فصلها عنه ولا فهمه وتطبيقه فى حياة الفرد والجماعة دون الرجوع اليها والصدور عنها .

ذلك ان الله تعالى حين انزل كتابه حدد مهمة نبيه عليه السلام من هذا الكتاب فى امرين :

الاول : تبليغ ما أنزل اليه كما أنزل .

الثانى : بيان ما أنزل اليه ببيان الله عز و جل .

يدل للأول قوله تعالى : « يا ايها الرسول : بلغ ما انزل اليك من ربك وان لم تفعل فما بلغت رسالته » وقوله تعالى :

« و اذا تتلى عليهم آياتنا بينات قال الذين لايرجون لقاءنا ائت بقرآن غير هذا او بدله قل ما يكون لى ان ابدله من تلقاء نفسى أن أتبع الا ما يوحى الى » .

ويدل للثانى قوله تعالى « وأنزلنا اليك الذكر لتبين للناس ما نزل اليهم » .

وقوله سبحانه : ان علينا جمعه وقرآنه ، فاذا قرآناه فاتبع قرآنه ثم ان علينا بيانه » .

ولقد صرح النبى ﷺ بهذا الذى يشير اليه حيث قال : (الا انى أوتيت الكتاب ومثله معه) .

وهذا بدوره يفيد امرين :

الاول : أن مصدر الكتاب ومصدر المماثل له واحد وحيث أن الله تعالى هو الذى اتى نبيه الكتاب فهو سبحانه الذى اتى نبيه المماثل لهذا الكتاب .

الثانى : انه لا معدى فى تصوير المماثلة عن واحد من اثنين :

١ ـــ اما ان تكون المماثلة للكتاب فى كونه وحيا .

٢ ـــ او تكون فى وجوب العمل به كالكتاب العزيز .

غير ان الاحتمال الأول يرجحه قوله تعالى : واذكروا نعمة الله عليكم وما انزل عليكم من الكتاب والحكمة يعظكم به » اذ لم ينزل الله مع القرآن الاما تكمل الله به من بيانه وتفصيل اجماله وهو السنة النبوية التى اسهمت مع القرآن عبر العصور فى رسم المنهج الاقوم للحياة الانسانية الرائدة .

الحاجة الى السنة اذن قرينة الحاجة الى القرآن ابد الدهر . وفقه السنة وتطبيقها فى حياة الفرد والمجتمع واجب وجوب فقه القرآن وتطبيقه .

بل هو واجب مع فقه القرآن وتطبيقه .

فكلاهما مكمل للآخر لايغنى عنه ولايستقل دونه وحياتنا المعاصرة محيط تتماوج فيه تيارات الالحاد والزيغ والانحراف وتتدافع فيه موجات التحلل والاباحية والفجور وتنهار فيه اواصر الترابط الاسرى والاجتماعى ويخفت فيه صوت الوازع الدينى وتتضاعف عوامل القلق النفسى والاضطراب الفكرى ويفتقد فيه الامن والاستقرار ويكثر فيه التعدى على الأنفس والاعراض والاموال . ويغدو فيه المتمسكون باهداب الفضائل القيم كالقابضين على الجمر ويمسى فيه اصحاب الطريقة المثلى

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

القرآن

لاتشرك بالله ان الشرك لظلم عظيم .

(لقمان : ١٣)

يقول تعالى مخبرا عن وصية لقمان لولده وهو لقمان بن عنقاء بن سدون واسم ابيه ثاران فى قول حكاه السهيلى ، وقد ذكره الله تعالى با حسن الذكر وانه اتاه الحكمة وهو يوصى ولده الذى هو اشفق الناس عليه واحبهم اليه فهو حقيق ان يمنحه افضل ما يعرف ولهذا اوصاه اولا بان يعبد الله وحده ولايشرك به شيئا ثم قال محذرا له (ان الشرك لظلم عظيم) اى هو اعظم الظلم . قال البخارى حدثنا قتيبة حدثنا جرير عن الاعمش عن ابراهيم عن علقمة عن عبد الله قال : لما نزلت (الذين آمنوا ولم يلبسوا ايمانهم بظلم) شق ذلك على اصحاب رسول الله ﷺ وقالوا : اينا لم يلبس ايمانه بظلم ؟ فقال رسول الله ﷺ انه ليس بذلك الاتسمع لقول لقمان (يا بنى لاتشرك بالله ان الشرك لظلم عظيم).

وقال تعالى (ان الله لايغفر ان يشرك به الآية) وقال (انه من يشرك با لله فقد حرم الله عليه الجنة) ...... قال الحافظ ابوبكر البزار فى مسنده : حدثنا احمد بن مالك حدثنا زايدة بن ابى الزناد النمرى عن أنس بن مالك عن النبى ﷺ قال " الظلم ثلاثة ، فظلم لا يغفره الله وظلم يغفره الله وظلم لا يترك الله منه شيئا : فا ما الظلم الذى لا يغفره الله فالشرك .

قال الامام احمد : حدثنا هاشم بن القاسم حدثنا عبد الحميد حدثنا شهر حدثنا ابن تميم ان ابا ذر حدثه عن رسول الله ﷺ قال : ان الله يقول : ياعبدى ما عبدتنى ورجوتنى فانى غافرلك على ما كان منك ، يا عبدى انك ان ليقيتنى بقراب الارض خطايا ثم لقيتنى لاتشرك بى شيئ لقيتك بقرابها مغفرة " : وقال ابن مردوية حدثنا اسحاق بن ابراهيم بن زيد حدثنا احمد بن عمرو حدثنا ابراهيم بن المنذر حدثنا معن حدثنا سعيد بن بشير عن قتادة عن الحسن عن عمران بن حصين ان رسول الله ﷺ قال " اخبركم باكبر الكبائر الاشراك بالله ثم قرأ (ومن يشرك بالله فقد افترى اثما عظيما) ...

من تفسير ابن كثير

حاجة الأمة الى السنة النبوية الشريفة

الدكتور الأحمدى ابو النور

ستظل حاجتنا الى السنة النبوية وعلومها لازمة دائمة كحاجتنا الى الكتاب العزيز وعلومه الى ان يرث

بسم الله الرحمن الرحيم

عن ابی امامة رضی اللہ عنہ قال قال رسول الله ﷺ : يطبع المؤمن على الخلال كلها الا الخيانة والكذب .
(رواه احمد والبيهقى)

لايمكن للمؤمن الصادق ارتكاب الخيانة والكذب مهما كان يشوبه من الشوائب الاخرى .

التحرير

أسعار الإشتراك السنوي فى اليقين إنترنيشنل
بعد مراجعتها فى ضوء أجور البريد الباكستانى المعلنة من قبل مكتب البريد الباكستانى،
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(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية	٩٤٫٠٠
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داخل باكستان ٣٫٥٠ روبيات خارج باكستان: بالبريد الجوى ١٫٠٠ دولار امريكى

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رسم العضوية فى المجلة مدى الحياة :
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لاحظر
على نقل المواد المنشورة فى مجلة اليقين إنترنيشنل إقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا بنسخة منها، إلا إننا لا نسمح بنقل ترجمة القرآن الكريم بالإنجليزية أو الكتابة الصوتية بالحروف الرومانية التى تنشر على صفحات اليقين قرين النص العربى على التوالى فى كل عدد من المجلة .

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هواتف :
المكتب الرئيسى: ٢٢٦٥٩٧٠٩٨
المكتب الفرعى: ٥٢٤٣٢٥

التسديد مقدما

والله ولى التوفيق .

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اليقين

انٹرنیشنل

مجلة

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المجلد ٢٧ ٩ صفر ، ١٤٠٩هـ الموافق ٢٢ ستمبر ، ١٩٨٨م العدد ١٠

القرآن ـ لاتشرك بالله ان الشرك لظلم عظيم

ـ قال رسول الله ﷺ اكبر الكبائر الاشراك بالله ...

حاجة الامة الى السنة النبوية الشريفة .

ـ السنة النبوية هي التي اسهمت مع القرآن عبر العصور في رسم المنهج الاقوم للحياة الانسانية الرائدة .

ـ حاجتنا الى علوم السنة بالسنبة الى السنة : هي كحاجتنا الى القرآن وعلومه ماسة وأكيدة .

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لفائدة قرائنا ، فنناشدكم ان تؤمنوا حرمتها . من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة . وشكرا .

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IN THIS ISSUE Page

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بســم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

EXPEDITION OF TABUK

(1) ARMY IN DISTRESS

The times we propose to talk about here, viz. fourteen centuries ago (9 A H.), were the days of two superpowers, the Romans and the Persians, both pitted against each other, and against Islam. These two dominating powers were at loggerheads in a mad race of supremacy In the first instance, the Persians in a quick succession of victories subdued the Romans, but later on the Roman emperor Hiraclius turned the tide of war We need not go into details of these fitful fluctuating fortunes but may point out, as 'Allamah Abdullah Yusuf Ali has observed that "the rise and fall even of such mighty empires as the Persian and Roman Empires, were but small events on the chequer-board of Time, compared to a mightier movement that was taking birth in the promulgation of Islam" (The Holy Qur'an, Translation, Appendix X).

Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was not oblivious to the danger that Islam faced from the reemerged stronger Christiandom The memory of Mu'tah (8 A H.) was fresh in mind where three thousand believers had to face one hundred thousand strong adversaries and had eventually to beat a retreat incurring the loss of so many precious lives of the Muslims including their three top generals, Hazrat Zaid ibn Harith, Hazrat Ja'far Tayyar, and Hazrat 'Abdullah ibn Rawaha (*Razi Allahu 'anhum*). These losses were tragic, and irreparable too This setback emboldened the Christians Besides, the Conquest of Makkah by the followers of Islam added to the Christians' sense of alertness. The atmosphere was conducive to rumours spread to undermine the morale of the Muslims.

SITUATION: 'Allamah Shibli Nu'mani has summed up the situation thus: "Since the battle of Mu'tah, the Byzantine government had been determined to invade Arabia. The Ghassanide family ruling over Syria, as vassals to the Romans, was Christian by faith. The Roman emperor, therefore, appointed him to manage an expedition The news of their expected invasion was often in the air in Madinah The Nibataian traders from Syria used to visit Madinah to sell their olive oil. Once they came with the news that the Byzantines had mobilized a huge force in Syria, paid them off for a year in advance, and been joined by all the tribesmen of Judham, Lakhum and Ghassan, besides the tribes of Ayla. They reported that the advance parties of the enemy force had already arrived at Balqa' Mawahib Ladunniyah quotes from Tabari a statement that the Christians in Arabia addressed letters to Hiraclius saying that (God forbid) Muhammad had died and the entire country was starving owing to a severe famine Hiraclius then despatched an army of forty thousand soldiers Somehow the news was spread all over the country, and the circumstances then existing left no room for any doubt" (Sirat-un-Nabi, Vol 1). There was, therefore, the need to prepare and preempt Complacency would be suicidal to the cause of Islam The Holy Prophet, accordingly, ordered for

immediate preparations so as to keep the potential aggressors, at bay and to forestall their apprehended assault

FAMINE. Unfortunately, due to a continuing drought, Arabia was in the grip of an acute famine. The weather was oppressive and the heat intense There was critical shortage of water, food, and fodder The barley crop that was poor had yet to he harvested and the fruit was just ripe to be gathered Most people therefore felt reluctant to go out at that time of the season.

The hypocrites in particular did shirk the responsibility. They as well dissuaded others. They would say. Go you not out of doors under such heat; the enemy is invincible, the distance is long, the terrain is difficult, the wherewithal is meagre, to go under such unfavourable conditions is to invite death for sure and to commit suicide with open eyes. The residence of Suwailam, the Jew, was the rendezvous of the dissidents and a centre for cunning propaganda against Jehad

PROPHET'S DISPOSITION. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was conscious of all the inherent risks, but as ever he had faith in God's help. He very well knew that the enemy who was only bruised at Mu'tah but not administered a crushing blow, was all out to avenge For him it was the question of now-or-never if he were, as he must, to maintain the progress of Islam after having consolidated its position only ten months ago in the wake of the Conquest of Makkah. Accordingly, a firm call went from him for men and material.

CONTRIBUTIONS. The sincere believers came forward to make donations in cash and kind. Some of the donations made by the Companions (*Razi Allahu 'anhum*) were as follows

(1). Hazrat 'Umar assigned to the cause one half of his total assets
(2) Hazrat 'Usman gave 900 camels, 100 horses, and 1,000 dinars in cash
(3) Hazrat 'Abd-ur-Rahman bin 'Auf paid 40,000 dinars
(4) Hazrat Abu 'Aqeel Ansari worked overnight to draw water in a field which yielded some palm-dates as his wage He donated half of them
(5) Noble ladies of the faith generously offered their jewellery.

HAZRAT ABU BAKR· Here also, Hazrat Abu Bakr (*Razi Allahu 'anhu*) outshone every one else He brought his all, not leaving even the buttons of his wearing robe, and placed it at the disposal of the Holy Prophet Surveying the things and their magnitude, the Messenger of God looked at Hazrat Abu Bakr and asked him, "Abu Bakr! Have you left something for your family?" Without a moment's pause, he softly replied, "God and the Messenger of God are enough for them!" What a superb display of selfless love!

JAISH-UL-'USRAH· Despite all the difficulties and machinations of the hypocrites, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was able to assemble an unprecedentedly large number of combatants They were 30,000 strong, the largest ever to take part in a military expedition of the Holy Prophet.

Their destination was Tabuk, a valley some 350 miles to the north-west of Madinah, a long distance by the standards and limitations of those days

The itinerary was long. The terrain was difficult It was gruellingly hot The weather was inclement to the extreme. There was scarcity of mounts — one camel per 18 persons They had to ride only by turns They would march by stages during nights There was shortage of essential supplies and water. There was also shortage of clothing In all respects, the Muslim army was ill-prepared and ill-equipped, so much so that it has come to be known as Jaish-ul-'usrah, or an army in distress But this huge caravan of the faithful had a noble cause in view, the Cause of God Himself. They had undertaken the mission in the face of yawning death so that Islam could live and thrive Then these 30 000 miserable soldiers of God were led by the Prophet of Mercy whose very presence was sufficient to ward off all physical hardships

Edward Gibbon reconstructs the scene thus "Painful indeed was the march lassitude and thirst were aggravated by the scorching and pestilential winds of the desert ten (eighteen according to another version) men rode by turns on the same camel, and they were reduced to the shameful necessity of drinking the water from the belly of that useful animal In the mid-way, ten days' journey from Medina and Damascus, they reposed near the grove and fountain of Tabuc" (The Decline and Fall of the Roman Empire, ch 50)

The raid of Tabuk was the last military expedition of the Prophet of Islam It opened a new door to the vast Muslim empire that history had to witness soon emerging on the globe. Tabuk has left a lasting landmark in the annals of Islam as it was the first knock on the door of the great Roman empire.

Thomas Carlyle writes about the Holy Prophet. "The War of Tabuc is a thing he often speaks of his

men refused, many of them, to march on that occasion; pleaded the heat of the weather, the harvest, and so forth, he can never forget that. Your harvest? It lasts for a day. What will become of your harvest through all Eternity? Hot weather? Yes, it was hot; 'but Hell will be hotter'" (On Heroes and Hero-Worship, P. 95)

LAND OF THAMUD: It was the custom of the Holy Prophet that whenever he came across any land on which the wrath of God had fallen in the past, he would pass through the site in all haste. On the way to Tabuk, they had to cross the land of Thamud, the disobedient people of Prophet Salih (*'alaihis salaam*) As soon as they reached the ruins of the buildings sculptured in the rocks, and spoken of in Qur'an Majeed, the Holy Prophet ordered that no one should stay there or drink, or make any other use of the water of the locality, because it was the place that once was a scene of God's retributive justice

END OF TABUK The forces of Islam stayed in Tabuk for twenty days. Their very number and visible zeal inspired awe and the apprehended Byzantine attack did not come off after all On the other hand, the Holy Prophet was able to enter into treaties of alliance with several Christian and Jewish tribal rulers near the Gulf of 'Aqabah, who also agreed to pay annual tributes Thus the position of Islam was further consolidated by the expedition of Tabuk which, as we have said before, was the last military campaign of the Prophet of Islam, Muhammad (*Sallal-lahu 'alaihi wa sallam*) The return from Tabuk took place in the beginning of Ramadhan amidst scenes of thanksgiving to God and general rejoicing. Even womenfolk came out of their seclusion to receive him, while little girls sang in chorus

The moon shone on us —
From the valleys of Wida':
We owe gratitude to God,
As long as there breathes —
Even His one true worshipper

We shall continue this theme in our next issue, Insha' Allah

Islamic moot on statistical science

The first international Islamic conference on "Statistical Science" will be held in Lahore from August 27 to August 31.

The conference is being organised by the Social Sciences Research Centre, Punjab University, a Jeddah-based Islamic Foundation for Science, Technology and Development, OIC and Pakistan Sicence Foundation.

About 400 delegates from 38 Muslim countries, besides experts from the US will attend the four-day conference

According to the Chairman of the organising committee, Dr Munir Ahmad, 300 delegates from different Islamic countries have confirmed already their participation in the conference

The main aim of the conference is to exchange research carried out in different fields of statistical science by Muslim scientists, such as demography, social statistics, economic statistics, agricultural statistics, education statistics and computer science

All the technical sessions will be held at the Islamic Research Centre, Punjab University New Campus, while the inaugural ceremony will be held at a local hotel

There will be three memorial lectures during this conference, the Zia-ud-Din Memorial Lecture, the Mohammad Iqbal and M H Qazi Memorial Lectures.

The conference will also discuss ways and means to introducing the subject of statistics from Class seven and to establish a research centre, comprising a data bank, for the compilation of research in the field of statistics.

Dr. Munir said that the arrangements for the conference are self-financed. He said that the Ministry of Science and Technology had provided Rs 20,000 for the conference No other financial support was available from Pakistan so far.

He said that the conference will pave the way for the utilisation of research conducted in different fields of statistical science and, with the joint efforts by the experts from Muslim countries, would help in promoting the progress of the Muslim *Ummah* in all fields.

An exhibition of books and computers related to statistical science has also been arranged for this occasion

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President Zia Passes Away
Fatalities in the Mid-Air

"So glory be to Him in Whose hand is the government of all things: and to Him are you all going to be brought back" (*Al-Qur'an* 36:83).

It is with a feeling of profound fear of God that we record the instant death of President General Mohammad Zia-ul-Haq in an air crash in the afternoon of August 17, 1988. Thus his voice that incessantly rang into our ears with confidence and absolute authority for more than eleven long years was stilled for ever in the twinkling of an eye. So was it willed by Almighty God as He has said:

> "Nor can a soul die except by God's leave, the term being fixed as by writing . . . ." (3:145).

President General Mohammad Zia-ul-Haq was killed when a C-130 aircraft carrying him exploded in the mid-air soon after take-off from the Bahawalpur air base of Chamb. He was returning after inspecting military units there. The plane is said to have spinned in the air and then suddenly fell on the ground and crashed near Lal Kamal Basti about one furlong from river Sutlej. Its front sank into the earth. It had caught fire. It instantly exploded. Most of the bodies of the victims were charred, mutilated beyond identification, and their severed limbs were widely spread over a vast area at the site of the crash. It presented a ghastly sight indeed. Say:

> To God we belong and to Him we do return!

None of the twenty-nine passengers accompanying the President survived. They included one full General, three Major-Generals, five Brigadiers, one Colonel, one Captain, one Wing Commander, two Squadron Leaders, two Flight Lieutenants, one Chief Warrant Officer, one Chief Technician, four Senior Technicians, one Junior Technician, and a Naib Subedar. There was no civilian on the ill-fated plane.

Office-wise they included the Chairman of the Joint Chiefs of Staff Committee, Chief of General Staff, and numerous other senior army officials. It is indeed a heavy toll and a great loss of Pakistan's military manpower and high expertise. There was also there the US Ambassador to Pakistan, Arnold L. Raphel, and General Herbert Wassom Mike of US Embassy, the two esteemed guests.

In pursuance of the provision of the Constitution, the Chairman of the Senate Ghulam Ishaq Khan has assumed the office of Acting President, while General Mirza Aslam Beg has been promoted as Chief of the Army Staff in place of the late General Zia-ul-Haq It is a matter of great satisfaction that the change-over has been smooth and in full accord with the Constitution. The Acting President in his maiden address to the nation has assured of his government's firm belief in democracy, holding of the general elections on November 16, as already set, continuance of the present foreign policy, to honour all the existing bilateral and international agreements, and above all of complete abidance by the Constitution.

On August 20, after Zuhr Prayer, the funeral prayer of the late General Zia-ul-Haq was offered in the Faisal Mosque of Islamabad and his mortal remains were laid to rest in the compound of the same mosque with full state and military honours in the midst of moving scenes and chanting of Kalimah and verses from Qur'an Majeed At some distance the field artillery boomed a 21-gun salute to General Mohammad Zia-ul-Haq who was Army Chief for twelve years and five months. Close to the burial site, a 120-man contingent drawn from the three services fired a volley of shots and the buglers sounded the last post marking the end of an over eleven-year long eventful rule.

To pay their last homage to the departed President there were present more than forty foreign dignitaries including Heads of States and Governments, Foreign Ministers, high-power delegations from various countries and Chiefs of certain international organisations, besides tens of thousands of people of Pakistan

The person and many-sided state policies of General Mohammad Zia-ul-Haq have not been above controversy. In a free country this is understandable. As our contemporary *Dawn* has put it, "Nobody else has ruled Pakistan for as long and with such tenacity, earn-

ing sympathy and praise from some quarters and scepticism in others." The matter in this behalf now rests with the future historian and the ultimate judgment with Almighty God Who is the best knower of man's hidden motives and real intentions. The late President has to render correct account of his deeds before Almighty God Who is the best judge and the final arbiter of affairs Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said about the rulers, "Beware" You are all guardians and you will be asked about your subjects" He also said, "Government is a trust from God and verily, on the Day of Resurrection, it will be a cause of inquiry." (Mishkaatul Masabih)

It is not the time to go into a critical appraisal of the late President's attainments or failings Having disappeared from the scene, he has left his legacy to the history to sift and analyse. We are reminded in this behalf of the saying of the Holy Prophet:

> "Do not abuse, or speak ill of, the dead, because they have arrived at what they sent before them; they have received the rewards of their deeds If the reward is good, you must not mention their lapses; and if it is bad, perhaps they may be forgiven, but, if not, your mentioning of their shortcomings is of no use now"
> (Mishkaatul Masabih)

We offer our heartfelt condolences to all the bereaved families and pray that Almighty God grant them succour to bear their tragic losses After all we are mortal and as Qur'an Majeed warns·

> "Every soul shall have a taste of death and only on the Day of Judgment shall you be paid your full recompense "
> (3:185)

Patience is therefore the only way for those who have to mourn their dead.

To the victims of the air crash, we may repeat the same words which the Holy Prophet while passing by the graves in Madinah said after turning his face towards them.

> "Peace be upon you, O people of the graves! God may forgive us and you; you have passed on before us, and we are to follow you."

Last but not the least our heart goes out to the bereaved families of US Ambassador Arnold L Raphel and Brigadier-General Herbert Wassom Mike We extend them our most sincere sympathy and condolences We pray to God to give them the fortitude to bear their most tragic losses Amen!—Yaqeen International

Those who died in Crash

(August 17, 1988)

General Mohammad Zia-ul-Haq, President /COAS.

General Akhtar Abdur Rehman, Chairman, Joint Chiefs of Staff Committee.

Lt. Gen. Mian Mohammad Afzal, Chief of Gen. Staff.

Maj. Gen. Mohammad Sharif Nasir.

Maj. Gen. Abdus Sami

Maj. Gen. Mohammad Hussain Awan.

Brig. Najib Ahmed.

Brig. Moinudding Khwaja.

Brig. Siddiq Salik.

Brig. Mohammad Latif.

Brig. Abdul Majid.

Col. Safder Mahmood.

Squadron Leader Rahat Mujib Siddiqui.

Capt. Zahid Rana.

US Ambassador to Pakistan Arnold Raphel.

Brig. Gen. Wassom Mike of US Embassy.

Crew of the plane

Wing Commander Mashhood.

Sq. Leader Zulfiqar.

Flight Lt Sajid.

Flight Lt. Ismat

Chief Warrant Officer Dorez.

Chief Technician Rafiq

Senior Technicians:
Firdous.

Habib.

Rashid.

Aziz.

Manzar.

Azhar.

Junior Technician Shafqat

Naib Subedar Mohammad Shafiq.

President Ishaq's address

Acting President Ghulam Ishaq Khan has reaffirmed his resolve to hold fair and free elections on Nov. 16 in a peaceful atmosphere and in accordance with the provisions of the Constitution

Addressing the nation on TV and radio network on August 26 he said he had no doubt that the nation would whole-heartedly accept the verdict of the people in the elections.

He held out an assurance that there would be no deviaiton from the constitutional path, and the democratic convention in transfer of power, after the general elections on Nov 16, would be fully adhered to

The Acting President made it clear that he had no doubt regarding the functions and spheres of different organs of the State, namely, legislature, executive and judiciary and he had no intention to hand over functions of one organ to the other.

SPIRIT OF TOLERANCE Mr Ghulam Ishaq said Pakistan had to take strides to reach its destination, sticking to the constitutional Provisions He said difference of opinion was sine qua non of society and democracy. But it was essential that if differences were of political nature, they should be resolved in political and democratic manner and, if they were of sectarian or ethnic kind, they should be removed through mutual understanding and with a spirit of tolerance. "Exactly this will be our approach and effort" confidently stated.

ISLAMIC ORDER: Mr Ghulam Ishaq said that during the interim period, his administration would try to achieve progress on the unfinished agenda of national priorities. Of these, the foremost on the list would be the estsablishment of a social order based on Islamic tenets, he added

He said steps would be taken to introduce Islamic system of 'Adl in order to insure simple. inexpensive and speedy justice to the people.

He said his government would work for strengthening national security and stability, reviving the economy and improving the law and order situation in the country.

CALL FOR COOPERATION

He called for cooperation from the people in the completion of his unfinishtd agenda

Mr Ghulam Ishaq said it was law of Allah that nations sometime had to go through difficult times but living nations do not feel frustrated by these difficulties nor do they let their resolve to weaken

He said the people of Pakistan had, in the past, proved themselves to be a strong and determined nation They had demonstrated these qualities even today and would do so even in future

WELFARE STATE Mr Ghulam Ishaq underscored the urgency of turning the present atmosphere of mourning and grief into a new resolve that would convince the world of our high objectives and courage of conviction and determination

"We must once again devote ourselves to our goals of making Pakistan an Islamic welfare and democratic State whose outlines are drawn by the aspirations and wishes of our people" he said

The Acting President said the nation would have to accelerate the pace of its march towards democratic goals in order to fulfil the objectives of the Pakistan Movement For this purpose, it was imperative that the people should forget their petty differences and bury mutual prejudices and hatred.

He said the nation never so badly needed an atmosphere of amity, affection and mutual trust as today, for its survival

President Ishaq Khan declared that the enemies should harbour no doubt about the resilience and national consciousness of the Pakistani nation, which has the capability and determination to crush any conspiracy against their homeland

He said the nation was blessed with the resolve and ability to overcome the difficulties "We have the confidence of our people and support of our friends," he said

"We have a Constitution and we have complete faith in democracy No departure from the constitutional path was thus permissible." he asserted

He pointed out that the transition after the tragic happening of August 17 had taken place strictly in keeping with the spirit of the Constitution There was no delay or hesitation and the constitutional provisions took their course smoothly.

In this connection, the President said, he had received wholehearted cooperation from all concerned individuals and establishments He was confident that this cooperation would Inshallah continue to be extended to him. It would greatly help him in discharging the constitutional responsibilities and advancing the democratic process within the perimetres of the Constitution, he said

MOURNING'S LAST DAY

The President said the setting sun of August 17 had seen the Pakistani nation enveloped in grief and sorrow, while tomorrow's ris-

ing sun would see the nation marching towards its destination with new determination and greater vigour.

NORMAL LIFE. The President said from tomorrow onwards the normal life would be resumed Islam was law of Allah and it was the law of nature that the normal run of life always remained uninterrupted and continued to flow. "The human ineptitude has never caused slackness to the nations in their onward march, nor it should ever be," he said It was incumbent on the nations that despite the loss of few of its dear ones, irrespective of their high positions or the exalted positions in the society, they should allow the course of collective life flow towards its destiny without losing any time in accordance with the law of nature "This is what we should do," he said

"Instead of looking backward, we should march forward" he said, adding, "so long as the nation did not attain the constitutional goals we have to keep on marching to complete the unfinished national priorities on the agenda"

QUICK JUSTICE President Ghulam Ishaq Khan said "Islamisation process was on top of his priorities for the interim period We shall ensure provision of cheap, inexpensive and quick justice to the people, in accordance with Islamic system of justice" During this period efforts would be made to further strengthen national security and solidarity, strengthen national economy and improve law and order

GENEVA ACCORDS He said under the Geneva accords Pakistan would continue to pursue its principled stand till solution of the Afghan issue. Pakistan he said would continue to look after Afghan refugees till the situation in their own country became normal and they were able to return to their homeland with honour and dignity, he said.

"We shall also try to establish friendly relations with our neighbours, make our best efforts for promotion of peace in the world"

The President sought support and cooperation of the nation for completion of his priorities He urged the national press to play its role effectively in building public opinion on sound and healthy lines

DETERMINATION It was imperative, he said, that in order to demonstrate to the world our determination and firm resolve and vitality of our actions we should transform the atmosphere of sorrow and grief into an environment of renewed determination to make Pakistan a true Islamic and democratic welfare state in accordance with the ardent wishes and aspirations of the people of Pakistan.

The President said he was fully aware of the onerous and heavy responsibilities placed on his shoulders He was sure that with trust in God and with the support of his friends, political leaders and the people he would be able to discharge his duties and functions successfully.

He said he did not claim wisdom. But he had full faith in the Hadith of the Holy Prophet (peace be upon him) that every wisdom owed its beginning to fear of God and prayed that he should remain steadfast in his resolve to come upto the expectations of the nation

(Abridged).

HEROES OF ISLAM

Hazrat Qays bin S'ad Saa'idee

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

Hazrat S'ad bin 'Ubadah Al-Khazraji (*Razi Allahu 'anhu*) was a loving Companion of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). Once the Apostle came to visit his house When the Apostle stood at the door of Hazrat S'ad, he called aloud *"As-Salaam-o-'alaikum"*, thus announcing his presence at the door But the Apostle did not receive any response from inside the house He again called *"As-Salaam-o-'alaikum"* but did not receive any answer again. When the Apostle cried *"As-Salaam-o-'alaikum"* for the third time, receiving no answer again from the inmates of the house he set out to return This very moment Hazrat S'ad bin 'Ubadah came out of the house and said

> "O Prophet of Allah! May my parents be sacrificed on you. I was hearing your greetings of peace and also replying but in a very low voice, because I longed to receive repeated peace-greetings from you."

Hearing this, the Apostle smiled and stepped in the house along with him. Hazrat S'ad arranged for the Apostle's bath. After the bath he presented him a sheet of coarse cloth dipped and soaked in saffron. Pleasingly the Apostle wrapped it round his body and raising his hands prayed:

> "O Allah! Send your blessings and favours upon S'ad."

Thereafter the Holy Prophet took the meal and then desired to leave. Hazrat S'ad fetched an ass

and spread a sheet of cloth over its back. Then handing over its leash to his son, Hazrat S'ad asked him to escort the Apostle. The Apostle sat astride on the back of the animal and the son of Hazrat S'ad walked by his side. On the way the Apostle bade the young boy to sit behind him on the back of the ass. However, the respect of the Apostle held him back and he continued to walk. Seeing this the Holy Prophet ordered the young boy to return. The boy who was so mindful of the high station of the Holy Prophet that he could not dare sit behind him was Hazrat Qays bin S'ad (*Razi Allahu 'anhumaa*).

Hazrat Qays bin S'ad was one of the senior Companions of the Holy Prophet Muhammad (*Sallal-lahu 'alaihi wa sallam*). He belonged to the Saa'idah clan of Khazraj tribe. His genealogy ran as under

> Qays bin S'ad bin 'Ubadah bin Wulaym bin Harsah bin Hazaam bin Khuzaymah bin S'alab bin Tarif bin Khazraj bin Saa'idah bin K'ab bin Khazraj Akbar.

His mother was Hazrat Fakihah (*Razi Allahu 'anhaa*) bint 'Ubayd bin Wulaym. She too belonged to Saa'idah clan.

His father, Hazrat S'ad bin 'Ubadah, was the wealthiest man of Bani Khazraj and a celebrated Companion of the Holy Prophet. His grand-mother, Hazrat 'Amrah bint Mas'ood, and his mother, Hazrat Fakihah bint 'Ubayd were also the ladies of the Faith (*Razi Allahu 'anhumaa*). Such a noble and virtuous household was blessed with the birth of Hazrat Qays and like his parents he too accepted Islam before the event of Emigration of the Apostle.

It is narrated in Masnad of Ahmad bin Hanbal that one day Hazrat S'ad bin 'Ubadah brought his son Hazrat Qays before the Holy Prophet Muhammad (*Sallal-lahu 'alaihi wa sallam*) at Madinah after the Emigration and said:

> "O Prophet of Allah! Here is my son whom I present in your service."

Hazrat Qays too dedicated himself in his service whole-heartedly and threby earned immense favours and affections of the Holy Prophet. Hazrat Qays performed duties over there like a police chief in the court of a ruler (Bukhari)

He was a man of high stature and bulky, with stout body. When he rode a donkey his legs touched the ground. His face was beautiful, but it was void of a beard. The people of Madinah usually cut jokes with him, asking him to buy a beard for himself from the market. Besides his manly qualities and grand physical structure, Almighty Allah had adorned him with attributes of virtue, valour, shrewdness and a sound mind. Generosity was his ancestral tradition. He was so much fond of fighting in the way of Allah that he participated in most of the battles fought during the life-time of the Holy Prophet.

Sariyyah Saif-ul-Bahr or Jaish-ul-Khabat was fought during Rajab of 8 A.H. The Holy Prophet had entrusted the command of the Muslim contingent to Hazrat Abu 'Ubaydah bin Al-Jarrah (*Razi Al-lahu 'anhu*). The contingent comprised three hundred stalwarts from the Muhajireen and the Ansar both. It included also Hazrat Abu Bakr, Hazrat 'Umar and Hazrat Qays bin S'ad (*Razi Allahu 'anhum*). This expedition was sent towards the territory of Banu Juhayna in order to obviate and scatter the caravan of the Quraysh who had clandestinely taken this littoral route. For that reason the expedition is known as the battle of *SAIF-UL-BAHR*, or 'Sea Coast'. Another name of this expedition is *JAISH-UL-KHABAT* because during this venture the stock of provision had exhausted and soldiers of Islam had to live on tree leaves. The word *'Khabat'* in Arabic means leaves felled by striking with sticks. Seeing such a miserable condition of his comrades-in-arm Hazrat Qays borrowed three camels to feed them. He did that three times till at last Hazrat Abu Bakr and Hazrat 'Umar asked Hazrat Abu 'Ubadah to stop Hazrat Qays, lest he would thereby spend his father's wealth. Hazrat Abu 'Ubaydah stopped him from slaughtering anymore camels. (Ibn Kaseer)

Hazrat Jaabir bin 'Abdullah Ansari (*Razi Allahu 'anhu*), who participated in that expedition, has narrated that their throats had been wounded by their chewing and swallowing tree leaves and they fell nearly ill on that account. Then one day the billowing waves of the sea flung ashore a gigantic aquatic animal usually known as 'Amber (perhaps a whale or its like) whose meat lasted for fifteen days providing delicious food for them. The size of the fish could be judged by the fact that when Hazrat Abu 'Ubaydah ordered that an arch with the curved strips of the ribs of the fish be erected and the tallest camel with the tallest man (Hazrat Qays) on its back should pass under it, the rib arch still remained far above the head. One day it is said, Hazrat Abu 'Ubadah ordered some men to sit in an eye-socket of the fish. Accordingly a group of thirteen persons was accommodated therein easily. While returning to Madinah the members of the contingent took some meet of the fish with them as provision for the journey. When they reached Madinah they related the whole story to the Holy Prophet who made the remark that Allah created that animal for filling up their

belly. He himself desired to eat its meat if it was available with them. They presented readily the meat of the fish to the Holy Prophet who tasted it with relish.

After returning from the expedition of Saif-ul-Bahr the noble Companions told the Apostle as to how Hazrat Qays bin S'ad daily slaughtered the camels and hosted the feast for them. On that the Holy Prophet observed:

> "Generosity and benevolence are characteristics of that houshold." (Al-Isti'aab)

It is narrated in Sahih Bukhari that on return from the expedition Hazrat Qays told the story of starvation of the followers of Islam on that occasion to his father, Hazrat S'ad bin 'Ubadah He said that Qays should have slaughtered the camels Hazrat Qays said that he did slaughter the camels for them but the next day too they were starving. Hazrat S'ad said that he should have slaughtered the camels again Again Hazrat Qays said that he likewise did so but the next day again starvation haunted the encampment. He slaughtered the camels on the third day also but he was stopped thereafter

It is described in "Usudul Ghaabah" that some one informed Hazrat S'ad bin 'Ubadah that Hazrat Qays was stopped from slaughtering more camels on the advice of Hazrat Abu Bakr and Hazrat 'Umar (*Razi Allahu 'anhumaa*) because they apprehended that Hazrat Qays bin S'ad would, in that way, squander away the wealth of his father Hearing this, Hazrat S'ad bin 'Ubadah rose on his feet and hastened to the residence of the Apostle and standing behind his back said:

> "Let someone reply on behalf of Ibn Ali Quhafah and Ibn Khattaab as to why do they want to make my son a miser."

During Ramadhan in 8 A.H., Hazrat Qays bin S'ad had the credit of being included among those virtuous ten thousand persons who accompanied the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) at the time of the Conquest of Makkah fulfilling the prophecy made by Prophet Moses (peace be upon him) in Deuteronomy 33 as under:

> "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Par-an and he came with ten thousands of saints, from his right hand went a fiery law for them"

On the day of the Conquest of Makkah, the Holy Prophet had awarded his flag to Hazrat S'ad bin 'Ubadah Then it was handed over to Hazrat Qays bin S'ad and lastly to Hazrat Zubayr bin Al-'Awwaam (*Razi Allahu 'anhum*)

After the passing away of the Apostle to his Lord, Hazrat Qays bin S'ad was inclined deeply towards Hazrat 'Ali (*Karramallahu Wajha-hu*) When Hazrat 'Ali became the fourth Caliph of Islam, he appointed Hazrat Qays as Governor of Egypt But, because the people of Kufah did not like him, Hazrat 'Ali relieved him soon and he returned to Madinah But Marwaan bin Al-Hakam, Governor of Madinah, did not like his presence in the city So Hazrat Qays bin S'ad returned to Kufah and, according to Ibn Aseer, he settled down there.

Hazrat Qays bin S'ad was an enthusiastic supporter of Hazrat 'Ali. In the battles of Jamal and Siffin he fought for Hazrat 'Ali, and in the battle of Nahrwan he and his entire tribe participated with full valour. During 40 A H, when Hazrat 'Ali was martyrised and Hazrat Hasan (*Razi Allahu 'anhu*) succeeded him to Caliphate, Hazrat Qays bin S'ad became his right hand man.

At the beginning of Hazrat Hasan's very brief Caliphate Hazrat Amir Mu'awiyah, Governor of Syria, despatched a strong contingent to Iraq. Hazrat Qays bin S'ad heading five thousand stalwarts reached Anbar to check the Syrians who had by that time beseiged the town. In the meantime, Hazrat Hasan and Hazrat Amir Mu'awiyah (*Razi Allahu 'anhumaa*) reached a Peace Agreement. Hazrat Hasan wrote a letter to Hazrat Qays advising him to hand over the city of Anbar to the Syrians and return to him at Madian. On receipt of the letter from Hazrat Hasan, Hazrat Qays suffered immense pang of frustation. He called a meeting of his fellows and told them that they had only one of the two courses to choose — either to continue fighting without the Imam or take oath of allegiance in favour of Amir Mu'awiyah. In view of the Peace Agreement they all preferred peace. Hazrat Qays bin S'ad having secured peace for them from Amir Mu'awiyah returned with them to Madian and then to Madinah. On the way to Madinah, Hazrat Qays daily feted his men with one whole camels' meat. While at Madinah Hazrat Qays secluded himself from all political activities.

During 60 A.H., he fell ill. Most of the Medinites were in his indebtedness and they had no means to repay him. So they were shy of visiting him to enquire after his health. Seeing that Hazrat Qays forgave the loans given by him to anyone. Hearing that the whole city converged to his house to enquire after his state of health.

Hazrat Qays died leaving behind a son named 'Aamir

Islam's stress control on the tongue

BY M AMINUDDIN

A MAN slips more by his tongue than by his foot, says a Hadith, the truth in the saying is self-evident. Eloquence is one of the characteristics that distinguish man from the animal species. Language is the vehicle of expression used by man to communicate his thoughts, ideas and emotions to another human being. He may, however, communicate his expressions rightly or otherwise: his words may create healthy effects or injure the feelings of others. He may mar or establish peace in the community through his power of speech or reasoning His words, in short, may play quite a significant role in human relations

The tongue, which is a gateway of the heart and carries the message of the heart, can work wonders in the world. Without it, no divine service can effectively be made, no witnessing of faith by the well-known article of faith can stand. No advice for doing good or for forbidding evil can takes place Improper use of the tongue can change the direction of the affairs of life. The tongue can make or mar our lives

MORE HARM

The tongue causes more harm to human relations than perhaps any other part of the human anatomy Its control is of the utmost importance in the formulation of a pious and useful life of man It is a vehicle of language through which it expresses itself. Islam clearly condemns the misuse of the tongue, and rumours have no place in a Muslim society. The Qur'anic verse: "Do not say wrongly with your tongues that this is lawful and this is unlawful" (16·116) It explicitly advises the believers to guard against the misuse of the tongue.

Once a man asked the Holy Prophet (may peace be on him) "what do you fear most?" Catching hold of his tongue, the Apostle of God replied. "I fear it."

On another occasion, a man asked the Holy Prophet, "What is the secret of our salvation? The Messenger of God replied: "Keep control over your tongue" With sarcasm, curses, bawdry language and unbecoming speech one cannot be a true believer, says a Hadith This Hadith enumerates four of the most common abuses of the faculty of speech — every one of which causes different reaction upon the hearer. Sarcasm inflames its victim who tries to get the better of the sarcastic person somehow or other If he cannot pay back in the same coin, he stoops to abuses often leading to violence Failing all this, he nurses malice and is ever on the lookout for an opportunity to cause an injury to his tormentor

Curse either invites retaliation from the opposite party or lowers the curser in the estimation of others Sometimes curses and sarcasm are used with the intention of correcting the wayward, but there have been remarkably few cases where they have succeeded Bawdry language leaves the hearer aghast unless he himself is addicted to it In this case an abuse causes utter discomfiture and annoyance of all who are within earshot Unbecoming language makes its speaker a laughingstock who is treated contemptuously.

Islam lays great emphasis on man to speak the truth It tolerates no ambiguity, no equivocal expression which gives rise to misunderstanding. The communication must be direct and to the point Says the Holy Qur'an: "O you who believe! Fear God, and (always) say a word directed to the Right." (33·70). Faith in, and fear of, God can only be achieved if man holds his tongue from obscene and loose talk. Fear of Allah entalis speaking the truth: it is the basis of man's piety.

Carefulness in speech and control of tongue keep one away from many a mischief and ensure considerable peace of mind. At any rate one who is circumspect in this respect has few occasions to beat a shame-faced retreat, to resile from awkward situations. "A brief speech is a good one", told the Holy Prophet (peace be on him) to his Companions.

"Fear your tongue· it is an arrow that misses not the mark, said Hazrat Ali Again, he said· "Guard your head against the stumblings of your tongue" He goes on· "Tongue is a savage beast leave it alone free and it kills and wounds you The tongue has a sharper point than the lance"

Islam does not allow its followers to repeat anything or to pass on news to others without verification and proper investigation Says a Hadith· "It is sufficient proof to dub a person liar if he conveys to others whatever he hears without verification."

HERESY

Islam condemns heresy The Holy Prophet said "Those who indulge in gossips and tattles are the worst people among the believers."

At another time, the Apostle of God said: "Those who hold this (tongue) within their jaws will get a place in Heaven"

In the modern world, falsehood has become an art. Islam belives that a safe society is impossible where there is no regard for truth Living, according to Islam, means

to speak anything for a truth which we know. "Falsehood", said the Prophet of Islam, "leads to a sinful life." Those who are deprived of the benevolence and compassion of God are called "accursed" in the Holy Book. Islamic literature deals at length with various forms of lying. The common form of falsehood is: what is in the head, is not on the tongue. A man who tries to show off qualities in himself which he does not possess, or tries to pose what he is not, is regarded by Islam as a liar.

Speaking lies is universally disallowed and morally condemned No society and no religion of the world, past or present, have tolerated utterance of lies In the Islamic way of life the most harmful form of lying is that which is resorted to by those who enjoy the reputation of being truthful and reliable in society.

Islam not only condemns falsehood but also commends truth According to Islamic teachings, truth is a standard of morality The Holy Qur'an and the Hadith repeatedly say that the fear of anyone or anything should not stand in the way of our speaking the truth on all occasions In facing evil, a Muslim must be unconditionally truthful.

The governing principles of the Islamic way of life have their foundation upon the practice of kindliness, courtsey and consideration for others Believers have been enjoined not to defame one another or to call one another nicknames Talking in harsh tones is to be eschewed for "the harshest of sound without doubt is the braying of the ass" (see Sura Luqman, Verse 19) Harsh words are frowned upon by Allah, except when uttered by a person who is really wronged.

The attribute of a Muslim is that he discountenances scandal and ill-mannered small talk Islam condemns ribaldry and the use of indecent language Backbiting is a social mischief that causes misunderstanding and disturbs the order of society "The worst man is he who backbites and causes disruption among friends," said the Holy Prophet. Islam draws the line of distinction between flattery and appreciation Flattery is condemned and prohibited but appreciation of any achievement is governed by a certain set of principles Cheap praise of any influential person has no place in Islam. The Holy Prophet (peace be on him) condemned sing-song methods of speaking, he was always succint and brief in conversation The tongue is given to speak good and kind words, and not to sow and spread evil with it. A true Muslim does not harm others with his tongue. (*Courtesy*: DAWN)

IQBAL :

REFLECTIONS OF MIHRAB GUL AFGHAN

My home among the hills!
Were I to leave thee,
Where do I go?
Betwixt thy rocks is interned —
My forefathers' mortal dust
Roses and tulips grow not here,
Nor do nightingale's melodies
enrich the place;
Yet, since the maiden dawn,
Eagles and hawks wing here
Fragrant is thy soil,
And sparkling thy waters;
My splendoured Paradise is in your
curves and contours.
Why then slay the soul to save
the body?
Can the falcon ever be slave —
To a pigeon or partridge!
My poverty! What is thy choice
A robe of honour conferred
by the white man,
Or thy own dress which is torn?

— *M. M ANSARI*

LIFE SKETCH OF HAZRAT MOHYUDDIN 'ABDUL QADIR GILAANI

(*Rahmatullah 'alaih*)

* He was born at Gilaan in Ramazaan 470 A.H.
* He passed away at the age of 91 years in Rabi-us-Saani 561 A.H.
* His name was 'Abdul Qaadir (*Rahmatullah 'alaih*) alias Mohyuddin.
* His father's name was Hazrat Abi Saleh Musa Jangi Dost (*Rahmatullah 'alaih*).
* His genealogy on the side of his father met with Hazrat Imam Hasan (*Razi Allahu 'anhu*) and on the side of his mother with Hazrat Imam Husain (*Razi Allahu 'anhu*). In that way he was both Hasani and Husaini.
* He was a born perfect saint and enjoys the highest status of sainthood.
* He acquired religious learning at Baghdad Sharif
* He spent eleven years in intense religious practices and devotion.
* He delivered sermons thrice a week.
* His discourses were heard by thousands of people.
* He did not call on any government functionary.
* His residence was visited by high ranking officials.
* He was married to four wives at different times.
* He was blessed by God with eleven sons.
* Of his writings the following three works are specially mentionable:

1 Futuh-ul-Ghaib
2. Ghunyatut Talibeen.
3. Al-Fat-hur-Rabbaani.

(*Contd. on Page* 108 *Col.* 1)

Imam-i-Ka'abah for enforcement of Islamic system

The Imam-i-Ka'abah Tulaah Sharif, Al-Sheikh Mohammed Abdullah Ibne Snbayyal, has appealed to 'Ulema, Mashaikh and the faithfuls to extend wholehearted support to President Gen. Mohammad Zia-ul-Haq in his efforts to enforce Islamic order in Pakistan.

He was addressing the flag hoisting ceremony organised on the occasion of 42nd Independence Day in front of Eiwan-i-Sadr in Islamabad.

He advised the Muslims to hold fast the rope of Almighty Allah (Islam) and do not get divided into various groups and factions otherwise they would lose strength.

The Imam conveyed the felicitations on his own behalf and on behalf of Khadimul Haramain Al-Sharifain, King Fahad Bin Abdul Aziz, the Crown Prince, Government Ulema and the Ulema of Haram Sharif and the Saudi people to the people, Ulema and Government of Pakistan on the occasion of 42nd Independence Day.

He said Saudi people, including Ulema and scholars, appreciate the efforts of Islamisation being made in Pakistan.

The Imam stressed implementation of Islam in a country like Pakistan which was solely created in the name of Islam.

Quoting various verses from the Holy Quran and Hadis-i-Rasool (Peace be upon him) he said if one after embracing Islam, does not follow the tenets of Quran and Sunnah and does not practise its teachings in toto in his life, one cannot be called a true believer One rather is declared as Kafir, Fasiq and Zalim from Allah.

Recognising the scholarly capabilities of Pakistani Ulema in "Tafseer," Hadith, and Fiqh, he said they will surely guide and lead their nation towards the destination of Islamisation.

The Imam made it clear that, being a Muslim, he was duty-bound to inviting the attention of the Pakistani Muslims towards practising Islam in their practical life.

Later the Imam prayed to Allah Almighty for the solidarity, integrity, progress and prosperity of Pakistan in particular and the Ummah in general.

(Contd. from Page 107 Col. 3)

* Many noble and miraculous deeds are attributed to him. (Courtesy: Anjuman Tulaba' Islam, Karachi).

SCIENCE BOOK TRANSLATED INTO JAPANESE

A book by Prof. Atta-ur-Rahman, Co-Director, H.E.J. Research Institute of Chemistry, University of Karachi, on nuclear magnetic resonance spectroscopy, which was published in the US in 1986, has now been translated by two Japanese professors, Prof. M. Tori and Prof. H. Hirota at Tokushima Bunri University, and is to be used in courses in Japan's universities. This is the first book in science from Pakistan to have been translated into the Japanese language.

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title Cover.

AL-HADIS: Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported that the Holy Prophet visited the grave of his mother and wept and caused around him to weep. He said: I sought permission of my Lord to seek forgiveness for her, but He did not give me permission; and I sought His permission to visit her grave, and He gave me permission. So visit the graves, for they remind death. — Muslim

AL-HADIS: Hazrat Boraidah (*Razi Allahu 'anhu*) reported that the Messenger of Allah said: I forbade you from visiting graves, but visit them now. And I forbade you from meat of sacrified animals beyond three days, but keep so long it pleases you; and I forbade you from 'Nabiz' drink except in skin-reservoir, but take drink from all skin-reservoirs, but don't drink intoxicants — Muslim.

AL-HADIS: Hazrat Ibn Abbas (*Razi Allahu 'anhu*) reported that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) passed by graves at Medinah. He turned his face towards them and said: Peace be on you, O inmates of graves. May Allah forgive us and you! You have preceded us, and we are following. — Tirmizi

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

All Correspondence should please be addressed to

The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan)
Phone . 52 43 25

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=s̤	ح=ḥ	ز=ẕ	ص=ṣ	ض=ḏ	ط=ṭ	ظ=ẓ	ع='	ء=' (Jerk)	
Bold	Madd	آ=āā	وٓ=ōō	ےٓ=ēē	Fine	Madd	آ=āa	وٓ=ōo	یٓ=ēe

Part 17 Iq-ta-ra-ba lin-naas	Chapter 22 Al-Ḥajj	١٧-اقترب للناس ٢٢-الحج
SECTION 4 (Contd.)	RU-KOO' 4 (Contd.)	رکوع ٤ (متبع)
32 Thus it is, and whoso honours the symbols of Allah,	32 Zaa-lik. Wa maieen-yu-'aẕ-ẕim sha-'āā-i-ral-laa-hi	ذٰلِكَ وَمَنْ يُّعَظِّمْ شَعَآئِرَ اللّٰهِ
then that indeed is from the piety of the heart.	fa-in-na-haa min taq-wal-qu-loob.	فَاِنَّهَا مِنْ تَقْوَى الْقُلُوْبِ
33 There are benefits for you in that (i.e. the flocks) for an appointed time;	33. La-kum fee-haa ma-naa-fi-'u i-lāa a-ja-lim-mu-sam-man	لَكُمْ فِيْهَا مَنَافِعُ اِلٰٓى اَجَلٍ مُّسَمًّى
then their place of sacrifice is the Ancient House.	sum-ma ma-ḥil-lu-hāa i-lal-bai-til-'a-teeq	ثُمَّ مَحِلُّهَآ اِلَى الْبَيْتِ الْعَتِيْقِ
SECTION 5	RU-KOO' 5	رکوع ٥
34 And for every nation We have appointed a rite (of sacrifice)	34 Wa li-kul-li um-ma-tin ja-'al-naa man-sa-kal-	وَلِكُلِّ اُمَّةٍ جَعَلْنَا مَنْسَكًا
that they may mention Allah's name (at the time of sacrifice)	li-yaz-ku-rus-mal-laa-hi	لِّيَذْكُرُوا اسْمَ اللّٰهِ
upon the cattle of the flock which We have provided them.	'a-laa maa ra-ẕa-qa-hum-mim-ba-hee-ma-til-an-'aam.	عَلٰى مَا رَزَقَهُمْ مِّنْۢ بَهِيْمَةِ الْاَنْعَامِ
So your God is One God and to Him you should submit.	Fa-i-laa-hu-kum i-laa-hunw-waa-ḥi-dun fa-la-hōo as-li-moo	فَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَلَهٗٓ اَسْلِمُوْا
And give good tidings to those who humble themselves (before Allah),	Wa bash-shi-ril-mukh-bi-tee-nal- la-zee-na	وَبَشِّرِ الْمُخْبِتِيْنَ ۙ الَّذِيْنَ

35. Whose hearts tremble with fear, when Allah's name is mentioned,	35. *i-zaa zu-ki-ral laa-hu wa-ji-lat qu-loo-bu-hum*	إذا ذكر الله وجلت قلوبهم
who bear patiently what befalls them,	*was-saa-bi-ree-na 'a-laa māa a-saa-ba-hum*	والصابرين على ما أصابهم
who keep up the prayers	*wal-mu-qee-mis-sa-laa-ti*	والمقيمي الصلوة
and spend (in the way of Allah) out of what We have provided them.	*wa mim-maa ra-zaq-naa-hum yun-fi-qoon.*	ومما رزقنهم ينفقون ۝
36 And the camels (of sacrifice), We have made them for you	36. *Wal-bud-na ja-'al-naa-haa la-kum-*	والبدن جعلنها لكم
one of the symbols of Allah in which there is good for you.	*min sha-'āā-i-ril-laa-hi la-kum fee-haa khair.*	من شعائر الله لكم فيها خير
So mention Allah's name over them, (i.e. the camels while they are) standing in rows.	*Faz-ku-rus-mal-laa-hi 'a-lai-haa sa-wāāff*	فاذكروا اسم الله عليها صواف
And when they fall down on their sides (after slaughter), then eat out of them (i.e. their meat),	*Fa-i-zaa wa-ja-bat ju-noo-bu-haa fa-ku-loo min-haa*	فإذا وجبت جنوبها فكلوا منها
and feed (among the needy) the contented ones and the beggars.	*wa at-'i-mul-qaa-ni-'a wal-mu'-tarr.*	وأطعموا القانع والمعتر
Thus have We subjected them (i.e. the animals) to you that you may give thanks.	*Ka-zaa-li-ka sakh-khar-naa-haa la-kum la-'al-la-kum tash-ku-roon*	كذلك سخرنها لكم لعلكم تشكرون ۝
37. Neither their meat nor their blood reaches Allah	37 *Laieen-ya-naa-lal-laa-ha lu-hoo-mu-haa wa laa di-māā-u-haa*	لن ينال الله لحومها ولا دماؤها
but your piety reaches Him	*wa laa-kieen-ya-naa-lu-hut-taq-waa min-kum*	ولكن يناله التقوى منكم

	Part 17 Iq-ta-ra-ba lin-naas		*Chapter 22 Al-Hajj*	١٧-اقترب للناس ٢٢-الحج
	Thus has He subjected them (i e the animals) to you,		*Ka-zaa-li-ka sakh-kha-ra-haa la-kum*	كذلك سخرها لكم
	that you may celebrate Allah's greatness for having guided you,		*li-tu-kab-bi-rul-laa-ha 'a-laa maa ha-daa-kum.*	لتكبروا الله على ما هدىكم
	and give glad tidings to the virtuous		*Wa bash-shi-ril-muh-si-neen.*	وبشر المحسنين
38	Surely Allah defends those who believe	38	*In-nal-laa-ha yu-daa-fi-'u 'a-nil-la-zee-na aa-ma-noo*	ان الله يدفع عن الذين امنوا
	Indeed Allah does not like every traitor, ingrate		*In-nal-laa-ha laa yu-hib-bu kul-la khaw-waa-nin ka-foor*	ان الله لا يحب كل خوان كفور
	SECTION 6		*RU-KOO'* 6	ركوع ٦
39	Sanction (to fight) is given to those against whom war is made	39	*U-zi-na lil-la-zee-na yu-qaa-ta-loo-na*	اذن للذين يقتلون
	because they have been wronged		*bi-an-na-hum zu-li-moo*	بانهم ظلموا
	And surely Allah has the power to help them;		*Wa in-nal-laa-ha 'a-laa nas-ri-him la-qa-dee-ru-nil-*	وان الله على نصرهم لقدير
40	Those people who were turned out of their homes without justice	40	*la-zee-na ukh-ri-joo min di-yaa-ri-him bi-ghai-ri haq-qin*	الذين اخرجوا من ديارهم بغير حق
	for no other reason than that they say: Our Lord is Allah		*il-lāa aieen-ya-qoo-loo rab-bu-nal-laah.*	الا ان يقولوا ربنا الله
	And had Allah not repelled the people, some of them by others,		*Wa lau laa daf-'ul-laa-hin-naa-sa ba'-da-hum bi-ba'-dil-*	ولولا دفع الله الناس بعضهم ببعض
	indeed cloisters and churches, synagogues and mosques would have been demolished		*la-hud-di-mat sa-waa-mi-'u wa bi-ya-'unw-wa sa-la-waa-tunw-wa ma-saa-ji-du*	لهدمت صوامع وبيع وصلوت ومسجد
	wherein Allah's name is much remembered		*yuz-ka-ru fee-has-mul-laa-hi ka-see-raa*	يذكر فيها اسم الله كثيرا

	Part 17 *Iq-ta-ra-ba lin-naas*		*Chapter 22 Al-Hajj*	١٧- اقترب للناس ٢٢- الحج
	And surely Allah will help him who helps Him		*Wa-la-yan-su-ran-nal-laa-hu maieen-yan-su-ruh.*	وَلَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهٗ ؕ
	Indeed Allah is Powerful, Mighty		*In-nal-laa-ha la-qa-wiee-yun 'a-zeez.*	اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ۝
41	(They are) those who, if We give them Power in the land,	41	*Al-la-zee-na im-mak-kan-naa-hum fil-ar-di*	اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِى الْاَرْضِ
	will keep up the prayers, pay the Zakaat (mandatory charity)		*a-qaa-mus-sa-laa-ta wa aa-ta-wuz-za-kaa-ta*	اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ
	and enjoin what is good and forbid what is evil.		*wa a-ma-roo bil-ma'-roo-fi wa na-hau 'a-nil-mun-kar*	وَاَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ ؕ
	And to Allah belongs the destiny of all affairs.		*Wa lil-laa-hi 'aa-qi-ba-tul-u-moor.*	وَلِلّٰهِ عَاقِبَةُ الْاُمُوْرِ ۝
42	And if they deny you,	42	*Wa ieen-yu-kaz-zi-boo-ka*	وَاِنْ يُّكَذِّبُوْكَ
	then (remember that) surely before them the people of Noah and Ad and Thamud too denied (their Messengers);		*fa-qad kaz-za-bat qab-la-hum qau-mu noo-hinw-wa 'aa-dunw-wa sa-moo-du*	فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّعَادٌ وَّثَمُوْدُ ۝
43.	And (so did) the people of Abraham and the people of Lot;	43	*wa qau-mu ib-raa-hee-ma wa qau-mu loo-tinw-*	وَقَوْمُ اِبْرٰهِيْمَ وَقَوْمُ لُوْطٍ ۝
44.	And the dwellers of Madian And Moses was denied,	44	*wa as-haa-bu mad-yan Wa kuz-zi-ba moo-saa*	وَّاَصْحٰبُ مَدْيَنَ ۚ وَكُذِّبَ مُوْسٰى
	then I gave respite to the unbelievers (and) thereafter I seized them.		*fa-am-lai-tu lil-kaa-fi-ree-na sum-ma a-khaz-tu-hum*	فَاَمْلَيْتُ لِلْكٰفِرِيْنَ ثُمَّ اَخَذْتُهُمْ ۚ
	So how (terrible) was (My) denial (of them)?		*Fa-kai-fa kaa-na na-keer*	فَكَيْفَ كَانَ نَكِيْرِ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

الجانب الانسانى لرسالة الاسلام

متبع من العدد السابق

لقد منح الاسلام الانسان حقوقا ، تمتد به لتجعل منه سيد الكائنات ، فهى مسخرة له مذللة عليه ان يستغلها ويطوعها لقدراته بفهم ووعى والتزام بالسلوك الانسانى الرشيـد .

وسخر لكم ومافى السماوات ومانى الارض جميعا منه . (الجاثية : ١٣)

والرحمة بالانسان حق راسخ فى الاسلام نص عليه واكده بطريقة جازمة ، يوم كان الانسان يباع ويشترى فى سوق النخاسة وباسلوب القهر والادلال وفى صورتفتت الاكباد ولكن الاسلام محا كل هذا وصدع بهذا التوجيه . . فقال رسوله الاعظم ﷺ : من لايرحم من فى الارض لايرحمه من فى السماء . . (البخارى) . الراحمون يرحمهم الرحمن . (ابوداود) : لاتنزع الرحمة الامن شقى ... » (الترمذى) .

هذا هو الانسان وتلك منزلته فى الاسلام . مخلوق عزيز كريم على ربه ، له الخلافة والسيادة وبيده اسباب القوة والمنعة .

فما اجدره ـ وقد اعطى ما اعطى ـ ان يتوجه الى ربه بالعبودية ويطرح الغرور والتعالى و يبنى الحياة على دعائم الحق والخير .

والله الهادى الى سواء السبيل .

بقلم عبد الله محمد سلامة .

وعن ابى هريرة رضي الله عنه عن رسول الله ﷺ قال : الصلوات الخمس والجمعة إلى الجمعة ، ورمضان إلى رمضان مكفرات لما بينهما إذا اجتنبت الكبائر. رواه مسلم : رمضان الى رمضان كفارة لمابينهما

محاسن حفظ اللسان

قال اكثم بن صيفى . . مقتل الرجل بين فكيه ــ يعنى لسانه ــ وقال . . رب قول اشد من صول وقال . . لكل ساقطة لاقطة . . وقال المهلب لبنيه . . اتقوا زلة اللسان فانى وجدت الرجل تعثر قدمه فيقوم من عثرته ويزل لسانه فيكون فيه هلاكه . . قال يونس بن عبيد . . ليست خلة من خلال الخير تكون فى الرجل هى احرى ان تكون جامعة لانواع الخير كلها من حفظ اللسان . . وقال قسامة بن زهير . . يا معشر الناس ان كلامكم اكثر من صمتكم فاستعينوا على الكلام بالصمت على الصواب بالمكر . . وكان يقال يبغى للعاقل ان يحفظ لسانه كما يحفظ موضع قدمه ومن لم يحفظ لسانه فقـد سلطـه على هلاكه .

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضٰى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلٰى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجٰى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

بالضوائق والمكاره التى يثيرها قساة القلوب وغلاظ الاكباد من بنى آدم كان القرآن علاجا ودواء وكان ارتياحا وشفاء للنفوس التى آلمها الضيق (ولقد نعلم انك يضيق صدرك بما يقولون . فسبح بحمد ربك وكن من الساجدين . واعبد ربك حتى ياتيك اليقين) .

(الحجر ٩٨ - ٩٧)

والله قد جعل لرسوله التسبيح بحمد الله ، والسجود والعبادة علاجا نفسيا من ضيق الصدر الذين سببه الحاقدون عليه والمتآمرون على دعوته الذين يكيدون ويعاندون وينفرون ويصدون عن سبيل الله ووضع العراقيل امام الرسالة المحمدية مع ان الرسول من انفسهم عزيز عليه ما عنتهم وهو حريص عليهم ، وقد كان يأخذ العفو ويامر وبالعرف ويعرض عن الجاهلين ، لكنهم كانوا يعرفون نعمة الله ثم ينكرونها ولكن الله يقول .

(الم . ذلك الكتاب لا ريب فيه هدى للمتقين الذين يؤمنون بالغيب ويقيمون الصلاة ومما رزقناهم ينفقون اولئك على هدى من ربهم واولئك هم المفلحون) .

(البقرة : ٥ - ١)

وثمة نصيحة توجه إلى كل مسلم أن يتلو كتاب الله : فهو الذكر الحكيم : (الابذكر الله تطمئن القلوب) ليكون ممن يتلون كتاب الله ، فتزيدهم تلاوته إيمانا بالله (إنما المؤمنون الذين إذا ذكر الله وجلت قلوبهم وإذا تليت عليهم آياته زادتهم ايمانا وعلى ربهم يتوكلون) .

(الانفال : ٢)

بقلم محمد حافظ سليمان

مورخ هندوسى يعتنق الاسلام

رام بور (اقليم يو - بى ، الهند) : الباندیت فينود كومار الهندى الجنسية والباحث الشهير اعتنق الاسلام حديثا هنا واخذ لنفسه الاسم الاسلامى الجديد محمد وسيم .

قال مجلة الانقلاب اليومية - بومبايى - بالهند - نقلا عن " اورنغ آباد تائمز " ، ان الباندیت فينود كومار ألف أخيرا كتابا اثبت فيه ان المدينة . رام بور هى مسقط رأسى " اله رام تشندر جى " وكان الكتاب يستشهد به على نطاق واسع فى الصحف الهندية .

على ان الباندیت المذكور اعلاه اصبح مولعا بالاسلام نتيجة لمتطالعته لحياة محمد ﷺ . و بعد رسوخ الاعتقاد فى قلبه بصداقة دين الاسلام الحنيف- قيل انه امتنع عن نشاطاتة التحقيقية ودخل فى حظيرة الاسلام وقد قدم اقرا را قانونيا بقسم (Affidavit) بهذا المعنى بين يدى قاضى المدينة رام بور .

قال محمد وسيم ، المسلم الحديث العهد بالاسلام ، ان الاسلام دين لا أبهة فيه ولاتفاخر وانما هودين أمن وسلام ، يدعو الى وحدانية الله تعالى والمساواة بين الناس ، ثم شعر بانه ادرك حقيقة الحياة على الارض . وانه لا احد يستطيع ان يدعى العظمة والعلو الا الله . كل بنى انسان مسئول امام الله تعالى عن اعماله . وقال ان العبادة فى الاسلام لها ارتباط وثيق بالقلب . وكذلك قال انه مطمئن للغاية بدينه الجديد الاسلام ويشعر كانه لقد وجد الحــق .

بشكر مجلة مسلم دائجيست

افريقيا الجنوبية

فيراير - مارس ١٩٨٨ م

الايمان يحرر النفس ويقيم الحياة الانسانية على تقوى من الله ورضوان واساس هذه الحياة هو خشية الله سرا وعلانية ، وقد منح الاسلام اتباعه الحرية التي تعتمد على تربية الضمير الحي ولايقيدها إلا دين الله الذي يضع القيود امام النفس البشرية للصالح العام « ومن يتعد حدود الله فقد ظلم نفسه » ، في إطار هذه الحرية يتحقق العدل والمساواة بالاعتراف بحقوق الانسان ، لان الحياة المتحضرة المتحررة تتقن العمل لتحقق الامل ، والله يامرنا بالاخلاص فيقول جل جلاله (وما امروا إلا ليعبدوا الله مخلصين له الدين حنفاء ويقيموا الصلاة ويؤتوا الزكاة وذلك دين القيمة) .

(البينة : ٥)

ولهذا كان الاسلام حربا على الجهل والفاقة والبطالة والكسل وقد حرر الارقاء ليرتفعوا إلى درجة السادة ، لانه دين يكرم الادمى ، والله يقول :

(ولقد كرمنا بني آدم وحملناهم في البر والبحر ورزقناهم من الطيبات وفضلناهم على كثير ممن خلقنا تفضيلا) . (الاسراء : ٧٠)

وقد كانت المساواة في القيمة الانسانية هي رسالة الاسلام الاجتماعية والله يقول :

(يا ايها الناس إنا خلقناكم من ذكر وانثى وجعلناكم شعوبا وقبائل لتعارفوا إن اكرمكم عند الله اتقاكم إن الله عليم خبير) .

(الحجرات : ١٣)

ومن دعائم التجارة الرابحة

(تلاوة القرآن عبادة)

وفي تلاوة كتاب الله منهج تربية قد جاء من عند الله الذي صنع النفوس وهو الذي خلقها فسواها والهمها فجورها وتقواها ، والقرآن الكريم قد بنى امة التوحيد ، واسس دولة العدل وكون الرجال والابطال فهو نور على نور يهدى الله لنوره من يشاء ، ولا ريب ان تلاوة كتاب الله تذكر القارئ بأيام الله وليس القرآن كتابا يتلى للاموات فقط وإنما هو كتاب كتب عليه (كتاب انزلناه إليك لتخرج الناس من الظلمات إلى النور) .

والله يقول (الر . كتاب انزلناه إليك لتخرج الناس من الظلمات إلى النور بإذن ربهم إلى صراط العزيز الحميد ، الله الذي له ما في السموات وما في الارض و ويل للكافرين من عذاب شديد) .

(إبرهيم : ١)

وقد جعله الله قرآنا عربيا وكان هذا تكريما للعرب الذين جاء القران بلغتهم والذين اختار الله رسوله محمدا ﷺ منهم والله يقول : (حم . والكتاب المبين . إنا جعلناه قرانا عربيا لعلكم تعقلون وإنه في ام الكتاب لدينا لعلي حكيم) . (الزخرف : ٣)

وهو الوحي المنزل على النبي المرسل رحمة للعالمين فهو الذي نزل به الروح الامين بلسان عربي مبين . على قلب إمام المرسلين بلسان عربي مبين ، والله يقول (وما كان لبشر ان يكلمه الله الا وحيا ، او من وراء حجاب . او يرسل رسوله فيوحي بإذنه ما يشاء انه على حكيم . وكذلك اوحينا اليك روحا من امرنا ما كنت تدري ما الكتاب ولا الايمان ولكن جعلناه نورا نهدي به من نشاء من عبادنا، وإنك لتهدي إلى صراط مستقيم . صراط الله الذي له ما في السماوات وما في الارض الا إلى الله تصير الامور) . (الشورى: ٥٢)

وفي القرآن شفاء لما في الصدور . وإذا ابتلى المرء

بسم الله الرحمن الرحيم

بلغ العلى بكماله — كشف الدجى بجماله
حسنت جميع خصاله — صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

تجارة رابحة لن تبور

التجارة سعة فى الرزق وبحبوحة فى العيش وفيها تسعة اعشار الرزق .

وفيها المكسب والخسارة .

ولكن هنا تجارة رابحة ليس فيها ادنى خسارة ، تجارة مضمونة مكفول لها كل اسباب النجاح ليس فيها بوار ولا كساد . . الا وهى التجارة مع الله سبحانه وتعالى .

التجارة الرابحة عند الله راس مالها الايمان بالله ورسوله . وذلك لان الايمان بالله يحيى القلوب ، ويقوى الخلق ، وينير البصيرة ، ويطهر السريرة ويصلح البال ويزكى الاعمال ، ويحقق الآمال ، ويبارك الآجال ، وبالايمان والعمل الصالح تستقيم الامور ، وتتضاعف الاجور ، ولقد صنع الايمان مع صدق الاعمال والاقوال فى ايام الاسلام الاولى نماذج إنسانية رفيعة يعجز الزمان عن الاتيان بمثلها ، ارايت كيف جعل الايمان بالله ورسوله من بين رعاة الابل والغنم قادة الشعوب والامم ؟ ارايت كيف صنع الايمان بالله ورسوله من بين سكان البيداء والصحراء ائمة الفضائل واساتذة الاخلاق ؟

اولئك هم الذين شرح الله بالاسلام صدورهم ، فكانوا ائمة للمصلحين واساتذة للواعظين والمرشدين ، وقدوة للمتقين المخلصين ، واذا كان راس مال التجارة الرابحة هو الايمان الخالص ، فإن التعامل فى هذه التجارة هو الذى يسبب الربح الوفير ، والاجر الكبير والعائد الكثير وهوالذى جاء فى قوله تعالى فى سورة فاطر :

(إن الذين يتلون كتاب الله واقاموا الصلاة وانفقوا مما رزقناهم سرا وعلانية يرجون تجارة لن تبور ، ليوفيهم اجورهم ويزيدهم من فضله إنه غفور شكور) .

ومن هذا يتبين لنا واضحا أن تلاوة كتاب الله ، وإقام الصلاة ، والانفاق فى سبيل الله ، كل اولئك تجارة رابحة واعمال نافعة وعبادات خالصة وافعال ناجحة ، واهم شئ يقى من الزيغ والزلل هو الايمان بالله لان الله يقول : (يا ايها الذين امنوا هل ادلكم على تجارة تنجيكم من عذاب اليم . تؤمنون بالله ورسوله وتجاهدون فى سبيل الله باموالكم وانفسكم ذلكم خيرلكم إن كنتم تعلمون . يغفرلكم ذنوبكم ويدخلكم جنات تجرى من تحتها الانهار ومساكن طيبة فى جنات عدن ذلك الفوز العظيم . وأخرى تحبونها نصرمن الله وفتح قريب) .

(الصف : ١٠ - ١٣)

وذلك لأن الايمان بالله تجارة رابحة ، وهو حياة والله يقول (يا ايها الذين آمنوا استجيبوا لله وللرسول إذا دعاكم لما يحييكم واعلموا أن الله يحول بين المرء وقلبه وانه إليه تحشرون) . (الانفال : ٢٤)

بسم الله الرحمن الرحيم

روى عن فاطمة بنت محمد ﷺ ورضى الله عنها انها قالت : مربى رسول الله وانا مضطجعة متصبحة فحركنى برجله ثم قال : بابنية ، قومى اشهدى رزق ربك وتكونى من الغافلين، فان الله يقسم ارزاق الناس مابين طلوع الفجر الى طلوع الشمس .

متفق عليه

ان وقت الفجر فيه بركة وسعادة فى كل ما يقوم به المرء من اعمال حسنة فعلى المؤمن ان لا يدع هذه البركة وسعادة تفوت بعفلته .

التحرير

لاحظر

على نقل المواد المنشورة فى مجلة اليقين إنترنيشنل إقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا بنسخة منها ، إلا اننا لا نسمح بنقل ترجمة القرآن الكريم بالإنجليزية أو الكتابة الصوتية بالحروف الرومانية التى تنشر على صفحات اليقين قرين النص العربى على التوالى فى كل عدد من المجلة .

جميع المراسلات

باسم مدير اليقين إنترنيشنل
مكتب البريد: دار التصنيف ،
مجاهد آباد ، حب ريور رود ،
كراتشى - باكستان .

هواتف :

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المكتب الفرعى: ٥٢٤٣٢٥

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تجـارة رابحـة لن تبور

— التجارة الرابحة عند الله رأس مالها الايمان بالله ورسوله .

— وبالايمان والعمل الصالح تستقيم الأمور ، وتتضاعف الأجور .

— الايمان يحرر النفس ويقيم الحياة الانسانية على تقوى من الله .

مؤرخ هندوسي يعتنق الاسلام

— قال المسلم الحديث العهد بالاسلام : ان الاسلام لا اهبة فيه ولاتفاخر وانما هو دين امن وسلام .

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Vol. 37 No. 8

IN THIS ISSUE Page

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In the name of Allah, the All-Compassionate, the Most-Merciful

Battles of Hunain, Autaas and Ta'if

(II)

In the previous part of this article (Yaqeen International July 22, 1988) we narrated how at Hunain Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) commanded a force of twelve thousand warriors and how the very first thrust of the enemy sent their vanguard helter-skelter. The hasty retreat was, however, temporary The Muslims finally won a decisive victory, by God's grace, following the perilous hour when ten thousand assailants belonging to Hawazin, Thaqif, and their neighbouring tribes, rained arrows from up hill and down dale with sure and deadly effect. Now their surging tide ebbed in favour of the Holy Prophet who stood firm all the time.

AUTAAS: The booty which the Muslims collected from the battle of Hunain was considerable—24,000 camels, 40,000 sheep, 4,000 silver oqyyahs, and 6,000 prisoners of war

Duraid ibn Simmah, along with a force of several thousands, retreated to Autaas. The Holy Prophet sent a modest contingent under Hazrat Abu 'Amir Ash'ari (*Razi Allahu 'anhu*) to deal with them Hazrat Abu 'Amir was, however, slain by Abu Duraid's son who snatched away the flag Now Hazrat Abu Musa Ash'ari moved forward. He dealt a fatal blow and snatched back the flag (Masnad Ibn Hanbal). Duraid was sitting on a litter placed on camelback. Hazrat Rabi'a ibn Rafi' (*Razi Allahu 'anhu*) administered a sword blow but it proved ineffective. Duraid taunted: "Your mother gave you not good weapons! Get a good sword from my litter and when you go back tell your mother that you have killed Duraid!" Later on, when Hazrat Rabi'a told his mother of Duraid's death, she said: "By God, Duraid had seen three of your mothers set free." (Tabari).

While a portion of the defeated army rallied at Autaas, another group of theirs, including the leader Malik ibn 'Auf, sought shelter in Ta'if, and yet another group took refuge in Nakhla'. The battle that took place in Autaas left a good number of Malik's forces wounded and dead.

The prisoners were despatched to Wadi al-Ji'rrana, while the Muslim forces gave a hot chase to the fleeing enemy who were at length overtaken by them at Autaas It was here that a fierce battle took place in which the enemy sustained a crushing defeat. Many of them got killed while the rest, along with their commander Malik ibn 'Auf, took to their heels to take refuge in the fortified city of Ta'if.

PROPHET OF MERCY: The number of the prisoners of war ran into six thousand. Among them was aged Shaima, daughter of noble lady Halimah. When she was being taken prisoner by the Muslims, she said that she was a foster-sister of their chief They brought her before the Holy Prophet to verify her statement. She showed a scar on her body and reminded that it was the sign of a bite she received from Muhammad in their childhood play. The Holy Prophet recollected the incident and, in an emotional reminiscence, profuse tears flew from his eyes. He spread his own

sheet of cloth for her, conversed with her with warm affection, and gave her in gift a few goats and camels. He gave her the freedom to opt to live with him or to go back to her people She chose the latter course in view of her family attachments. She was set free and provided escort to take her back with utmost honour to her native place. (Tabari).

In the context of Hunain comes another anecdote that shows the Holy Prophet in good cheer On the occasion of the battle, Hazrat Umme Sulaim (*Razi Allahu 'anha*) was holding a dagger in her hand When Hazrat Talha (*Razi Allahu 'anhu*) saw her, he said, "O Messenger of God! This is Umme Sulaim, with a dagger in her hand!" The Holy Prophet asked her, "Why this dagger?" She replied, "I have kept it ready so that if any infidel comes near me, I shall thrust it into his abdomen" Hearing this from the noble lady, the Holy Prophet was amused at her courageous resolve, and he could not help a hearty smile (Abu Daud)

SIEGE OF TA'IF Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) ordered his men to lay siege to Ta'if where the remnants of the enemy force, defeated at Hunain, had taken refuge to recover and again to strike the Muslims

Ta'if was a safe place, so called because of a wall running round the city. The tribe of Thaqif settled there was reputed for their chivalry as well as the social status that was rated on par with the Quraish themselves. Their chief 'Urwa ibn Mas'ud was married to a daughter of Abu Sufyan. It is amusing that the Quraish used to say that if the Qur'an were a revelation from God, it ought to have been sent down either to a chief of Makkah or of Ta'if. Its people were skilled in the art of war and the fabrication of mechanical weapons and then sophisticated military hardware the manufacture of which they learned from Yemen

Ta'if had a well protected fort which was put in good repair by its citizens as well as the runaway forces from Hunain There were stocked in it provisions and other necessities sufficient to last for a year or so. Battering-rams were installed on all sides and archers posted at all strategic points.

The siege lasted for nearly a month, but the enemy would not come out to give the Muslims a fight in the open. They would only shoot arrows from inside to injure and kill the Muslims.

Khalid bin Walid (*Razi Allahu 'anhu*), it may be noted, was sent to Ta'if with an advance party When the siege began, it was for the first time in the annals of Islam that devices like catapults, the ballastas, and battering-rams were used against them The enemy sent forth hot iron-rods at the Muslim soldiers who had to come under a downpour of arrows Many of them were wounded or killed The siege went on for twenty days but the fort could not be taken The Holy Prophet called Naufal ibn Mu'awiyah and sought his advice Naufal said, "The fox has got into its den With protracted efforts it might be caught, but left to itself, there was nothing to be afraid of." The Holy Prophet, in consultation with his Companions, decided to lift the siege and leave Ta'if To put an end to the futile venture, he thus preferred to leave the enemy to themselves

When the Holy Prophet was leaving Ta'if, some of his Companions pleaded with him to curse the inhabitants of the city. The Prophet of Mercy, instead, prayed for them "O Allah! Give guidance to the tribes of Thaqif and send them to me." (Ibn Kathir, Ibn Qayyim)

WAR BOOTY As we have mentioned above, the war booty accruing from Hunain was substantial. Qur'an Majeed lays down a clear-cut scale for the division of the spoils of war.

> "And know that out of all the booty that you may acquire (in war), one fifth share is assigned to God, — and to the Apostle, and to near relatives, orphans, the needy, and the wayfarer——" (8·41).

On his way back to Makkah, the Holy Prophet stopped at Wadi al-Ji'rrana where the prisoners of war and the booty were kept. He divided the booty in accordance with the Qur'anic injunctions — one fifth to God and His Messenger and the balance to the Muslim fighters

PRISONERS A deputation of the enemy called on the Holy Prophet for securing release of the 6,000 prisoners of war After Zuhr prayer, he put it to the congregation of the worshippers to be merciful and to release the prisoners who had fallen to their respective share All of them agreed and the whole lot was set free in no time without any ransom (Ibn Hisham). It was a rare act of generosity and kindheartedness towards one of the bitterest enemies.

SPOILS OF WAR Reverting to the distribution of the booty, it was divided into five portions. Four of these were distributed to the fighting soldiers and the remaining fifth meant for God and the Apostle was reserved for the poor and the needy and consigned for that purpose to the Bait al-Maal.

The Holy Prophet had a soft corner for the Makkans who had only recently embraced Islam They had suffered materially. They needed to be rehabilitated. They deserved extra kindness in order to make them firm in their newly acquired true faith. Consequently, the recipients of bounteous shares happened to be mostly the Makkan converts to Islam The Ansar noticed this and felt it. Some of them grumbled: "The Prophet has rewarded the Quraish, whereas the blood of the (warring) Quraish still trickles from the blades of our swords." (Bukhari). Some others of them mumbled "We are called when things go hard, but the gains fall in the way of others" (Bukhari).

When the Holy Prophet got wind of the murmurings that were going the round, he sent for the Ansar They were received in a leather tent that was pitched there He asked them of the whisperings that had reached his ears Being never used to telling lies, the Ansar frankly admitted that the Holy Prophet's information was correct, but they elaborated "None of our elders ever uttered such words, though some youths did so" (Bukhari).

PROPHET'S SERMON The address the Holy Prophet delivered on this occasion to the Ansar is a rare piece of rhetoric Said he·

> "Is it not correct that you were gone astray, and through me God guided you to the right path; you were divided and disunited, and through me God blessed you with unity: you were poor, and through me God made you rich?"

As the Holy Prophet posed each question, the Ansar answered: "To God and His Messenger we stand most indebted." Nevertheless, he continued.

> "Nay, say: O Muhammad! We believed in thee when others rejected thee; we gave thee asylum when thou wast forsaken; we helped thee in every way when thou wast penniless Yes, you make these assertions and I shall say: You are right But, O Ansar! Won't you like to be returning with Muhammad in your midst, while others should be going away with goats and camels"

Thereupon they cried with one voice: "We want nothing else but Muhammad!" Overwhelmed with emotion and moved with a deep sense of thoughtful gratitude, profuse tears fell from their eyes and wetted their beards. Love for the Prophet of Mercy reigned supreme in their hearts He explained to them that the Makkans were new to the Faith and they were given what they got to win their hearts and not as of their right (Bukhari).

CONCLUSION Hunain was the Holy Prophet's last major expedition (Ghazwah) that entailed active warfare and casualties. Tabuk that happened next year did not lead to fighting. The apprehended attack from the Bizantines did not come off. On the other hand, the Holy Prophet was able to enter into treaties of alliance with, and payments of tributes by, several Christian and Jewish tribes near the Gulf of 'Aqabah.

Jihad (war in the cause of God) is waged to exalt the Word of God It is the highest symbol of a believer's selfless love for God. As 'Allamah Muhammad Iqbal has said:

> Love is the truthfulness of Abraham;
> Love is the fortitude of Hunain;
> In the struggle for existence,
> Love is also the Badr, and the Hunain.

IRAN-IRAQ CEASEFIRE

FAIR WINDS OF CHANGE

At long last untiring diplomacy has triumphed over the eight-year menacing war postures of Iran and Iraq. The United Nations Secretary-General, Javier De Cuellar, announced in New York on August 8 that a ceasefire between the two sides would come into force on August 20 and that direct peace talks would start in Geneva on August 25 In the meantime both the parties have been called by the Secretary-General to exercise utmost restrain Earlier on, he recommended to the Security Council that the stipulated 350-man UN team of observers should mostly consist of navy personnel This team to be called the United Nations Iran Iraq Observer Group (UNIIOG) was to be drawn from 24 UN member countries The emphasis on naval expertise is understandable for the most critical spot of war is the disputed Shatt Al-Arab waterway that was the outlet for 85 percent of Iraq's oil exports prior to the start of the Gulf war in September 1980.

In a statement issued in Islamabad, President General Mohammad Zia-ul-Haq has said. "I have learnt with unbounded happiness of the announcement of the UN Secretary-General about the ceasefire in the eight-year long Iran-Iraq war. This is a development of historic proportions that cannot but gladden the hearts of peace loving peoples every where in the world. This occurrence

is the culmination of the untiring efforts made by the international community to extinguish a conflagration that has witnessed enormous loss of precious human lives apart from the colossal physical destruction and desolation it has wrought. I salute the leaders of Iran and Iraq for the courage and wisdom they have displayed in bringing about this happy event and I congratulate the UN Secretary-General on an achievement that has few parallels in contemporary history. For the people of Pakistan and for me personally the significance of this momentous event lies further in the fact that the end of the war between two Muslim brotherly countries will help usher in an era marked by an unprecedented surge of feelings of fraternity and cooperation in the world of Islam"

By the time these lines reach our readers, we earnestly hope that the ceasefire would have been effected at 0300 GMT on August 20, 1988, and the UNIIOG initially comprising about 350 unarmed observers, supported by an air unit, military and civilian staff, and possibly a small naval unit to patrol the strategic Shatt Al-Arab waterway between Iran and Iraq, would have assumed its position three days before the ceasefire date Most importantly, we hope that the direct talks would have cleared the way for a lasting comprehensive peace in the region. The bitter legacy of the long-drawn war will no doubt need a good deal of give-and-take and the most delicate statesmanship of forgiving and forgetting in order to bring about abiding tranquillity which is the need of the region as well as of the world of Islam as a whole.

We should painstakingly revise our primary lesson that is enshrined for ever in Qur'an Majeed:

"The believers are but a single brotherhood; so make peace and reconciliation between your two (contending) brothers; and fear God so that you may receive Mercy." (49:10).

The grand concept of Muslim brotherhood is the greatest social ideal that extends beyond all tendencies of division and polarisation.

May we live up to this ideal in the context of Iran-Iraq situation, and also otherwise. Amen!

An Islamic Approach to Economics

By Muhammad Nejatullah Siddiqi

(Continued from previous Issue)

(II)

Applied to the consumer the main conclusions have been as follows:

(i) Abstinence from prohibited items of consumptions (e. g., pork, wine, etc.), hence no market demand and no resources allocated for their production (ignoring, for the sake of simplicity, the non-Muslim consumer's demand).

(ii) Moderation in consumption resulting in avoidance of waste and fall in the demand for luxury goods. The State is envisaged as ensuring a production mix that prevents resources being spent on luxury items which the conditions of a particular society may not allow.

(iii) Consumer behaviour is oriented towards a welfare function which covers well-being in life after death implying a concern for the welfare of others

(iv) The rationality assumption is retained as modified in accordance with (iii) above.

(v) Since the market mechanism serves only those who have purchasing power, consumer needs which are not backed by purchasing power, especially when the needs are basic for survival, necessitate social action. This may take any one or more of the following forms:

(a) Transfer of purchasing power from the rich to the poor, directly or through the state.

(b) Subsidizing the production of necessities in order to increase their supply and/or bring down their prices.

(c) Price control, rationing and other direct means of need fulfilment.

These conclusions relate to the third component of Islamic economics according to our scheme. Contributions relating to the first component; ends and values, abound in the literature. Analysis of consumer behaviour as it is, which corresponds to our second component, does not make any significant departure from conventional analysis. As a matter of fact very little attention has been paid to it till now despite the general feeling that conventional analysis leaves out altruistic behaviour and influence of custom and tradition

Regarding the transformation of the existing reality into the Islamically desirable order emphasis is placed on education and inculcation of Islamic values in individuals, voluntary action on part of concerned groups and institutions in the society, and state action by way of information, direction, planning and direct intervention. Fur-

ther details are lacking due to the neglect of the second component: analysis of existing consumer behaviour in Muslim societies.

BEHAVIOUR OF THE PRODUCER

(i) Profit maximization subject to constraints imposed by the interests of the society (*masalih al-'ummah*). This may involve other objectives too, such as increasing employment opportunities, keeping down the prices of necessaries, increasing the supply of certain goods have social priority, etc.

(ii) Cooperation with other producers with a view to achieving social objectives.

Though cooperation is frequently emphasized in the context of Islamically-oriented behaviour, especially among producers, it is not clear what forms it is expected to take and to what extent the outcome will be different from that obtaining in the competitive model Cooperation in order to maximize profits would lead to monopoly. This is, therefore, ruled out as monopoly in that sense it unanimously considered to be un-Islamic It is cooperation in order to achieve some of the other objectives mentioned above that is relevant In so far as these objectives are social, their pursuit requires much more informations than is normally available to the individual producer. Cooperation for promoting social interest and realizing public good would therefore involve other social institutions especially the State It may also require a different kind of interaction with the consumers and the labourers.

Case studies on the behaviour of Muslim producers (past as well as present) would have helped, but none are available. How to transform existing behaviour into the desirable one is also not discussed in detail. The available material is confined to the first component and the influence of Islamic values on behaviour as noted above.

THE PRICE MECHANISM

It is agreed that the shape of the demand and supply curves as depicted by the conventional analysis is valid, subject to the usual qualifications. But no moral approval can be given to the prices so determined unless the market is free from deception, coercion, hoarding, monopoly and similar evils and the distribution of income and wealth is fair. It is noted that the latter condition is not satisfied in any contemporary society Assuming that both conditions are satisfied the resulting prices are acceptable but not sacrosanct The social authority may still intervene if doing so is inevitable for realizing social goals, but it is preferable to try other means and let price control be the last resort This would suit the objectives of freedom and efficiency, exception being made only when it becomes inevitable to secure justice and ensure need fulfilment.

Islamic economists emphasize the influence of Islamic ends and values on the functioning of the market and hope to see better results in terms of allocation of resources and need fulfilment but no attempts have been made to support this convention by case studies, even those from early Islamic history.

DISTRIBUTION

Wages are allowed to be determined by the market, subject to a minimum wage constraint. The same applies to profit and the ratios of profit-sharing (between those who supply money capital and those who employ it in productive enterprise). The same may apply to rent. Unfortunately, distribution is one of the least researched areas in Islamic economics, and this deficiency is very conspicuous as regards the nature and rationale of rent in an Islamic economy. A theory of distribution is especially called for in view of the high priority attaching to justice and need fulfilment. Islamic economists affirm that reduction of inequality in the distribution of income and wealth is a policy objective. A macro-ecnomic theory of distribution applicable to an Islamic society has the potentiality of identifying the possible policy options in this regard. But the subject has been generally discussed in the context of *zakat* and the Islamic laws of inheritance A more comprehensive treatment at the mieroeconomic and macroeconomic level comprising all the three components of Islamic economics (ends and values, existing reality, market solution under influence of Islamic norms of behaviour and policy directed at a transition towards the desirable pattern) is very much needed. It is only on the basis of such study that the role of an Islamic State in securing a just distribution of income and wealth in the first instance and in maintaining the balance over time can be envisaged In the absence of this basic work opinions differ from 'radical' suggestions on socialization to legalistic approaches likely to perpetuate the status quo.

THEORY OF INCOME DETERMINATION

The basic Keynesian tools are employed by some writers to discuss income determination in an Islamic economy in which the rate of profit and the ratios of profit-sharing play a crucial role since interest dis-

appears from the scene. Another significant point made recently is the integration of savings and investment decisions in an interest-free economy and the resulting close linkage between the financial and real sectors of the economy Productive enterpirse in an Islamic economy will be financed by equity debt financing playing only a marginal role. The dominant factor determining the behaviour of both investors and savers will, therefore, be expectations regarding productivity. It is argued that *zakat* will discourage idle savings and encourage investment. Thus productive enterprise will be encouraged due to the replacement of contractual interest obligations by an agreement to share the actual returns. The overall effect, it is argued, will be to increase the volume of investment leading to a higher level of income and emplyment, other things being equal

MONETARY ECONOMICS

Replacement of interest by profit-sharing has been shown to have far-reaching consequences Some of the important points are noted below:

(i) Money creation will become investment oriented and will cease to be based on lending as it is now. This applies to high power money created by the Central bank as well as to the creation of credit by the commercial banks. This direct linkage makes it possible to control the supply of money *pari passu* with the growth of the economy far more effectively than it is possible in the present system.

(ii) Demand for money would be a function of the level of income and expected changes in the productivity of investment as reflected in the rate of profit. It is argued that demand for money will be more stable in an Islamic economy than it is in the regime of interest.

The same applies to such areas as labour, industrial relations and population. Discussion is generally confined to principles and the requirements of the second and third components of Islamic economics are not fulfilled. The same can be said about international economic relations. Even the goals of policy in an international context are not properly discussed. Independent analysis of the existing reality and strategies for Islamic transformation of international economic relations are attempted only with reference to Muslim countries and a more universal framework has yet to be adopted.

It may be noted that the Islamic vision has not prompted equal attention to all dimensions of economic management or all spheres of economic activity. Greater attention has been paid to Islamically oriented behaviour of economic agents and functioning of the market mechanism under its influence. *The monetary sector has received much attention because the abolition of interest is a major Islamic contribution to economic affairs.* The second component, analysis of the existing reality, is generally speaking very weak One reason may be nonavailability of empirical data relevant for such studies. Most theoretical studies belong to the third component but they suffer from the dearth of material relating to the first component, i.e., derivation of Islamic ends and values specifically related to the various spheres of economic activity. This applies even to monetary economics which has high priority in contemporary Islamic economics. A major reason for this deficiency has been the inability of professional Muslim economists to acquire direct access to Quran, Sunnah, Fiqh and Islamic history. Contributions from Shari'ah scholars generally lack relevance because they are not fully aware of the specific issues relating to various aspects of the modern economy. Proper development of Islamic economics as a discipline or, put differently, a thorough Islamization of economics requires, besides pioneering individual contributions, organized institutional efforts which only the Universities and Institutes of higher learning can afford. The progress made so far, which has mostly been due to individual efforts, is both encouraging and relevent in view of the present state of economics and the unanswered needs of the society. (Concluded)

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SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

AL-QUR'AN

Concept of Religion in Islam

By Syed Mahmood Akhtar

All revealed religions of the world, such as Judaism, Christianity and Islam, have a certain common affinity among them. They all were revealed to man by Allah, his sole Creator and that of the entire universe, and they have monotheism as their base.

Hazrat Adam (*'alaihis salaam*) is the common ancestor of mankind. All human beings are his children as confirmed by Allah in Qur'an Majeed, His Last Revealed Book.

> "He created you (all) from a single Person . " (39 6).

And the Holy Prophet said:

> "You all have one God, and one father Adam, and Adam was made of clay."

Allah did not leave mankind to roam about and lurk aimlessly in the wilderness of the world and let it go astray and be perished He maintained contact with it constantly through a long line of His Prophets to whom He gave His Message for its guidance.

With the gradual development of human intelligence from its collective infancy to aggregate adolescence and maturity, Allah sent His short and long Messages (Scriptures) through His chosen servants, the Prophets, for the guidance of mankind. The last of these Messages culminated in the form of a complete and perfect code, namely, Al-Qur'an It contains a comprehensive programme for humanity as to how to lead a virtuous, peaceful and amicable life on earth in consonance with the Pleasure of Allah. This programme is known as Islam, the religion of peace.

Seeking the Pleasure of Allah in all walks of life and in all actions is the essential virtue desirable in every human being, as laid down by Qur'an Majeed.

It demands man's never-ceasing consciousness of the fact that Allah is constantly watching over his actions even if they are done, commited or perpetrated in perfect solitude or inside the dark depths of the earth or the oceans

This perpetual vigilance on the part of Allah over human actions in this world and man's sense of accountability for them in the hereafter imply that religion is not a personal or private affair Its mandate is mundane as well as divine, individual as well as collective.

Qur'an Majeed has been laying emphasis over the point for the last over fourteen hundred years that religion has as much say in the worldly affairs of man as in the eschatology. Both this world and the hereafter are inter-related in Islam Since there does not exist any revealed religion in its purity to-day except Islam, the teachings of all previous religions have since vanished for all practical purpose

It is the distinctive feature of Islam that it does not draw a wall between religion and the world It has rather removed the line of demarcation between the two. It has brought them together under One Authority of Allah, the Supreme and the Most Glorious. It does not accept polytheism in any form or manner. There is One and only One Allah Whom all the creation must obey.

Islam demands that the Authority of Allah must be accepted and His Command complied with by man in all walks of his life, be it his family, political or economic life, et cetera. Besides that is Satan's way as Qur'an Majeed warns:

> "O you who believe! Enter into Islam wholeheartedly and follow not the footsteps of the Evil One for he is to you an avowed enemy." (2:208).

In other words, Qur'an Majeed stresses repeatedly upon a Muslim to promulgate and practise Islam in every vista of his worldly existence. It is the irony of human situation that, in spite of clear Qur'anic injunctions to the contrary, some people fall into believing that religion is a private affair of man and it has nothing to do with his general worldly affairs. This will imply that he is a religious person while he is in the mosque, church or synagogue, but no sooner does he come out of it than he becomes a non-religious worldly man. He fears the Lord while in prayer and can defy Him during the rest of the time He supplicates Allah to have mercy on him but himself he shows no compassion for his fellow-beings He charges interest, and that too at high rates, on loans advanced to needy persons; sells his goods at exorbitant prices; cuts the throat of helpless persons, because he believes he will not be accountable to Allah for his such crimes as if it were outside the Jurisdiction of the Lord. He thinks Allah cannot interfere in the worldly affairs of man. This concept of religion is not agreeable to the teachings of Islam.

Allah's dominion engulfs the universe beyond its imaginable limits. He is fully aware of the minutest affair in His vast domin-

ion. Not a leaf falls but He has the knowledge of it. Qur'an Majeed says:

> "With Him are the keys of the Unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge. There is not a grain in the darkness (or depths) of the earth nor anything fresh or dry (green or withered) but is (inscribed) in a Record clear." (6:59).

Is it apprehensible that the Deity, Who is so wary and well-informed about the minutest details of His dominion, could leave man unbridled to commit whatever atrocity he can, without fear of accountability and punishment? Did Allah create man, the best of His creation (*Ashraful Makhlooqaat*), just to play havoc on the earth or work to make topsy-turvy His magnificent and orderly world—the world in which there is no want of proportion and no flaw:

> "———No want of proportion will you see in the Creation of (Allah) Most Gracious. So turn your vision again. Do you see any flaw?" (67:3).

In short, man is firmly integrated like the rest of His creation, with the total scheme of Allah. However, the components of the universe, besides man, possess no free will. They have no choice to act in a way other than what they have been created for. But man is assigned to a limited extent the faculty to act freely and according to his own will. He is given authority over the rest of Allah's creation and discretion to judge for himself what is good and what is bad. For all his actions, however, he will invariably be accountable to Allah. Therefore man cannot break away with his Creator. In his daily business of life he ought to seek His Pleasure and makes strenuous efforts to avoid His Wrath. In the words of Qur'an Majeed, he must always remember that:

> "Say: Truly, my prayer and my service of sacrifice, my life and my death are (all) for Allah, the Cherisher of the Worlds." (6·162).

This sort of man's total adhesion to Allah, his Creator and Sustainer, gives real meaning to the concept of religion in Islam. Allah of Islam is "...... the Living, the Self-subsisting, Eternal No slumber can seize Him, nor sleep. His are all things in the heavens and on earth. Who can intercede in His Presence except as He permits? He knows what (appears to His creatures as) Before or After or Behind them. Nor shall they encompass aught of His knowledge except as He wills. His Throne does extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them For He is the Most High, the Supreme (in glory) (2·255).

People of the Book who once upon a time held revealed Scriptures, prior to the advent of Islam, have since long gone away from the surface of the earth Those righteous people have disappeared along with their divine Books in the running sands of time Their present day successors, known as Jews and Christians and their so-called Scriptures, are the false legacy of the Lost and Forgotten Religions of the past. Modern Jews and Christians do not know what were the exact teachings of their Prophets. Hence their beliefs and doctrines have confused the minds of their people. Every now and then they amend their already mutilated Holy Book and bring out new doctrines. The concept that religion is private affair of the individual and Allah has nothing to do with other activities of their life is the creation of their own feeble mind. Such is NOT the concept of religion in Islam. Islam is the last revealed religion on the earth brought by the Last of the Prophets, the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). The Last Scripture revealed to him is Al-Qur'an or Qur'an Majeed. It will last in its original purity till the end of the world. There will be no other Prophet, no other religion, and no other Book to come again.

Islam, as envisaged in Qur'an Majeed, teaches that man, the universe and everything therein are interwoven and inter-dependent and finally they come under the Absolute Authority of One and Only Allah, the Sole Creator and Most Vigilant over His entire creation.

DELAY IN BIHARIS' REPATRIATION DEPLORED

Mr Ahmed E H Jaffar, Chairman, Pakistan Islamic Council for International Affairs, has said that Biharis are real Pakistanis, who fought for Pakistan.

Addressing the international conference on Biharis in Bangladesh in the House of Lords, London, on 1st August, he regretted the delay in their repatriation to their homeland, Pakistan.

The meeting, convened by Human Rights Organisations, the international Alert, the Minority Rights Group and Amnesty International was held under the chairmanship of Lord Ennals. —

'EID IN TOKYO

BY A.R. SIDDIQI

Allah-u-Akbar, Allah-u-Akbar, ..." echoed around the famous Miyashita park on Eid day. Located in Shibuya, one of the most congested business areas of Tokyo, about four thousand Muslim faithful loudly chanted the Takbir and recited verses of Qur'an as they gathered for Eid congregation.

There were no policemen, no body-guards, not many workers, no security arrangements There was no noise and no panic at all, no hue and cry. A calm prevailed All over the park and around it there was a sense of kindness, help, and cooperation Every person coming to the prayer was self-controlled self-disciplined

Nothing else could be a greater occasion for the Muslims in Japan than to mark the first historic public gathering of Islam in Japan on Eid-ul-Fitr this year The Islamic Centre Japan was successful in its efforts to find a suitable place near Shibuya station a junction of seven railway lines and a busy business Centre of Tokyo for the Eid prayers.

In Tokyo there are not many big halls which can accommodate such a large number of people standing in rows with enough space for Sajdah Moreover, most of the halls and hotels welcome dance and cocktail parties but serious occassions with some religious touch do not fit in their business policies It is so also because they are very sensitive to the word "religion" They wish to appear totally secular Religion to many in Japan is like water and fire to a person suffering from epilepsy. It may appear strange that it is nonetheless a fact of life in Japan.

Finance for renting a place was not a serious problem as the Khadim al-Haramain al-Sharifain was generous enough and prepared to pay for the purpose The Saudi Arabian Ambassador had assured to pay from his personal funds. The Muslims in general were prepared to collect funds for the payments, if necessary The Rabita Alam al-Islami, Makkah was also ready to finance the project.

The Turkish Ambassador had expressed his inability to make the old Tokyo Mosque plot available for prayers due to some problems (The Tokyo Mosque was built in 1938 and demolished in 1986 and the land is lying vacant surrounded by high steel sheet fence) He, however, gave moral support to the Centre in finding a public place The Arabic Islamic Institute established by Imam Muhammad Bin Saud University, Riyadh was chosen as an alternative in case of rain

The building of Islamic Centre could not accommodate more than 200 persons at a time Under all circumstances and with the ever growing number of Muslims in and around Tokyo, there was no alternative, but to find an open space The Shibuya Ward Office was first very reluctant to allow to use the park for religious activity They are clearly careful not to be connected with any religious group. However, with repeated requests and enough assurances they agreed and lent the park to the Centre on usual terms and conditions.

SIGHTING OF MOON

In Japan, we follow the principle of seeing the new moon itself or doing as the nearest Muslim country does. Which day would be Eidul Fitr? Here in Japan, the Muslims accept the decision of Muslims in Malaysia since that is the nearest country from Japan. Due to thick fog and clouds, however, no moon was visible anywhere on the horizon of Japan. Representatives from Okinawa and other places also reported the same. Now Islamic Centre Japan central office in Tokyo was waiting final word from Malaysia. Around 10:00 P.M. on May 16th the news was received that Malaysia would celebrate Eidul Fitr on 17th May Islamic Centre Japan Moon Committee immediately announced accordingly and within three hours without the aid of the mass media the whole Muslim community including its sister organizations and embassies all knew when and where Eidul Fitr *salat* would be held

CONGREGATION

On May 17 at 7 30 A M the park was full as people were still coming in large groups Mukabbirs were appointed. Temporary mike was set up. Just at 8 00 A M. lines (Saf) were made The people had come with their own carpets for prayers adding to some sheets and carpets arranged by the Centre Dr Awad-al-Sumery, Director of Arabic Islamic Institute in Tokyo, lead the prayer His Arabic Khutba was translated and read out in Japanese Islamic literature published by Islamic Centre and Qur'an Karim donated by Khadim-al-Haramain-al-Sharifain were distributed to the people free as a gift of Eidul Fitr.

As the Salat and Khutba ended at about 9.00 A.M., the Muslims returned joyfully but calmly back to normal work or homes, to a hard, life in Japan The cooperation and attention of the Muslim

brothers and sisters deserve appreciation. As soon as the people left, the voluntary workers team including an 80-year old Muslim and many others started cleaning the park. We left the park better and cleaner than we found it before This set a good example and left a very good impression about Islam and the Muslims.

Certainly this was the largest gathering of the Muslims ever assembled at any one place in the history of Japan. It would be no exaggeration to claim that this first public performance of Eidul Fitr in Japan has created something like an "Islamic Boom".

PUBLICITY

Channel 1. N H K TV (Japan Broadcasting Corporation, Tokyo) prominently covered the whole event, from the moon sighting to the actual Eid prayers and family gatherings on the same day in their evening programme seen throughout Japan at 6 00 P M. It was very effective and educational too.

Channel 8. Fuji TV took note of this programme on May 22, 1988 in their 8 00 P M. programme "News Busters" and again on May 29th, 1988 at 8· P.M. under the title "Islam Power in Japan

Channel 6. T B S (Tokyo Broadcasting Station) carried a detailed interview with Mr A R Siddiqi, a member of the Board of Directors of Islamic Centre Japan, about Islamic teachings

It is however to be regretted that the Japanese press failed to report the event of Eidul Fitr

OLD MOSQUE

The Muslims of Japan eagerly await to rebuild the demolished Tokyo Mosque (built in 1938). It was to be reconstructed as announced at the time of its demolition in 1986. The Muslims feel disappointed for the delay due to unknown reasons

Islamic Centre Japan deserves support for expanding its Islamic Da'wa activities in Japan. If sufficient finances and human power are placed at its disposal without any conditions, it can do the job throughout Japan in no time.

The faithful perform Hajj

On July 23, hundreds of thousands of Muslims from all over the world spent the day in worship at Arafat, a climax of communion with their Creator, invoking His Mercy and Blessings.

The faithful performed one of the major rites of Haj-Wuqoof (halting) in Arafat They humbly submitted themselves before Almighty Allah, seeking His forgiveness.

They sought mercy from the most merciful, guidance from the most enlightened and help from the most powerful The multitude of human beings from the whole globe had come to the plain of Arafat to bow in all humility before the Lord, the Supreme.

They were devoted to a singular purpose and imbued with the same spirit They had submitted themselves to the Will of Almighty Allah. This was the only objective that they carried in their hearts and souls. The supreme Islamic teachings of unity, discipline, love and equality were the hallmark of the congregation

The Imam in his Khutba from Masjid Nimra urged the pilgrims to hold steadfast to the eternal principles of Islam for their salvation in this world and the world hereafter He said the Muslims had the sacred duty to work for the glory of Islam

The Imam said "we can serve Islam best only by following the tenets of our great religion". He exhorted the Muslims to follow the religion in its true spirit.

He said the Ulema had the sacred task of explaining various tenets of Islam and guiding the Muslims on the correct path. They should preach piety and wage Jehad against the evil.

Hundreds of thousands heard the Khutba in complete silence as the Imam explained the religious rights and obligations of the Muslims They should forge unity and fight the conspiracies by their enemies designed to create disunity They should have the warmth of brotherly sentiments

The Imam said that, being an eternal and universal religion, Islam stood for progress and welfare of humanity He said our religion tells us to work hard in order to ensure progress for ourselves and future generations"

He said that Islam had laid emphasis on scientific progress The muslims should be vigilant against the conspiracies of the enemies of the Ummah Islam is a complete code of life and offers solution to all problems

The congregaion prayed for the well-being of Muslims, strength of the Ummah, and liberation of the Islamic occupied lands

The pilgrims offered the Zuhr and the 'Asr prayers together at the Masjid Nimra.

According to reports, about 93,000 Pakistanis performed the pilgrimage About 70,000 of these went from Pakistan, while the others were overseas Pakistanis.

The Government has made com-

(Contd. on page 95, Col. 1.)

'Ulema council to be set up

President Gen. Mohammad Zia-ul-Haq announced that a national 'Ulema-Mashaikh council, fully independent and free, would be set up in accordance with the unanimous recommendation of the two-day conference of 'Ulema and Mashaikh

Responding to the proposals emerging from the deliberations of the conference which ended on August 11, in Islamabad, the President told the delegates, at a dinner he hosted in their honour, that after the necessary spadework was finalised the establishment of the council would be formally announced with their approval.

The dinner at the Aiwan-i-Sadar was also attended by Imam of Ka'bah Shaikh Mohammad Abdullah Bin Subyyal.

President Zia-ul-Haq, who appreciated the conference recommendations embracing all aspects of Islamisation also announced that a proposed "Da'wa" foundation would also be set up.

He said steps would be taken to provide better training facilities for preachers so that the work of propagation should be pursued more effectively.

The proposal for the formation of a Da'wa foundation was made by the conference sub-committee headed by Mufti Zainulabdin "I fully agree with the recommendation and Inshallah the foundation will be formed", the President said

Referring to certain suggestions made by a sub-committee, led by Maulana Abdullah Khilji, the President said that as recommended, the proposals which pertained to the Shariat Ordinance would be thoroughly studied by a committee comprising 'Ulema and experts

President Zia said the recommendations worked out by the sub-committee headed by Pir Mohammad Ashraf related to Nizam-i-Salaat, Zakaat, Ushr, elimination of beggary, Islah-i-Mu'ashra and other subjects These would also be similarly examined, he said

Speaking about a recommendation of the Shariah conference for women held separately, the President said that a full-fledged 'Da'wa' directorate would be established and capable women who are conversant with Islamic teachings would be associated with it Such an establishment would help promote the cause of propagation inside and outside the country, he said

Concluding, the President expressed the hope and confidence that the 'Ulema and Mashaikh would continue to extend their cooperation and guidance to him in the task of Islamisation.

(*Contd from Page* 94, *Col.* 3)
fortable accommodation arrangements for Pakistani pilgrims by acquiring multi-storey buildings in Makkah close to the Haram Sharif The buildings are equipped with air conditioning, elevators, kitchens and other amenities

Pakistani Flag flutters atop all such buildings presenting a symbol of deep attachment to the sacred land.

The Pakistani Directorate-General at Jeddah, helped the 'Hujjaj with 150 Khuddam and over a hundred volunteers The Directorate also set up special posts to assist the pilgrims.

A building has been acquired in Madinah Munawwara for the Pakistani Hujjaj and named Qasri-Pakistan.

Arabic tutors urged to adopt modern techniques

Mr Jamil Ahmed Khan, Vice Chancellor, NED University, has urged the tutors of foreign languages, particularly Arabic, to adopt modern teaching techniques

Speaking at the 16th Convocation of the Society for the Promotion of Arabic, he said that Arabic had a sanctified role and importance, but added the mode of teaching the language to foreigners, as prevalent in Pakistan, is outmoded and insufficient."

He said there was a large number of persons desirous of learning Arabic, but the teaching facilities available did not conform with the actual requirements. He called for adoption of latest apparatus, including the use of computer, in teaching the language. Besides, he said that use of modern literature, not necessarily based on grammar, could be made

He said that grammar was the basic mathematics of learning of a language, and as far as Pakistanis were concerned, they already were acquainted with the basic grammar of the language He, however, said that if the mode of learning is perfect, it added to the process of learning He said the informal devices and self-teaching aids were important.

He praised the performance of the Society since 1973 during which period it had turned out over one thousand students.

The Society presented a set of Arabic books published by it to the chief guest, on the occasion.

OLD PENSIONERS

Mohtasib's call to remove anomaly

The Wafaqi Mohtasib, Mr. Justice Aslam Riaz Hussain, has said that the anomaly in regard to the treatment of old pensioners vis-a-vis new pensioners is an act of discrimination and militates against relevant provisions of the Constitution. He has, therefore, recommended that financial considerations notwithstanding, the anomaly, which is causing unmerited hardship and justified heartburning to old pensioners, should be removed forthwith.

According to a Press release issued by the Wafaqi Mohtasib's Secretariat, the decision of the Ombudsman has been made on a number of complaints received from old pensioners, who feel morally and legally entitled to the several new benefits and improved existing benefits given to Government servants who retired after June 30, 1986.

In his 20-page findings, Justice Aslam Riaz has traced the entire history of pensions and gratuity in the country, and made the interesting disclosure that a Federal Secretary (Grade 22), who retired in March 1962 receives only Rs 1400 p.m. as pension, whereas a Secretary who retired in July 1987, gets as much as Rs. 6300 p m, i.e more than four times.

He said both had performed the same functions and held the same status, yet there was this vast difference in their pensions This, he said, amounted to discrimination and was, therefore, illegal and unconstitutional.

The Ombudsman referred to the Federal Finance Minister's budget speech of June 1987 in which he had disclosed that the Government would have to incur a huge amount of Rs. 2750 million to meet the increased pay package of serving employees.

The existing financial constraints did not stand in the way of granting this package. Yet the Government did not feel it incumbent to incur even a fraction of this amount for the pensioners who only wanted equitable treatment and were not even asking for arrears, he said.

This was contrary to 'Adl, the Islamic concept of justice, and amounted to pacifying a vocal group and ignoring the old and the infirm who were not in a position to exert pressures

Justice Aslam Riaz expressed the view that the discrimination between old and the new pensioners did not stand the test of article 25 of the Constitution about equal treatment to all citizens, and the Government, by keeping up this differentiation, was not fulfilling its responsibility laid down in article 38 "to provide adequate livelihood with reasonable rest and leisure," to those citizens who were old pensioners.

He also discussed at length the doctrine of classification of citizens, and observed that all pensioners, whether new or old, were a homogenous group and, therefore, some of them could not be deprived of emoluments or facilities made available to others within the group

The Mohtasib has, in his judgment, also commented on the economic condition of the old pensioners in the light of the rising cost of living and said that compared with the new pensioners their situation was pitiable.

"If the jobs held and the services rendered are the same, compensation should be the same. To give one Rs. 100 and the other Rs. 35 for the same job is something more than simple discrimination and it would, in my view, be outrageously unjust," he said.

The Mohtasib averred that pension was not a bounty of the State. It was a reward and compensation for past services and should be commensurate with the needs of decent, dignified, self-respecting citizens who had spent long years in the service of the nation and "fall in the category of those who are permanently unable to earn their livelihood."

While making the recommendation that old pensioners be granted the same pensionary benefits as are admissible to new pensioners, but without payment of arrears, the Wafaqi Mohtasib has advised the Ministry of Finance to take action accordingly under intimation to him by September 1, 1988

Imam-i-Ka'bah leads Jum'a prayers

The Imam-i-Ka'aba, Shaikh Mohammad Abdullah Bin Subyyal, on August 12, led the Jum'a prayers at Faisal Mosque in Islamabad and called upon the Ummah to strictly hold the rope of Allah for resolution of their day-to-day problems.

In his inspiring sermon, before the thousands of faithful, he said the Qur'an and Sunnah is a comprehensive code of law which guide human beings in every walk of life. Adherence to this code was the only way to bring an end to all miseries and hardships, he said.

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1979.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṣ=ث ḥ=ح z=ز ṣ=ص ḍ=ض ṭ=ط ẓ=ظ ʻ=ع ʼ=ء (Jerk)
Bold Madd آ=āā ōō Madd آ=āa ō ee

SECTION 2 (Contd.)	RU-KOO' 2 (Contd.)	ركوع ٢ (متبع)
18. Did you not see that Allah — to Him bow down	18 *A-lam ta-ra an-nal-laa-ha yas-ju-du la-hoo*	أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ
whoever is in the heavens and whoever is on the earth,	*man fis-sa-maa-waa-ti wa man fil-ar-ḍi*	مَنْ فِي السَّمَٰوَٰتِ وَمَنْ فِي الْأَرْضِ
and the sun and the moon and the stars and the mountains	*wash-sham-su wal-qa-ma-ru wan-nu-joo-mu wal-ji-baa-lu*	وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ
and the trees and the animals and many among mankind.	*wash-sha-ja-ru wad-da-waab-bu wa ka-ṣee-rum-mi-nan-naas.*	وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ
And many there are who deserve the chastisement.	*Wa ka-ṣee-run ḥaq-qa 'a-lai-hil-'a-ẓaab.*	وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ
And whom Allah disgraces there is no one to honour	*Wa maieen-yu-hi-nil-laa-hu fa-maa la-hoo mim-muk-rim.*	وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ
Surely Allah does what He pleases. (Prostration due here)	*In-nal-laa-ha yaf-'a-lu maa ya-shaa'.* (*As-saj-dah*)	إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ۩
19. These two are opponents who dispute concerning their Lord	19 *Haa-ẓaa-ni khaṣ-maa-nikh-ta-ṣa-moo fee rab-bi-him.*	هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ
So for those who disbelieve, garments of fire have been cut out.	*Fal-la-zee-na ka-fa-roo quṭ-ṭi-'at la-hum ṣi-yaa-bum-min-naar.*	فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ
Boiling water shall be poured down over their heads.	*Yu-ṣab-bu min fau-qi ru-oo-si-hi-mul-ḥa-meem*	يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ

	English		Transliteration	Arabic
20.	With it will be melted whatever is in their bellies, and the skins (will also be melted).	20	*Yus-ha-ru bi-hee maa fee bu-too-ni-him wal-ju-lood.*	يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۞
21.	And there are maces of iron for them.	21	*Wa la-hum-ma-qaa-mi-'u min ha-deed.*	وَلَهُم مَّقَامِعُ مِنْ حَدِيدٍ ۞
22.	Whenever they would desire to get out of it,	22	*Kul-la-maa a raa-doo aieen-yakh-ru-joo min-haa min gham-min*	كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ
	they would be turned back into it (and told)·		*u-'ee-doo fee-haa*	أُعِيدُوا فِيهَا
	Taste the chastisement of burning.		*wa zoo-qoo 'a-zaa-bal-ha-reeq*	وَذُوقُوا عَذَابَ الْحَرِيقِ ۞
	SECTION 3		*RU-KOO'* 3	ركوع ٣
23	Surely Allah will admit those who believe and do virtuous deeds	23	*In-nal-laa-ha yud-khi-lul-la-zee-na aa-ma-noo wa 'a-mi-lus-saa-li-haa-ti*	إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
	into Gardens beneath which rivers flow,		*jan-naa-tin taj-ree min tah-ti-hal-an-haa-ru*	جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
	wherein they shall be decked with bracelets of gold and pearls.		*yu-hal-lau-na fee-haa min a-saa-wi-ra min za-ha-binw-wa lu'-lu-aa*	يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ط
	And their garments therein will be of silk.		*Wa li-baa-su-hum fee-haa ha-reer.*	وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ۞
24.	And they shall be guided to the good word	24	*Wa hu-doo i-lat-tatee-yi-bi mi-nal-qau-li*	وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ ج
	and they shall be guided to the way of the All-Praised.		*wa hu-doo i-laa si-raa-til-ha-meed.*	وَهُدُوا إِلَىٰ صِرَاطِ الْحَمِيدِ ۞
25.	Surely those who disbelieve and hinder (people) from the way of Allah	25.	*In-nal-la-zee-na ka-fa-roo wa ya-sud-doo-na 'an sa-bee-lil-laa-hi*	إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ
	and (from) the Inviolable Mosque which We have appointed for the people,		*wal-mas-ji-dil-ha-raa-mil-la-zee ja-'al-naa-hu lin-naa-si*	وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ

English	Transliteration	Arabic
alike for the one residing therein and the visitor.	*sa-waa-a-nil-'aa-ki-fu fee-hi wal-baad.*	سَوَآءً الْعَاكِفُ فِيهِ وَالْبَادِ
and whoever desires profanity by wrongdoing,	*Wa maieen-yu-rid fee-hi bi-il-haa-dim-bi-zul-min-*	وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ
We shall make him taste of a painful punishment.	*nu-ziq-hu min 'a-zaa-bin a-leem.*	نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ
SECTION 4	*RU-KOO' 4*	ركوع ٤
26 And when We prepared the place of that House for Abraham (and said):	26. *Wa iz baw-waa-naa li-ib-raa-hee-ma ma-kaa-nal-bai-ti*	وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ
Do not associate anything with Me, and purify My House	*al-laa tush-rik bee shai-anw-wa tah-hir bai-ti-ya*	أَن لَّا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ
for those who go round it, who stand (for worship) and who bow down in prostration.	*lit-taa-i-fee-na wal-qaa-i-mee-na war-ruk-ka-'is-su-jood*	لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ
27. And proclaim amongst mankind the Hajj;	27 *Wa az-zin fin-naa-si bil-haj-ji*	وَأَذِّن فِي النَّاسِ بِالْحَجِّ
they will come to you on foot and on every lean camel,	*ya'-too-ka ri-jaa-lanw-wa 'a-laa kul-li daa-mi-rleen-*	يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ
arriving from every distant ravine,	*ya'-tee-na min kul-li faj-jin 'a-mee-qil-*	يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ
28 That they may witness (its) benefits for them,	28 *li-yash-ha-doo ma-naa-fi-a la-hum*	لِّيَشْهَدُوا مَنَافِعَ لَهُمْ
and mention the name of Allah during appointed days	*wa yaz-ku-rus-mal-laa-hi fee aiee-yaa-mim-ma'-loo-maa-tin*	وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ
over the cattle of flock which He has granted them;	*'a-laa maa ra-za-qa-hum-mim-ba-hee-ma-til-an-'aa-mi*	عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ
then eat out of them and feed (therewith) the distressed, the poor.	*fa-ku-loo min-haa wa at-'i-mul-baa-i-sal-fa-qeer*	فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ

Part 17 Iq-ta-ra-ba lin-naas.	*Chapter 22 Al-Hajj*	١٧- اقترب للناس ٢٢- الحج
29. Then they should end (the state of) their unkeptness and fulfil their vows	29. *Sum-mal-yaq-doo ta-fa-sa-hum wal-yoo-foo nu-zoo-ra-hum*	ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ
and go around the Ancient House.	*wal-yat-taw-wa-foo bil-bai-til-'a-teeq.*	وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ۝
30. Thus it is. and whoso honours the inviolable commands of Allah.	30. *Zaa-lik. Wa maieen-yu-'az-zim hu-ru-maa-til-laa-hi*	ذٰلِكَ وَمَنْ يُعَظِّمْ حُرُمٰتِ اللّٰهِ
then that is better for him in the sight of his Lord	*fa-hu-wa khai-rul-la-hoo 'in-da rab-bih.*	فَهُوَ خَيْرٌ لَّهٗ عِنْدَ رَبِّهٖ
And (the flesh of) the cattle has been made lawful for you,	*Wa u-hil-lat la-ku-mul-an-'aa-mu*	وَاُحِلَّتْ لَكُمُ الْاَنْعَامُ
save that which has been mentioned to you	*il-laa maa yut-laa 'a-lai-kum*	اِلَّا مَا يُتْلٰى عَلَيْكُمْ
so avoid the filth of the idols and avoid all false speech,	*faj-ta-ni-bur-rij-sa mi-nal-au-saa-ni waj-ta-ni-boo qau-laz-zoo-ri*	فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ ۝
31 Dedicating (yourselves) exclusively to Allah, without associating anything with Him.	31 *hu-na-faa-a lil-laa-hi ghai-ra mush-ri-kee-na bih*	حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ
And whoso associates anything with Allah,	*Wa maieen-yush-rik bil-laa-hi*	وَمَنْ يُّشْرِكْ بِاللّٰهِ
then it is as though he has fallen from the sky and the birds have snatched him away,	*fa-ka-an-na-maa khar-ra mi-nas-sa-maa-i fa-takh-ta-fu-hut-tai-ru*	فَكَاَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ الطَّيْرُ
or the wind has carried him away to a distant place	*au tah-wee bi-hir-ree-hu fee ma-kaa-nin sa-heeq*	اَوْ تَهْوِيْ بِهِ الرِّيْحُ فِيْ مَكَانٍ سَحِيْقٍ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

جاء رجل إلى رسول الله ﷺ ، فقال يا رسول الله: ا رايت إن جاء رجل يريد اخذ مالى ؟ قال : لا تعطه مالك ! ! قال : أرايت إن قاتلنى ؟ قال : قاتله ! ! قال : ا رايت إن قتلنى ؟ قال : انت فى الجنة ! ! قال : ا رايت إن قتلته ؟ قال هو فى النار . . » .

(النسائى) للمقال بقية

البقـــاء لله

بسم الله الرحمن الرحيم

يا ايتها النفس المطمئنة ارجعى الى ربك راضية مرضية فادخلى فى عبادى وادخلى جنتى *

مصاب جمهورية باكستان الاسلامية وشعبها المفجوع

انتقل الى رحمة الله رئيس جمهورية باكستان الاسلامية

الجنرال محمد ضياء الحق (المرحوم)

فى ٣ محرم الحرام ، ١٤٠٩هـ الموافق ١٧ اغسطس ، ١٩٨٨ م بعد الظهر فى اثر حادثة جوية شديدة مع تسعة وعشرين شخصا مرموقا كانوا يسافرون فى الطائرة المنكودة برفقة الرئيس المرحوم ، فيهم من كبار ضباط الجيش الباكستانى والفنيين والسفير الامريكى فى باكستان ، السيد آرنولد ايل رافيل . كانت الحادثة افظع من نوعها وتدعو للاسف والحزن والغم .

عاش الفقيد حياة طيبة حافلة بالايمان والتقوى ومات شهيدا مأسوفا عليه من طرف اهل وطنه واهل العالم الاسلامى بأسره . لعب الفقيد المرحوم دورا عظيما فى تطبيق الشريعة الاسلامية فى باكستان وجمع شمل المسلمين عبر العالم كله وفى توثيق اواصر الاخوة والمودة والاتحاد بينهم . فوفاة الزعيم ليس خسارة فادحة لباكستان فحسب وانما هى خسارة جسيمة للعالم الاسلامى قاطبة .

هذا فلندع الله تعالى ان يغمد الفقيد ورفقاءه المؤمنين الشهداء بعظيم فضله وجزيل غفرانه ويسكنهم فى وسيع جنانه ويحفظ وطننا العزيز باكستان والعالم الاسلامى من شرور اعداء الدين ومؤامرات الحاقدين سواء المحليين والاجانب والله على كل شئ قدير . انا لله وانا اليه راجعون .

التحرير

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا — عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ — لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

يبدد من طريقه حنادس الليل ، ونعمة المساواة تزيل من حياته الجنادل والعقابيل ، وتزرع فيها معانى الحب والود ، والبر والاحسان . . ودعوة القرآن الكريم : لا تزال فى المجتمع المسلم تملأ القلوب والاذان :

« ياايها الناس إنا خلقناكم من ذكر وانثى وجعلناكم شعوبا وقبائل لتعارفوا إن اكرمكم عند الله اتقاكم . »

(الحجرات ١٣)

إن الانسان فى رسالة الاسلام موضوع وغاية ، فهى توليه من العناية ، وتتوجه اليه بالتكاليف ، التى تطهره وتزكيه ، وتربى عنده قيم الحق ، وتلبسه ثوب الحكمة ، حتى يشرف على كل المخلوقات ، ويحلق فى آفاق الكمالات ، خليفة عبد الله عبدا له دون سواه :

« لقد من الله على المؤمنين إذ بعث فيهم رسولاً من انفسهم يتلو عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفى ضلال مبين . . » .

(آل عمران : ١٦٤)

« كما ارسلنا فيكم رسولا منكم يتلو عليكم آياتنا ويزكيكم ويعلمكم الكتاب والحكمة ويعلمكم ما لم تكونوا تعلمون . . » . (البقرة : ١٥١)

- والرسول الكريم ﷺ ، يحدد وظيفته المنوطة به والغاية التى ابتعثه الله من اجلها ، وهى غاية تخدم قضية الانسان اولا واخيرا ، يرتقى بها فكره ، ويتسامى بها خلقه . . فيقول « انما بعثت معلما . . » . (الترمذى)

« انما بعثت لاتمم مكارم الاخلاق . . » .

(مالك)

لقد كفل الاسلام للانسان اسباب حمايته ، وهيأ له موجبات بقائه ، فحرم عليه ان يقتل نفسه او غيره قال عز من قائل :

« ولا تقتلوا انفسكم ان الله كان بكم رحيما . . » .

(النساء ٢٩)

وقال : « وتقتلوا النفس التى حرم الله إلا بالحق ...» .

(الاسراء : ٣٣)

وقال رسول الله :

« من تردى من جبل فقتل نفسه فهو فى جهنم يتردى فيها خالدا مخلدا فيها ابدا » ومن تحسى سما فشربه فمات قسمه فى يده يتحساه فى جهنم خالدا فيها مخلدا ابدا ..» . (مسلم)

وقال ايضا : « الانسان بنيان الرب ملعون من هـــدمه . . » . (الترمذى)

الاسلام يحث على طلب الرزق

وفتح الاسلام للانسان ابواب الرزق على مصراعيها ، ومهد له سبله ، واخذ عليه فى ذلك شرطا ان يبتغيه حلالا طيبا :

هو الذى جعل لكم الارض ذلولا فامشوا فى مناكبها وكلوا من رزقه وإليه النشور . . » .

(الملك : ١٥)

واباح له التمتع بالطيبات فى اقتصاد واعتدال ، بلا سرف او مخيلة :

« يا ايها الناس كلوا مما فى الارض حلالا طيبا ولا تتبعوا خطوات الشيطان انه لكم عدو مبين . . » .

(البقرة : ١٦٨)

وندب الاسلام إلى الانسان التزين والتجمل ، ورغبه فى ان يبدو حسن الصورة ، مشرق الهيئة :

« يا بنى آدم خذوا زينتكم عند كل مسجد . . » .

(الاعراف : ٣١)

ويقول رسول الله ﷺ :

« إن الله جميل يحب الجمال ونظيف يحب النظافة » .

(مسلم)

واعطى الاسلام للانسان حق التملك متساوقا بذلك مع نداء الفطرة ، بل واوجب عليه الدفاع عما ملكت يداه :

الجانب الانسانى لرسالة الاسلام

خلق الله الانسان حرا سيدا وجعله خليفته بعنايته الالهية على الارض ثم ضاعت حقوق البشر فيما بينهم — لماذا ؟ .

لانهم ابتعدوا عن العبودية لله الواحد الخالق للانسان والضامن الواحد لحقوقه وسيادته ، وما اشمل الاسلام وابرعه حين يعطى للمسلم امنه وامانه على دمه وماله وعرضه وحين يكفل للمسلم حقه فى الوجود والحرية والتملك والمساواة والعلم .

تنتفش الحضارة الحديثة ، وتنتفخ اوداجها ، وهى تعلن تبنيها لقضية الانسان المعاصر ، وتعهدها له بالحماية والرعاية ، خاصة بعد اندلاع الثورة الأمريكية ، ثم الثورة الفرنسية ، وعبر المبادئ التى صيغت فيما يسمى « بالاعلان العالمى لحقوق الانسان . . » ومن خلال اروقة عصبة الامم ، التى لقيت مصرعها بعد الحرب الكبرى الثانية ، ومن فوق منابر الامم المتحدة : راحت تلك الحضارة تزهو وتتيه ، وتملا الدنيا صياحا ، بانها محررة الانسان ، ومحطمة العبودية . . ولكن حقائق التاريخ اثبتت زيف هذه الدعوى ، وانها تقوم على غير اساس صحيح .

إن ما اعلنته الحضارة المعاصرة ، فى خلال القرون الثلاثة الماضية . سبقت اليه لعشرة قرون ، فى وقت كان المجتمع الانسانى فيه ، يعانى من دياجير الجهالة البغى والتسلط ، وحرب الانسان لاخيه الانسان ، وناهيك بالوان اخرى فادحة ، من القهر والظلم والجبروت . .

حقوق انسان يعلنها الرسول ﷺ

اجل ! لقد تم الاعلان العالمى لحقوق الانسان وبالتحديد فى اليوم التاسع من ذى الحجة ، من السنة العاشرة للهجرة ، حيث وقف سيد الانبياء ﷺ ، على راحلته ، واعلن تلك المبادئ الكبار ، فى جموع الحجيج الهادرة ، إذ قال فيما قال .

« فى اى يوم نحن ؟ فى اى شهر نحن ؟ فى اى بلد نحن السنا فى يوم عرفة من شهر ذى الحجة ؟ السنا فى مكة البلد الحرام إن الله حرم عليكم دماءكم واموالكم واعراضكم كحرمة يومكم هذا ، فى شهركم هذا فى بلدكم هذا فمن كان عنده امانة فليؤدها لمن ائتمنه عليها . . » .

ثم قال صلواتُ الله عليه : ايها الناس : إن اباكم واحد وان ربكم واحد كلكم لادم ، وآدم من تراب ، ولافضل لعربى على عجمى إلا بالتقوى . ....

ثم احدث التغيير الاجتماعى الهائل : فوضع دماء الجاهلية ، وثاراتها القبلية ، والغى المعاملات الربوية ، وبدأ باقرب الناس اليه وهو عمه العباس . .

« الا وإن كل ربا فى الجاهلية موضوع ، واول ربا اضعه ربا عمى العباس » .

ويلاحظ ان هذه الحقوق التى منحتها رسالة الاسلام للانسان لم تتفجر عقب ثورة دامية ، ولم تعلن فى اعقاب حرب كاسحة : ولم يروح لها احد من محترفى الكلام ، الذين ـ عادة ـ ما يخضعون لاساليب المزايدة . . وانما اعلنت تلك المبادئ الشم اكمالا لمهمة دين ، وتتويجا لرسالة خاتمة ، وتاكيدا لروح الاخاء بين البشرية جمعاء .

« اليوم اكملت لكم دينكم واتممت عليكم نعمتى ورضيت لكم الاسلام دينا . . » .

(المائدة : ٣)

إن المجتمع الانسانى لم تمض عليه سوى سنوات قليلة ، بعد هذا الاعلان الزاكى حتى وجد ضياء الحرية

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

بَلَغَ الْعُلٰى بِكَمَالِهٖ كَشَفَ الدُّجٰى بِجَمَالِهٖ
حَسُنَتْ جَمِيْعُ خِصَالِهٖ صَلُّوْا عَلَيْهِ وَآلِهٖ

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّ اٰلِهٖ وَعِتْرَتِهٖ بِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ

القرآن

واعتصموا بحبل الله جميعا ولاتفرقوا

(آل عمران : ١٠٣)

(واعتصموا بحبل الله جميعا ولاتفرقوا) قيل (بحبل الله) اى بعهد الله كما قال فى الآية بعدها (ضربت عليهم الذلة اينما ثقفوا الابحبل من الله وحبل من الناس) اى بعهد وذمة وقيل (بحبل من الله) يعنى القرآن كما فى حديث الحارث الاعور عن على مرفوعا فى صفة القرآن " هو حبل الله المتين وصراطه المستقيم . "

وقد ورد فى ذلك حديث خاص بهذا المعنى فقال الامام الحافظ ابوجعفر الطبرى : حدثنا سعيد بن يحيى الاموى حدثنا اسباط بن محمد عن عبد الملك بن سليمان العزرمى عن عطية عن ابى سعيد قال : قال رسول الله ﷺ " كتاب الله هو حبل الله الممدود من السماء الى الارض "

و روى ابن مردويه من طريق ابراهيم بن مسلم الهجرى عن ابى الاحوص عن عبد الله رضي الله عنه قال : قال رسول الله ﷺ : ان هذا القرآن هو حبل الله المتين وهو النورالمبين ، وهو الشفاء النافع ، عصمة لمن تمسك به ، ونجاة لمن اتبعه " و روى من حديث حزيفة وزيد ابن ارقم نحو ذلك ، وقال وكيع حدثنا الاعمش عن ابى واثل قال : قال عبد الله : ان هذا الصراط محتضر يحضره الشياطين : يا عبد الله هذا الطريق ، هلم الى الطريق فاعتصموا بحبل الله فان حبل الله القرآن .

وقوله (ولاتفرقوا) امرهم بالجماعة ونهاهم عن التفرقة وقد وردت الاحاديث المتعددة بالنهى عن التفرق والامر بالاجتماع والائتلاف كما فى صحيح مسلم من حديث سهيل بن ابى صالح عن ابيه عن ابى هريرة ان رسول الله ﷺ قال : ان الله يرضى لكم ثلاثا ، ويسخط لكم ثلاثا يرضى لكم ان تعبدوه ولاتشركوا به شيئا وان تعتصموا بحبل الله جميعا ولاتفرقوا ، ان تناصحوا من ولاه الله امركم ، ويسخط لكم ثلاثا : قيل و قال وكثرة السؤال واضاعة المال ، وقد ضمنت لهم العصمة عند اتفاقهم من الخطأ : كما وردت بذلك الاحاديث المتعددة ايضا . وخيف عليهم الافتراق والاختلاف فقد وقع ذلك فى هذه الامة فافترقوا على ثلاث وسبعين فرقة منها فرقة ناجية الى الجنة ومسلمة من عذاب النار وهم الذين على ما كان عليه النبى ﷺ واصحابه رضى الله عنهم جميعا .

ماخوذ من تفسير ابن كثير

بسم الله الرحمن الرحيم

عن ابى هريرة رضي الله عنه قال قال رسول الله ﷺ المؤمن اكرم على الله من بعض ملائكتة :
(رواه ان ماجة)

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- أستراليا، كندا، جزائر فيجي، نيوزيلندة و الولايات المتحدة الأمريكية ٢٥٠،٠٠
- الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبي، البحرين، بورما، الدوحة، دبي، الهند، الكويت . . ١٣٠،٠٠
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- إندونيسيا . . . . ٢٠٠،٠٠
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In the name of Allah, the All-Compassionate, the Most-Merciful

Martyr of Karbala : Hazrat Hurr

May Allah bless Hazrat Hurr, a distinguished martyr of Karbala. Among the martyrs of Karbala, he indeed enjoys a unique position in that his was a journey at first from the side of Yazid to the camp of Hazrat Imam Husain (*Razi Allahu 'anhu*) and then to the fealty of martyrdom falling among the seventy-two companions of Imam Husain. *His shift from the path* of falsity and injustice to the highway of truth and justice has made him a great and exalted soldier of God who *laid his dear life in the cause* of Islamic postulates and principles

When he stormed the enemy, he had the following couplets on *his lips*·

> I have taken the vow
> Until I slay I'll be slain not;
> If I die, I'll die making a move forward,
> I'll kill them under my sword's hard blows;
> I'll neither fear nor flee.

When his steed was wounded and disabled by the enemy's fast recurring arrow shots, he dismounted, keeping *the* sword in his hand He looked like a lion provoked and angered He was wielding his sword in all directions and was *reciting the couplets:*

> If you have disabled my horse, so what!
> I'm a noble man's son,
> More gallant than a ferocious lion.

But, in the end, martyrdom claimed him for her own He died after slaying a couple of his assailants, as if to fulfil his vow. Thus did he keep his tryst with destiny. Hazrat Imam Husain (*Razi Allahu 'anhu*) in Hurr's lifetime prayed for him: "May God accept your repentance and forgive you."

HURR'S APPEARANCE. When 'Ubaidullah ibn Ziyad, the governor of Kufah, received the news of Hazrat Husain's departure from Makkah, Hurr was detailed with a contingent of one thousand soldiers to shadow the Imam's caravan He was given the command to pursue them continuously until they were driven to Ibn Ziyad, and let them not go in the direction of any fertile patch of land. When it was the hour for Zuhr prayer, Hazrat Husain delivered a short sermon to his companions and to Hurr's soldiers. After praise of God and *His Messenger, he said:*

> "O people! To God, and before you, my plea is that I have not come here on my own. Your letters reached me, your emissaries came to me, and I was invited again and again because you do not have an Imam of yours. 'Come you,' they said, 'so that God gathers us together under you.' If still you are in that state of mind, I have now come If *you are prepared to owe* allegiance to me to my satisfaction, I am inclined to go to *your town. Otherwise, if you* welcome me not, I will go back to the place from where I have come."

They had no reply to give Remaining silent for a while, the audience asked the Mu'ezzin to call Iqamat. Upon this the following words passed between Hazrat Husain and Hurr:

— Will you offer prayer separately?

— *No. You lead the prayer We will offer it behind you*

Friends and foes thus said the prayer together with Hazrat Husain as the Imam 'Asr prayer also was performed in the same manner. Hazrat Husain then delivered another short sermon

> "O people! If you fear God and concede the privilege to him who is rightly entitled, it will please God. We of the Prophet's household are entitled to caliphate rather than its claimants who have no right. They govern you by force and tyranny
>
> However, if you do not like us, you do not recognize our right, and you have resiled from what you wrote in your letters and conveyed me through your envoys, I am prepared to go back most willingly."

Hurr now interjected, "Which are the letters you are talking about?" And when two bags full of letters were emptied before him, he said, "We are not of those who wrote these letters We are under command to lead you anyhow to 'Ubaidullah ibn Ziyad" Hazrat Husain retorted, "But that is not possible before our death." He then ordered his followers to resume the march

His opponents blocked the way and the following conversation ensued in an atmosphere highly charged with indignation·

— May thy mother wail over thee! What is that thou desirest?

— By God, if any Arab besides you were to bring my mother's name on his tongue, I would have taught him a lesson, but I dare not utter your mother's name with irreverence.

— *Then what is that thou desirest?*

— I wish to take thee to 'Ubaidullah ibn Ziyad

— By God, then, I will not go with thee

— I have not been given permission to fight with you I have been ordered only not to leave you until I bring you to Kufah If you do not accept this, then follow a route that leads neither to Kufah nor to Madinah I am going to write to Ibn Ziyad If you wish you may also write to Yazid or 'Ubaidullah Maybe, I find some way of riddance and am spared the trial in your respect

Hazrat Husain agreed to take a different route and set again on journey together with his companions Hurr and his men continued to follow them At one stage the following words were exchanged between him and Hazrat Husain

— O Husain! Remember God in your affair I swear, were you to resort to fighting, you are sure to be done to death

— Fie! You frighten me with death Will your meanness rise so far as to put me to death? I fail to find a befitting reply, but I shall say to you what a companion of the Messenger of God said to his brother who tried to awe him while he was proceeding to wage Jihad: 'I am setting out. To the brave death is not ignominy when his intent is right and he is about to wage Jihad in the cause of Islam, and when by giving his life he helps the pious ones and is parting way with the treacherous and the tyrant at the risk of his life.'

Such was the first hostile encounter between Hurr and Hazrat Husain. It shows a state of bitter enmity of the former against the latter.

FOUR KUFIS: While they were on the move, they sighted four persons from Kufah coming towards them. Their leader was singing the camel-song

> My dromedary!
> Fear not my snubs,
> March on dauntless,
> While the day is not yet dawned,
> Carry the good travellers,
> Go on the best journey,
> Until you reach the man of noble descent.
> He is honourable, free, and large-hearted;
> God has brought him —
> For the best of deeds.

On hearing this song, Hazrat Husain spoke with emotion, "By God, I hope His purpose is to do good to us whether we are slain or we do attain victory."

When Hurr saw these people, he pointed out to Hazrat Husain, "These persons belong to Kufah They are not your companions. I will intercept them and even send them back" Hazrat Husain reminded Hurr, "You have given word that while waiting for a letter from Ibn Ziyad, you shall not obstruct me Although they have not come with me, yet they are now my companions If therefore you are going to quarrel with them, I shall fight with you" This admonition quietened Hurr.

IBN ZIYAD'S LETTER: At last an emissary arrived bringing 'Ubaidullah ibn Ziyad's letter addressed to Hurr Its contents were read out to Hazrat Husain. It directed Hurr·

> "Let not Husain stay at any one place He should not be

allowed to sojourn except on open land. He should not be given a chance to camp on any fortified or fertile place This emissary of mine shall stay with you so as to keep watch over your compliance with my order."

Eventually, they all reached the barren plain of Karbala. That met the condition set by Ibn Ziyad. Judging the impossible situation, Hazrat Husain offered for himself the following three options·

(1) He may be allowed to return to the place from where he had come.

(2) He may be provided facility to settle his affair directly with Yazid himself.

(3) He may be sent to the border of any Muslim territory so that what passes to the populace there, passes to him also

These alternatives seemed acceptable at first, but they were finally rejected seeing that Hazrat Husain was already in a tight corner

HURR ON CROSSROAD Now it was all set for an inevitable, deadly clash on the plain of Karbala. It was a hot day Hazrat Husain's men and animals were extremely thirsty as access to water was barred to them for days. When the enemy's army formation was complete and Ibn S'ad commanded his forces to mount assault, Hurr at long last spoke out, "Mav God reform you. Would you really wage was against this man?" Ibn S'ad replied, "Yes, by God we will wage war. The fight will result at the most in severance of hands and cutting arms from the shoulders" Hurr questioned, "Do you not accept any one of the three options he has offered?" Ibn S'ad said, "By God, had I the necessary authority, I would have certainly accepted them, but I am helpless because the ruler himself does not want to accept them."

Hearing this negative reply, Hurr resumed his position The turning point for him, it seemed, had already reached. He asked one of his tribesmen who was standing nearby, "Have you given drink to your horse?" The fellow tribesman conjectured from this question of Hurr that he was not inclined to participate in the war against Hazrat Husain and that, in order to refrain him from reporting to the commander Hurr's seeming disinclination to fight, he merely wanted to put him away. He said, "I have not yet watered my horse, but I am leaving immediately to do so" Saying this, he set off in the other direction.

As soon as his tribesman was out of sight, Hurr started to move slowly towards Imam Husain (*Razi Allahu 'anhu*) The following conversation now passed between another fellow tribesman and Hurr

— Do you want to attack Husain? Your silence raises doubt. I never saw you in such a fickle state of mind in any war. If somebody asks me who is the bravest man in Kufah, verily no name except yours shall come on my tongue. Then what is it that you are up to at this moment?

— By God, I am choosing between Paradise and Hell. By God, I have opted for Paradise, even though I be cut to pieces!

Saying this, Hazrat Hurr spurred his horse and rode fast to join the band of Hazrat Husain He called on him and conversed thus·

— Offspring of the Messenger of God! I am that very wretched fellow who did not let you go back. I shadowed you all through the way and compelled you to get down at this bleak and barren place. By God, I could never imagine that these fellows would reject all your options and instead would go to this length in their dealings with you. By God, had I the least inkling of what they were up to, never would I have done what I had to do. Ashamed of my falterings, I have come to you for repentance. I wish to lay my life at your feet. Would you think it enough for my salvation?

— (With great affection) Yes, may God accept your repentance and forgive you. But what is your name?

— Hurr

— You are Hurr (Freeman) indeed As your mother named you, God willing, you are going to be Hurr in this world and Hurr in the Hereafter.

WAR SERMON Hurr confronted the forces of Yazid and asked them.

"O people! Why don't you accept one of the conditions set by Husain so that God may save you from this terrible trial?"

Then Hazrat Hurr continued his fiery oration which the enemy only greeted with a volley of arrows Thereupon he returned to his camp in sheer disgust. On the day of 'Ashurah, he and his companions fought with rare chivalry. His courageous behaviour and noble end, we have already described in the beginning.

(*Contd. on Page* 76, *Col.* 1)

An Islamic Approach to Economics

By *Muhammad Nejatullah Siddiqi*

(I)

This paper was presented by the author, a well-known writer on Islamic economics, at the Seminar on Islamization of Knowledge, organized jointly by the Institute of Education, Islamic University, Islamabad, and International Institute of Islamic Thought. Wyncote, Penn, U.S.A. Its proceedings and the papers presented have been published by the National Hijra Council, Pakistan, under the title Knowledge for What?

This paper begins with a brief look at the development of economics through the last two centuries focusing on the major methodological approaches, though we have something to say about the earlier periods also to set the perspective right. We try to identify the issues which engaged the attention of the masters of the discipline and the problems facing man and society that engaged their attention. We note in this regard the gradual ascendancy of formalism in economic theory, the meaning and purpose of economics gradually yielding ground to tools and techniques of analysis. This would bring us to the second quarter of the twentieth century when economics was again forced to come face to face with reality and a methodological crisis ensued. We note the contemporary content of economics and the various methodological approaches before we pass on to the next part of the paper which deals with its major theme: relevance of Islam to our discipline. It is argued that the Islamic tradition in economics has always been free of formalism, focusing on meaning and purpose with a flexible methodology. This suits the multi-dimensional concern of divine guidance with man and society. Economics must be open to contributions from other disciplines and both science and art must join hands to realize in economic affairs the Islamic vision of good life. Contemporary Islamic economic thought is an extension of this well-established tradition. We try to elaborate on the nature and scope of Islamic economics by evolving a framework designed to accommodate its contemporary content and capable of explaining its development through history. This would bring us to the third and the last part of our paper which reviews the progress of Islamic economics in behavioural analysis, policy studies, and system building. This account of the current state of the art, examined in the context of the current state of conventional economic theory and policy, provides an opportunity for making some suggestions on priorities for research in Islamic Economics as a programme for the future.

HISTORY AND METHOD OF ECONOMICS· EARLY ECONOMIC THOUGHT

The thinking man has always paid attention to economic matters: poverty and riches; barter, money and trade; price fluctuations, taxes and interference by the rulers Sometimes they also pondered over rise and fall of civilizations accompanied by prosperity and economic backwardness In doing so, they described as well as prescribed. They were, generally speaking, not bound by any particular method though induction may be regarded as the more popular one During the periods when large populations were inspired by one or other of the great religions, Hinduism, Buddhism, Judaism, Christianity or Islam, scriptural injunctions and religious law dictated policies or recommended approaches which were interpreted and debated by scholars providing fresh food for thought. This applies even to the devices for circumventing some of the prohibitions like that of interest. But the religious inspiration accounted for much more than that in evolution of economic thought. It provided a point of reference for well meaning critiques of social institutions, the rulers and the dominant classes of society.

This was the situation, broadly speaking, till Adam Smith and the birth of 'classical' economics. Mer-

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(*Contd. from Page 75, Col 3*)

CONCLUSION: The episode of Hazrat Hurr illustrates how Almighty God guides whom He pleases. Hurr's conduct in the context of Karbala is a living commentary (Tafsir) of the short but pragmatic Qur'anic Surah Al-'Asr.

> "By (the Token of) Time (through the Ages), verily man is in loss, except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy." (103:1-3).

Hazrat Hurr was in obvious loss in the beginning, but when the Truth dawned upon him, he put on the armour of Faith, fought in the cause of Truth with those whose qualities of Patience and Constancy are exemplary for ever. His loss in that way turned into a rare gain.

May Allah shower His choicest blessings on Hazrat Hurr. May He bless and exalt aloft his soul. Amen!

cantilism, the strand of thought preceding the classical school, was devoid of the tendency to abstract and generalize and to deduce *a priori* notions about human behaviour. The Mercantilist writers did not construct imaginary models nor did they strive after discovery of universal laws They were practical people thinking and writing like participants in a process keen to realize certain ends It never occurred to them to pose as spectators interested in giving a detached positive analysis of the reality they observed.

CLASSICAL ECONOMICS

Adam Smith's *Wealth of Nations*, published in 1776, is rightly considered as ushering in a new era in economics Smith still shared many of the characteristics of the earlier periods, his economic being a part of a system of morality He was concerned with the ends, the purpose, the ethical values of the society and was not averse to shaping them But the desire to abstract, generalize and arrive at universal laws had its own demands. He postulated "a logical system of economic relationships based on an underlying law of human nature (analogous to Newton's law of gravity)" The essence of this law was self interest, which ensured order in the chaos that an exchange economy appeared to be and also propelled the system towards growth The individual as consumer appeared as the chief actor on the economic scene as it was his wish the market mechanism was realizing. Any interference from any quarter, especially from the government, was bound to disturb the perfectly harmonious operation on the system which promised to maximize the social good through maximizing the individual good. Thus he "provided moral defence and a scientific blue print for the market exchange system." Smith had many a disparaging aside on the traders and the capitalists but the self propelling system seemed to him to be too powerful either to admit a need for social coercion to thwart their manoeuvre or to assign them — or to investment as such — as prominent a role in the system as he assigned to the consumers and their demand The heart of his economics was the theory of value of which he considered labour to be the essence Applied to capital (goods) this posed a serious problem with which Ricardo, the second architect of the classical economics, was to grapple throughout his life, only to conclude that relative value was affected not only by labour but also by the rate of profit, which had nothing to do with it· "After all, the great question of rent, wages and profits must be explained by the proportions in which the whole produce is divided between landlords, capitalists and labourers and which are not essentially connected with the doctrine of value" Ricardo added much to the rigour of economic analysis, carried abstraction to a level higher than that found in Smith and showed a far greater predilection to logical reasoning from *a priori* axioms and to demonstrate the determination of economic variables by economic variables He had little use for Smith's deep insights into a reality which was far too complex to admit such rigour and ruthless enough to allow 'experience' or 'observation' to deter him from the logical conclusions to which his Cartesian methodology led him But his preoccupation with the 'laws of distribution' led future course of economic theory, in both its Marxian and Marginalist versions, to envision a composite theory of value and distribution which was henceforth to form the core of economics for more than a century.

But before we pass on to Marx or the Marginalists, a brief mention is due to the Historical School which originated in Germany. Though it failed to change the course of mainstream economics, it did serve as a caution against sweeping generalization and abstract laws and concepts of the classical economics.

MARX

We do not propose to devote much space to Marx either, not because we deny him the place he has in the history of modern thought in general and of economic thought in particular, but only because time and space force us to economize and concentrate on mainstream economics which developed through the Marginalists neo-classicism till we reach the age dominated by Keynes. Suffice it to note that the economics of Karl Marx was based on an epistemology different from the Cartesian theory of knowledge and being which inspired the classicists He was inspired by Hegal, but he proceeded by 'turning Hegal right side up again' "Marx's theory of knowledge is empirical and historical from beginning to end" and his economics closely follows his philosophy of history But despite its roots in the world of matter he deals very much in concepts and abstractions sharing the heritage of the classicists and often being counted as one among them. Nevertheless, his was a totally different paradigm being "focussed on the failure of orthodox political economy to prescribe for a desirable *distribution of wealth*". And this is the one thing which stands out from the

tough and rough texts that Marx and his followers contributed to economics and the feature which still continues to attract many adherents to his system, adherents who may share neither his epistemology nor his philosophy of history

To note another significant departure, whereas in the classical scheme the ideal obtained of necessity only if the world was left uncontaminated by human interference, for Marx the ideal must clearly be recognized and fought for. 'This activism distinguishes Marx from Hegal as well as from orthodox economists' and re-enforces the capacity of his system to attract socially concerned citizens.

MARGINALISM

The marginalist revolution in economics related to the formal aspect of the analysis and not to any new vision of solving man's economic problems All objects of desire were reduced to a common denominator, utility, which allowed for increase or decrease in infinitesimally small amounts to permit the application of differential calculus. Consumption goods were, of course, available only in units of a given size and value but the demands of the method were supreme hence the assumption of perfect divisibility. Later the same method was applied to factors of production whose employment we assumed capable of being increased or decreased in small amounts and substitutable one for other, on the margin The rational consumer had all the knowledge he required for a choice among the myriad options so as to equate utility on the margin and, hence, maximize it The same applied to the producer who substituted one factor for another till the marginal productivities were equal all along the line. All the *real world hurdles of indivisibility, heterogeneity, rigidity in production functions and basic qualitative differences between various units of labour, and between labour and capital, etc*, were brushed aside to perfect a technique which afforded the rational maximizer unhindered operation in a perfectly competitive world where all concerned had all the knowledge The results were wonderful indeed: Maximum satisfaction to the consumers, maximum profits for the producers, optimum allocation of social resources As regards distribution, the system ensured for each a reward equal to his contribution to the joint product, factor prices being equal to marginal productivities.

More than half a century that followed J.S Mill (1816-1873), whose *Principles of Political Economy* was the last of the classical contributions which still had deep roots in the complex reality that was the economy of man, were required to achieve the perfection of this methodology Jevons, Menger, Wieser, Walras, Bhoem Bawerk and Clark were thus able to dethrone the cost of production theory and enthrone the subjective theory of value and distribution Henceforth it was clear, in the words of Wieser, that 'The theory takes its point of departure from within, from the minds of the economic man' What mattered was the method. All that defied this method was simply abstracted away Since the system itself ensured perfection there was simply no room for policy The only policy prescription that could emerge was to let things have their way unhindered by any interference.

NEOCLASSICAL ECONOMICS

Reviving the Smithian style of frequent references to social reality and reliance on analogies where *deduction might fail, Alfred Marshall (1842-1924)* assimilated marginalism into the classical framework, reinterpreting the latter where necessary, and reinforced the theory of value and distribution by introducing the famous cross of demand and supply curves and analysing in detail the various types of equilibria. The neoclassical school in economics symbolized the ultimate triumph of free enterprise capitalism against its socialist detractors. The triumph of method over meaning, of means over purpose and of formal analysis over the content of what was being analysed was now complete. The very debate on positive versus normative nature of economics indicates this triumph as such a controversy never arose a century before when analysis was a means to increasing man's ability to manage his economy, not an end in itself. For this is what positive economics amounted to Its only social relevance was its ability to assure that what is also ought to be. The analytical insights the neoclassical economics had to offer related to an imaginary world of perfect competition and perfect knowledge in which marginal techniques of analysis demonstrated maximization of utility and output, and the solution of the central economic problem as conceived by it, i.e allocation of scarce resources. Neither time nor space disturbed this analysis, not to speak of the variety in culture and tradition and other features distinguishing man from man, society from society, region from region and one historical epoch from another. All these were irrelevant for the universal categories with which the system dealt.

One should not conclude that economists did not talk about anything other than the theory of value

and distribution. They did discuss money but only as a numeraire, for the marginal calculus could deal only with numbers not with speculation and expectation. International trade was taken care of by the assumption of perfect mobility and the real world complexities were confronted with only one option free trade growth and development were concepts foreign to a system which envisioned maximization of production with optimum allocation of resources and which, having abstracted away time as well as uncertainty, could not admit technological change in any real sense. Public finance could hardly deserve any notice in a regime of *laissez faire*. Labour and industrial relations could deal only with the pointlessness of any resort to unionism. What else is left?

Marshall's *Principles* was the standard text in economics even beyond the first quarter of the twentieth century But already new and disturbing thoughts were surfacing. Schumpeter's characterization of the entrepreneur and Knight's insights into the all pervading uncertainty hardly fit into the neoclassical wonder world. Flaws into the neoclassical theory of value (and distribution) appeared as the perfectly competitive equilibrium and a remainderless distribution of product were shown to depend on the assumption of constant returns to scale. The work of Piero Sraffa followed by those of Joan Robinson and Chamberline shattered the harmonious edifice so diligently constructed over the last one century. Goods were heterogeneous and indivisible, mobility imperfect, numbers not necessarily large, some prices were sticky, supplier could manipulate demand through advertisement and, above all, knowledge was always deficient As a result of these fresh insights the belief in the automatism of the economic process was yielding to a recognition for the need to control this process in varying degrees. It was not the academia which forced this realization upon the economists, however, but the rude reality intruding upon their peace in the form of the Great Depression in 1929 "The masses of the unemployed and the idle productive facilities during the depression made many economists realize that major economic problems had been excluded from orthodox economic theory and that their micro instruments of 'the logic of choice' were completely inadequate to tackle the problems society then faced" to put it rather mildly.

KEYNES

Keynes' *General Theory* (1936) offered an entirely new kit of tools and broke away from the traditions of the marginalist analysis by employing such categories as aggregate demand, aggregate supply, savings, investment and volume of employment and National Income He discarded the assumption of perfect knowledge and certainty by pointing to the ignorance that pervaded decision making and emphasizing the veritable nature of the expectations of which investment was based. He denied the causal nexus between interest and savings, emphasized the rigidity of wage rates, and regarded money to be much more than a mere numeraire by making liquidity preference a crucial factor in his analysis He did not have much use for the classical fascination with equilibrium either. Thus the whole apparatus of neoclassical analysis was, if not declared useless, relegated to the position of being specific to certain uses and supplemented, if not entirely replaced, by a whole set of new ones. More important than these formal changes was, nowever, the reference to social reality which provided the justification for doing so and served as a grim reminder to the fact that, after all, economics had a purpose.

Whereas the classicists were convinced they understood human nature, Keynes hardly pretended he did. Whereas they confidently proceeded to deduce everything else from what they thought they knew, Keynes' analysis rested on facts as he observed them. And as all that needs be known cannot be, his conclusions are often in terms of 'mays' rather than the 'musts' his predecessor's methodology, yielded. Unlike the Cartesian roots of the classical methodology, Keynes' method had affinity with Existentialism. As a matter of fact it is hard to ascribe a definite methodology to Keynes. He was pragmatic, making use of deduction sometimes but mostly being guided by empirical truths and a sense of what was desirable. He looked forward to proper management of man's economic affairs, the efforts to understand and analyse were a means to this end Many macroeconomic categories and some macroeconomic analyses can be traced back to the classical economists, but macroeconomic policy there was none. Once economic policy got to the fore, the social institution primarily responsible for implementing any policy, i.e., the state becomes one of the chief actors on the economic scene Indeed one of the greatest contributions of Keynes was carrying home the realization that the market could not always be relied upon and recourse to state action was a constant feature of economic life even in a free enterprise system.

THE CONTEMPORARY SCENE

Economics was never the same after Keynes, although neoclassicism did reassert itself by reinterpreting Keynes and introducing into his 'model' variables his interpreters could never imagine he would have deliberately left out! Time and space do not permit us, however, to trace these developments further Nothing has happened since Keynes which could compare in significance with the advent of classicism, the rise of Marginalism, the Marxian critique and the neoclassical synthesis We would therefore turn now to a brief look at the present state of the art Three distinct strands can be noted

(1) Mainstream economics which assimilated Keynesian contributions into neoclassicism by adding macroeconomic theory, including macroeconomic theories of distribution, to economics, and by allowing macroeconomics to dominate policy studies, but holding on to the microeconomic theory of value and distribution centred around rational choice, demand and supply, competition of various types and the equilibria and optima resulting from the market process

(2) Revival of the historical and institutional or, to put them together, an evolutionary methodology. It advocates a holistic approach and openness to ideas and methods from other disciplines such as sociology and political science. Instead of merely focusing on 'what is' evolutionists ask 'how' did the economy get there and 'where' it is leading us to. Galbraith has drawn attention to a number of formative factors conventional economics fails to consider, 'Power' being the most prominent amongst them The post-war period witnessed a great spurt in literature on growth and development analysing the causes of under-development and exploring possible strategies of development. This brought historical and sociological considerations to the fore and exposed the limitations and weaknesses of abstract economic laws. Myrdal's *Asian Drama* is one of the best examples of this trend Development economics has strengthened the case for mechanisms other than the market to get things done. The state has to play a crucial role in this process

(3) The Marxist critique of capitalism also took a more positive shape in writings of authors like Baran and Sweezy. Armed with new concepts like that of 'potential surplus' they pointed out the costs that growth through free enterprise capitalism entailed, thus joining hands with Veblen who had earlier exposed the predatory nature of competition. The Marxists did not show much of a success, however, in constructing a theory of rational organization of productive forces in a socialist society, not to speak of a distinct theory of economic behaviour relevant to a socialist society An important by-product of their efforts was, however, the almost universal acceptance for the realistic view that market and plan were complementary and economic analysis defied a dogmatic approach

The radical economists are also important as far as their critique of neoclassical economics is concerned, but thus far they failed to evolve a viable alternative Mainstream economics' concentration on small marginal changes and shifts within a capitalist system prevented it from a meaningful analysis of production and distribution which often required consideration of large qualitative changes. It also failed to take into account the actual socioeconomic determinants of productivity and excluded important social and political variables from its analysis. It had no method to deal with the negative costs outside the market system such as pollution and depletion of resources These and numerous other criticisms are impressive enough to shake one's faith in the received doctrines and methods, but the question is, where do we go from here?

Though our review has been critical, two centuries of economic theorizing did add something to man's insight into his economic life and his ability to manage it for good or bad. One can lose sight of the complex reality only at one's peril, but it does help to be able to grasp certain uniformities and long-term trends which can be discussed despite the complex variety and vicissitudes. The supply-demand analysis, the kingpin of classical-neoclassical analysis is one such example Focusing on the margin to trace the consequences of changes in economic variables is a useful technique in itself, only if one learns to discard it when the changes are out of the ordinary. The concept of equilibrium also helps understanding provided one did not attach any ethical significance to it and remembered the 'other things' assumed to be given. Many other examples can be cited, especially when the contemporary, often moderate and more qualified, versions of economic doctrines are considered.

We have already noted that one of the key drawbacks of the market is that it 'does not provide within itself any defensible income distribution'. "The integration of distribution as an explanatory variable in the theoretical framework of

economics has to be accomplished on both (A) *positive analytical* and (B) *normative grounds*." Since "the organizing principles of economic system guided by exchange values are incompatible with the requirements of the ecological system and the satisfaction of basic human needs" a broader approach to economic problems is called for This leads Kapp to observe that "the new task of economics would be to elucidate the manner in which collectively determined social goals and objectives could be attained in the most effective and socially least costly manner" "Collective determination of social goals" raises, however, an epistemological problem The contention that the market translates individual preferences into social goals has been demonstrated to be untenable. That the democratic process can do so still begs the question whether individuals always *know* what to prefer Furthermore, choice involves both preferences and opportunities and how to broaden and equalize the opportunities for every one brings the whole issue of social goals back

Economics in its Western tradition never considered the possibility of referring to some source higher than human preferences for arriving at social goals *All* schools of economics accepted self interest and pursuit of material progress as the norm despite weak efforts to discuss altruistic behaviour and quality of life that involved non-material dimensions. That self interest and pursuit of material progress alone are not in harmony with the human situation is a realization calling for exploring the possibilities of changing the current attitudes which are largely the creation of Western sensate culture in which economics has been a major contributor.

To sum up, economics matured as an independent discipline in the West in a cultural milieu which idolized material prosperity and accepted self interest as the normal human motivation. It extolled individualism and disfavoured state intervention in economic affairs. Though the need of some state action is now admitted, attention is still focused on the theory of rational choice and market is regarded as the main mechanism for translating individual preferences into the how or why of which economics does not enquire, into social solutions of production, distribution and consumption. Mathematical techniques are employed to study the functional relation between macro and micro-economic variables There is a strong bias against any variables which cannot be handled mathematically Non-economic factors are generally excluded from analysis Behavioural laws and functional relations studied in the context of minimization of costs or maximization of returns constitute the core of economic theory This core is surrounded by studies relating to Monetary and Fiscal Policy, Distribution, Growth and Development, Labour and Organization, International economic relations, etc, which admit of ends and policy options Using the concepts and tools perfected in theoretical analysis, these studies also admit of control and planning situations and tend to incorporate sociological and historical material. Most of the differences in their approach to current problems between mainstream economics in its conservative (Friedmanian) and liberal (Samuelsonian) traditions on the one hand and the Radical and Marxist economics on the other hand relate to these areas They do not disagree on such basic assumptions as the primacy of self interest or supremacy of material progress or the capacity of man to *know* what is good for himself.

NATURE AND CONTENT OF ISLAMIC ECONOMICS

To be meaningful and relevant, economics must explicitly recognize its purpose It is man's concern with survival, hence the primacy of need fulfilment, which prompts him to understand nature and society Man is a social being and society requires a just order Justice had always been the major concern of social thinkers, especially those morally inspired. Then come the concerns for efficient use of resources and growth with a promise of convenience, comfort and dignity which nature can well afford These ends are to be realized within the framework of freedom which is the very essence of being human Once the moral purpose of economics is recognized formal techniques of analysis would cease to be ends in themselves determining content of economics to the exclusion of what a method cannot handle even though its consideration may be basic for the overall purpose To some extent the current methodological crisis in economics is a product of this realization of the primacy of ends over means of analysis

THE ISLAMIC TRADITION IN ECONOMICS

Economic thought in its Islamic tradition has always been inspired by moral purpose This followed from clear Islamic injunctions laying down social goals and individual norms of conduct relevant to man's economic life The Quran itself outlined a definite framework for the organization of man's economic life which could and did provide a distinctive paradigm for Islamic economics To note its sa-

lient features: The world of nature is there for man to make a living out of it, providing sufficiency for an human beings. Man has to ensure this through his efforts for which he has freedom of ownership and enterprise. Justice must, however, be ensured, if necessary through law. Cooperation and benevolence rather than self centredness and avarice behove men in economic affairs Allah being the real owner, property has to be handled as a trust and all economic activity conducted in the framework of trusteeship. Poverty is an empirical reality, hence the rich must surrender a part of what they possessed to the have-nots. Trade is lawful but interest is prohibited. Waste is sinful and it is imperative to economize and be efficient. Wordly wealth should be treated as a means to good normal life leading to eternal bliss rather than as an end in itself The Prophet reinforced this approach with his elaborations. There is a clear emphasis on a cooperative attitude, the motto being: utilize the resources given by Allah, including your own abilities, to live and help others live a well provisioned life conducive to moral excellence It was this motto which inspired the first four caliphs in their management of the economy, the jurists in their working out the details of the Shari'ah relating to economic affairs and the social thinkers when they surveyed economies, and made policy recommendations Thus we find Abu Yusuf (731-798) emphasizing need fulfilment and justice and reminding the ruler of his responsibilities in this regard He argued in favour of efficient management and elimination of waste. Individual freedom was not to be encroached upon unless inevitable and the social authority must arrange for growth and development. He derives his ends from the Quran and the Sunnah and does not hesitate to refer to the generally recognized good (*ma'ruf*) for complementing the same. His method is flexible, resorting to deductions when needed and inferring from facts of life frequently He analysed with a purpose, but was always faithful to facts. In making policy recommendations he is frequently referring to the ultimate goals mentioned above: need fulfilment, justice, efficiency, growth and freedom This is well brought out by his discussions on the economic responsibilities of the ruler and on the tax system.

What applies to Abu Yusuf applies to economic thinking in Islam in general This is not to deny variety in emphasis and scope of the economic thinking of great scholars like Abu Yusuf, Abu 'Ubayd, Ibn Khaldun, Ibn Taymiyyah, al-Ghazzali, al-Tusi and Shah Waliullah of Delhi. This however is not the time and place to discuss these distinctive features What concerns us here is the common elements shared by every Islamic thinker noted above All these writers analysed the existing economic reality with reference to the social goals and norms of individual behaviour they derived from Shari'ah and proceeded to make policy recommendations designed to transform the existing reality into what they considered to be Islamic ends and values In doing so they were also influenced by the social and political conditions of their times and their sense of what was within the range of possibilities They had a practical approach to the problems though some of them like Ibn Khaldun and Shah Waliullah did strive for generalizations valid far beyond their time and place. The jurists among them also tried to deduce from particular traditions rules and laws of general validity. But we do not propose to go into the details of the methods followed by various scholars. What we wish to note is that our scholars had an open mind as far as methodology was concerned. Their theory of knowledge told them that only Allah had all the knowledge, man's knowledge was always deficient, even with respect to what concerned him directly. Just as human knowledge was limited so was reason deficient to decide what was good. Man was in need of *hidayah* (guidance) from Allah which was duly provided through the prophets and the Books revealed to them Divine guidance was therefore the starting point of all social thinking and economics was no exceptions. We first enquire of what is desired by the Shari'ah and what rules are already prescribed for its realization With reference to the actual economic problems facing man and society not directly covered by Shari'ah we try to infer the appropriate rule by analogy wherever possible and by reasoning in the light of the public good (*maslahah*) where necessary In order to make laws for society, or prescribe good behaviour to the individual or recommend a policy to the ruler one has to analyse the reality unburdened by any notions that are not derived from the Quran and the Sunnah

THREE COMPONENTS OF ISLAMIC ECONOMICS

It is possible to identify three distinct components in Islamic economics Firstly it requires an enquiry into the ends and values cherished by Islam which are relevant to economics. It involves goals of social policy as well as rules of conduct and norms of behaviour for the individuals. In

terms of old Islamic categorization this component of Islamic economics belongs to the *'Ulum al-Shari'ah* or *Naql* (tradition). But reason has a vital role to play at two levels. It is involved in analogical reasoning or *qiyas* which is a recognized method of translating the precepts of Quran and Sunnah into rules and policies applicable to situations not directly covered by these precepts. Secondly, reason is called upon to interpret the *maslahah* (public good) and what is *hasan* (good), categories to which frequent reference is made in the Quran, in situations where analogical reasoning does not help and *ijtihad* (independent exercise of judgement) is inevitable.

This is an area on which expertise in Shari'ah studies and economics must converge The case for the former is obvious, the latter is required for indicating the relevance of any particular precept for economic affairs It is the economist — one who specializes in the knowledge of the economic problems and processes — who can discern the relevance of particular Shari'ah rules or its general precepts for real life economic preblems Whether the two expertises are combined in the same person or persons having expertise in Shari'ah or economics join together is a matter of detail and organization What is important from the viewpoint of defining the nature and scope of Islamic economics and its methodology is that this component is an integral part of Islamic economics. Islamic economics begins with an understanding of Divinely ordained ends and values and cannot be conceived without them.

The second component relates to the analysis of human behaviour, social relations, processes and institutions which relate to production, distribution and consumption of wealth which fulfil needs, provide comfort and contribute to progress This is the task positive economics is meant to perform, but as we have seen above, its methodology has limited its scope. Islamic economics is open to a variety of approaches including the historical and the sociological. Islamic economists may make full use of the past contributions in understanding the existing economic reality. They are, however, aware of the fact that modern economics tacitly assumes Western modes of behaviour to have universal validity. As their first object of study is the economic reality obtaining in their own countries they better not start with preconceived notion about human motivation Even where a particular motivation not in harmony with the Islamic values does exist they do take it as given but go beyond the existing reality to the historical or institutional elements responsible for it Take for example the degree of risk aversion among savers (depositors) in the present society which has become used to interest, as compared to an equity-based Islamic system where interest would not exist. While it would be unrealistic to deny the comparatively higher degree of risk aversion in the present society, it would be naive to consider it natural, or universal The same may apply to the extent to which self interest dominates the behaviour of the consumer or the firm, or to liquidity preference and the speculative demand for money The analysis of what it must take into consideration why it is so, how it came about and in what possible ways it might change under the influence of a different environment. a different value orientation, a different institutional arrangement, etc.

This leads us to the third component of Islamic economics: an enquiry into how to transform what is into what should be. This enqury may be conducted in two stages. We may first ask the question what would be the results if every economic agent (ignoring the State) behaves as it ought to (which is defined in the first mentioned component of Islamic economics). The state is brought in at the second stage for remedial action and activities supplementing or complementing the market under influence of Islamic values with a view to ensuring the goals defined in the first component discussed above. In other words, the goals set by Shari'ah have got to be realized; the strategy is to realize them through Islamically oriented actions in the market as far as possible and let the State do the rest. This again is a distinctive component of Islamic economics, being a necessary complement to its first component. It involves analysis based on a new set of hypotheses as well as policy studies

Islamic economics is therefore both a science analysing its data and an art discussing ways of creating a new order. The two can be distinguished from one another conceptually, as we have tried to do in defining the content of Islamic economics above, but the economist cannot always keep them separated. There is in fact no need for doing so as long as one guards against the naivity of projecting into reality what in fact does not exist, his vision of the desirable order, for example The early masters like Adam Smith, J. S. Mill and even Alfred Marshall always combined the two elements in their writings. Keynes' *General Theory* is as much an essay on how to manage the

economy as an analysis of how the economy actually functions.

PROGRESS OF ISLAMIC ECONOMICS

The primary Islamic concern in man's economic life has always related to need fulfilment, justice, efficiency and growth, and freedom in about that order of priority, depending on the circumstances in which a particular thinker wrote on the subject. These goals are squarely rooted in the Quran and the Sunnah and provide a framework which accommodates almost every past contribution to the subject Modern economics has, on the other hand, focused primarily on efficiency and growth, the issues of justice and need fulfilment being forced upon it by economic crises or attacks from radical quarters, to which attacks the orthodoxy has generally responded by extolling freedom as the overriding concern These goals never got an integrated treatment by any school of economics. True to its outlook on life and society, and in continuation with its past traditions, contemporary Islamic economics has taken up the three-dimensional task of defining the Islamic ends and values, analysing the existing economic reality and exploring ways and means for transforming the existing into the desirable pattern of things. The above-mentioned concern stands out clearly in the literature on Islamic economic system, but that is not what primarily concerns us here. We would rather focus on the contributions of a theoretical nature made by Islamic economists recently As a comparatively recent survey is already available, we shall note only the main points without referring to particular authors

Most of the theoretical work done so far answers the question· How would a particular economic agent behave under the influence of Islamic ends and values, and what would be the resulting order of things? Mostly the analyst proceeds further to discuss the remedial or complementary role of the Islamic State in order to arrive at the desired order of things — *(Courtesy Al-Tawhid)*

(To be Continued in the next issue)

Shari'at Commissions

In pursuance of the Shari'at Ordinance, 1988, the President of Pakistan has set up two Commissions The first, headed by Dr Ehsan Rashid, will address itself to economic issues. The second, headed by Dr. Raziuddin Siddiqi, will concern itself with matters pertaining to education Both the Commissions are expected to make far-reaching recommendations in their respective fields for furtherance of Islamic order in Pakistan

NAGORNO-KARABAKH TO REMAIN PART OF AZERBAIJAN

A Kremlin crisis session decided on July 20 that the disputed Trans-Caucasian region of Nagorno-Karabakh would remain part of Azerbaijan, overruling its demand to join neighbouring Armenia.

The official *Tass* news agency said the session also adopted measures to ensure Nagorno-Karabakh's "full autonomy" and to complete a regional economic and cultural development programme.

"The Presidium of the USSR Supreme Soviet confirmed Nagorno-Karabakh's affliation with Azerbaijan", *Tass* said.

It said that the Presidium had unanimously voted in favour of the decision. Leaders of Armenia and Nagorno-Karabakh had argued bitterly against maintaining the status quo.

The Nagorno-Karabakh dispute has led to violent clashes between Muslim Azerbaijanis and Christian Armenians.

At least 36 people have died since the Nagorno-Karabakh dispute erupted in February. The region has been ruled by Azerbaijan since 1923.

Nagorno-Karabakh's governing council defied earliar the Kremlin by declaring that the region was seceding from Azerbaijan to join Armenia under the new name of Artsakh

Previous Kremlin refusals to redraw the region's borders have sparked mass protests in both Armenia and Nagorno-Karabakh.

The worst bloodshed of the five-month tug-of-war occurred in the Azerbaijani city of Sumgait, in February when anti-Armenian pogroms left 32 people dead

Tass said the unanimous decision regarding Nagorno-Karabakh's status, was taken after the Presidium heard statements by representatives from Armenia, Azerbaijan and the Nagorno-Karabakh region

During the spirited debate earlier, Soviet Communist Party Secretary Mikhail Gorbachev had called on all sides to show willingness to compromise

"We are all vitally interested in such a matter being tackled calmly" he was quoted as saying. "Reciprocal steps are needed", he added

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QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṡ ح=ḥ ز=ż ص=ṣ ض=ḍ ط=ṭ ظ=ẓ ع=' ـْـ (Jerk)

Bold Madd آ=ãã وٓ=õõ ئ=ẽẽ Fine Madd آ=aa وٓ=oo ئ=ee

Part 17 Iq-ta-ra-ba lin-naas	*Chapter 22 Al-Ḥajj*	١٧-اقترب للناس ٢٢-الحج
SECTION 1 (Contd.)	***RU-KOO' 1 (Contd.)***	رکوع ۱ (متبع)
5 O you mankind, if you are in doubt about the Resurrection then (consider that),	5 *Yãã-aiee-yu-han-naa-su in kun-tum fee rai-bim-mi-nal-ba'-ṡi*	يَاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِيْ رَيْبٍ مِّنَ الْبَعْثِ
We created you from dust then from (a drop of) sperm,	*fa-in-naa kha-laq-naa-kum-min tu-raa-bin ṡum-ma min nuṭ-fa-tin*	فَاِنَّا خَلَقْنٰكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ
then from a clot (of blood) then from a lump of flesh	*ṡum-ma min 'a-la-qa-tin ṡum-ma mim-muḍ-gha-tim-*	ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ
shaped and unshaped, that We may clarify to you (Our power).	*mu-khal-la-qa-tinw-wa ghai-ri mu-khal-la-qa-til-li-nu-baiee-yi-na la-kum*	مُّخَلَّقَةٍ وَّغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ
And We cause whatever We wish to rest in the wombs till an appointed term,	*Wa nu-qir-ru fil-ar-ḥaa-mi maa na-shãã-u i-lãa a-ja-lim-mu-sam-man*	وَنُقِرُّ فِي الْاَرْحَامِ مَا نَشَآءُ اِلٰٓى اَجَلٍ مُّسَمًّى
then We bring you forth as an infant and then that you may come of age.	*ṡum-ma nukh-ri-ju-kum ṭif-lan ṡum-ma li-tab-lu-ghõõ a-shud-da-kum.*	ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوْٓا اَشُدَّكُمْ
And among you is he who is caused to die,	*Wa min-kum maieen-yu-ta-waf-faa*	وَمِنْكُمْ مَّنْ يُّتَوَفّٰى
and among you is he who is left back to the most abject old age,	*wa min-kum maieen-yu-rad-du i-lãa ar-ża-lil-'u-mu-ri*	وَمِنْكُمْ مَّنْ يُّرَدُّ اِلٰٓى اَرْذَلِ الْعُمُرِ
that he knows nothing after having (once) known (much).	*li-kai-laa ya'-la-ma mim-ba'-di 'il-min shai-aa*	لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْـًٔا
And you see the earth barren, but when	*Wa ta-ral-ar-ḍa haa-mi-da-tan fa-i-żãa*	وَتَرَى الْاَرْضَ هَامِدَةً فَاِذَآ

Part 17 Iq-ta-ra-ba lin-naas. | *Chapter 22 Al-Hajj* | ١٧-اقترب للناس ٢٢-الحج

English	Transliteration	Arabic
We pour down rain – water on it, it revives and swells,	*an-zal-naa 'a-lai-hal-maa-ah-taz-zat wa ra-bat*	أنزلنا عليها الماء اهتزت وربت
and brings forth luxuriant vegetation of every kind	*wa am-ba-tat min kul-li zau-jim-ba-heej.*	وأنبتت من كل زوج بهيج ۝
6. This is because Allah—He is the Truth,	6 *Zaa-li-ka bi-an-nal-laa-ha hu-wal-haq-qu*	ذلك بأن الله هو الحق
and He gives life to the dead	*wa an-na-hoo yuh-yil-mau-taa*	وأنه يحي الموتى
and He is Powerful over every thing	*wa an-na-hoo 'a-laa kul-li shai-in qa-dee-runw-*	وأنه على كل شيء قدير ۝
7. There is no doubt that the Hour (of Judgement) must come,	7 *wa an-nas-saa-'a-ta aa-ti-ya-tul-laa rai-ba-fee-haa*	وأن الساعة آتية لا ريب فيها
and that Allah will raise up those who are in the graves	*wa an-nal-laa-ha yab-'a-su man fil-qu-boor*	وأن الله يبعث من في القبور ۝
8. And among the men is he who disputes about Allah	8 *Wa mi-nan-naa-si maieen-yu-jaa-di-lu fil-laa-hi*	ومن الناس من يجادل في الله
without knowledge and without right guidance and without (the authority of) an enlightening Book;	*bi-ghai-ri 'il-minw-wa laa hu-danw-wa laa ki-taa-bim-mu-nee-rin*	بغير علم ولا هدى ولا كتب منير ۝
9. Turning aside haughtily that he may lead (men) astray from the path of Allah.	9 *saa-ni-ya 'it-fi-hee li-yu-dil-la 'an sa-bee-lil-laah*	ثاني عطفه ليضل عن سبيل الله
For him is in the world disgrace	*La-hoo fid-dun-yaa khiz-yunw-*	له في الدنيا خزي
and on the Day of Judgement We shall make him taste the chastisement of burning.	*wa nu-zee-qu-hoo yau-mal-qi-yaa-ma-ti 'a-zaa-bal-ha-reeq.*	ونذيقه يوم القيمة عذاب الحريق ۝
10 (He will be told): This is because of what your two hands have forwarded,	10. *Zaa-li-ka bi-maa qad-da-mat ya-daa-ka*	ذلك بما قدمت يداك

English	Transliteration	Arabic
and Allah is never unjust to His servants.	*wa an-nal-laa-ha lai-sa bi-zal-laa-mil-lil 'a-beed.*	وَاَنَّ اللّٰهَ لَيۡسَ بِظَلَّامٍ لِّلۡعَبِيۡدِ
SECTION 2.	*RU-KOO' 2*	رکوع ٢
11. And among the men is he who worships Allah just on the verge (wavering between belief and disbelief),	11. *Wa mi-nan-naa-si maieen-ya'-bu-dul-laa-ha 'a-laa harf.*	وَمِنَ النَّاسِ مَنۡ يَّعۡبُدُ اللّٰهَ عَلٰى حَرۡفٍ
so if good fortune comes to him he rests contented with it,	*Fa-in a-saa-ba-hoo khai-ru-nit-ma-an-na bih.*	فَاِنۡ اَصَابَهٗ خَيۡرُ اۨطۡمَاَنَّ بِهٖ
but if an ordeal befalls him he turns away on his face.	*Wa in a-saa-bat-hu fit-na-tu-nin-qa-la-ba 'a-laa waj-hih.*	وَاِنۡ اَصَابَتۡهُ فِتۡنَةُ اۨنقَلَبَ عَلٰى وَجۡهِهٖ
He loses both this world and the Hereafter	*Kha-si-rad-dun-yaa wal-aa-khi-rah.*	خَسِرَ الدُّنۡيَا وَالۡاٰخِرَةَ
This then is the clear loss.	*Zaa-li-ka hu-wal-khus-raa-nul-mu-been.*	ذٰلِكَ هُوَ الۡخُسۡرَانُ الۡمُبِيۡنُ
12 He invokes, other than Allah, that which does not harm him	12 *Yad-'oo min doo-nil-laa-hi maa laa ya-dur-ru-hoo*	يَدۡعُوۡا مِنۡ دُوۡنِ اللّٰهِ مَا لَا يَضُرُّهٗ
nor that which benefits him.	*wa maa laa yan-fa-'uh*	وَمَا لَا يَنۡفَعُهٗ
This then is going far into error.	*Zaa-li-ka hu-wad-da-laa-lul-ba-'eed*	ذٰلِكَ هُوَ الضَّلٰلُ الۡبَعِيۡدُ
13. He invokes him whose harm is nearer than his benefit.	13 *Yad-'oo la-man dar-ru-hoo aq-ra-bu min-naf-'ih*	يَدۡعُوۡا لَمَنۡ ضَرُّهٗۤ اَقۡرَبُ مِنۡ نَّفۡعِهٖ
Indeed a bad friend and a bad comrade is he!	*La-bi'-sal-mau-laa wa la-bi'-sal-'a-sheer.*	لَبِئۡسَ الۡمَوۡلٰى وَلَبِئۡسَ الۡعَشِيۡرُ
14 Surely, Allah will admit those who believe and do virtuous deeds	14 *In-nal-laa-ha yud-khi-lul-la-zee-na aa-ma-noo wa 'a-mi-lus-saa-li-haa-ti*	اِنَّ اللّٰهَ يُدۡخِلُ الَّذِيۡنَ اٰمَنُوۡا وَعَمِلُوا الصّٰلِحٰتِ
into Gardens beneath which rivers flow.	*jan-naa-tin taj-ree min tah-ti-hal-an-haar*	جَنّٰتٍ تَجۡرِىۡ مِنۡ تَحۡتِهَا الۡاَنۡهٰرُ

English	Transliteration	Arabic
Indeed Allah does what He wishes.	*In-nal-laa-ha yaf-'a-lu maa yu-reed.*	إِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيدُ ۩
15 Whoever thinks that Allah will not help him (i.e His Prophet)	15 *Man kaa-na ya-zun-nu al-laieen-yan-su-ra-hul-laa-hu*	مَنْ كَانَ يَظُنُّ أَنْ لَّنْ يَّنْصُرَهُ اللّٰهُ
in the world and the Hereafter,	*fid-dun-yaa wal-aa-khi-ra-ti*	فِي الدُّنْيَا وَالْآخِرَةِ
then let him stretch a rope to the sky then sever it (i.e Allah's help),	*fal-yam-dud bi-sa-ba-bin i-las-sa-māā-i sum-mal-yaq-ta'*	فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ
and see whether his device does away with that which enraged him.	*fal-yan-zur hal yuz-hi-ban-na kai-du-hoo maa ya-gheez.*	فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ ۩
16 And thus have We sent it (i.e., the Quran) down as plain revelations	16. *Wa ka-zaa-li-ka an-zal-naa-hu aa-yaa-tim-baiee-yi-naa-tinw-*	وَكَذٰلِكَ أَنْزَلْنٰهُ آيٰتٍ بَيِّنٰتٍ
and surely Allah guides whom He wishes	*wa an-nal-laa-ha yah-dee mieen-yu-reed.*	وَأَنَّ اللّٰهَ يَهْدِي مَنْ يُّرِيدُ ۩
17. Indeed those who believe and those who are Jews and the Sabians	17 *In-nal-la-zee-na aa-ma-noo wal-la-zee-na haa-doo was-saa bi-ee-na*	إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصّٰبِئِينَ
and the Christians and the Magians and those who associate others with Allah—	*wan-na-saa-raa wal-ma-joo-sa wal-la-zee-na ash-ra-koo*	وَالنَّصٰرٰى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا
surely Allah will decide between them on the Day of Resurrection.	*in-nal-laa-ha yaf-si-lu bai-na-hum yau-mal-qi-yaa-mah.*	إِنَّ اللّٰهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ
Surely Allah is witness over everything.	*In-nal-laa-ha 'a-laa kul-li shai-in sha-heed*	إِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ شَهِيدٌ ۩

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is freed from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

تحرير النفس الانسانيــة

العلامة مناظر أحسن

ان غاية الدين هى ان نراعى مرضاة الله سبحانه وتعالى فى كل شعبة من شعب الحياة ، دون نظر الى المصالح والمنافع ، فقد بين الله تعالى رضاه على لسان الانبياء والمرسلين وفى آخرهم جاء محمد ﷺ هاديا ورسولا يحمل من الله شريعة وكتابا مبينا .

ان جلب رضا الله تعالى هو الاصل والغاية فاذا تعارضت مرضاة النفس برضاه سبحانه وتعالى يجب ان نختار ما يرضى الله تعالى ، ونرضى بذلك فى كل حال ، ان التمرين على هذا هو مايسميه المشائخ « التمرين على مخالفة النفس » وكانوا ياخذون هذا المعنى من آية القرآن « ونهى النفس عن الهوى » لان الهوى هو ما يتعارض برضا الله تعالى واذا تعود الانسان كبت جماح النفس والخضوع امام مرضاة الله استطاع بكل سهولة ان يعرض عن الهوى ويقبل على طاعة الله حتى يصلح لنيل رضاه .

« ان نفس الانسان كشجرة تتاصل فى ذاته بمساعدة الهوى الشيطانى وتتعمق جذورها ، فاذا قام الانسان بقوة العبادة والتقوى وروح الحب والعشق بتحريك هذه الشجرة لابد من ان تقتلع يوما وتجتث من فوق الارض »

ولما اقتلعت هذه الشجرة سهل على الانسان المحافظة على قوانين الله والعمل بشريعته ، ويتمثل له معنى « فان الجنة هى المأوى » بعد ما « نهى النفس عن الهوى .

فاذا كان معنى الحرية قد تغير فى هذا العصر وبدا الناس يسمون الحرية كل ما بدا لهم ، فان مفهوم الحرية الحقيقى هو ما يبينه الصوفية والعلماء ، واعنى به تحرير النفس من علائق الدنيا وشهواتها .

يقول الشيخ ولى الله بن عبد الرحيم الدهلوى فى كتابه « انتباه سلاسل اولياء الله » .

« مخالفة النفس راس العبادة محاربة النفس واماتتها انما هى دليل حياة طيبة مسرورة ، فانها اكبر عدو فى الانسان » .

والشرط فى التمتع بحياة راضية هو ان يتنحى الانسان عن جميع رغباته ومرضاته اذا قيل له ان يفعل ذلك ، وذلك امر لا يتاتى بدون هذا التدريب على مخالفة النفس والمجاهدات والرياضيات .

وما من طريقة عملية للحصول على حياة راضية الا وتؤكد ناحية مخالفة النفس وترويضها على المكروه ، ان الديانات كلها تتفق على هذا المبدا ، وتوصى بمخالفة النفس ليتمكن الانسان من الحصول على مناصب عالية فى الحياة ، وعلى تحقيق مطالبها فى الحقيقة ، واصحاب الديانات من الرهبان والنساك كلهم يؤمنون بهذا المبدا ويجعلونه اول شرط للنجاح ، ان مجاهداتهم الطويلة ورياضاتهم الشاقة كلها ترمى الى تحقيق هذا الهدف ، ولو كان فيهم من تخطى الحدود وتجاوز الغاية المقررة حتى انجرف فى تيار مخالفة النفس اونسى غايته بذلك ، وجعل مخالفة النفس هى الغاية مع ان الغاية منها انما هى طلب مرضاة الله سبحانه وتعالى ، وتمهيد الطريق للوصول اليه .

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته لكل هول من الاهوال مقتحم

إن رسالة هذه الامة أن تعمل على تعليم القرآن لابنائها ونشر الثقافة الاسلامية فى مجتمعها وضبط السلوك على القيم الاخلاقية العالية ، إنها ان فعلت ذلك ، سيكون الله عونها ، وسندها وموفق قادتها إلى كل خير منشود وسعى موفق « ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة الاتخافوا ولاتحزنوا وابشروا بالجنة التى كنتم توعدون . نحن اولياؤكم فى الحياة الدنيا وفى الآخرة » .

ولما كانت هذه الامة لاتستطيع ان تقوم بهذا العمل مجتمعة فعليها ان توفر لحاجة من الناس العكوف على دراسة هذا الدين بكل ابعاده ، ثم يقومون نيابة عن الإمة بتبليغ رسالة الله ، ومحاربة الفساد ، ودحض الشبهات امام الجماهير - « ولتكن منكم امة يدعون إلى الخير ويأمرون بالمعروف وينهون عن المنكر واولئك هم المفلحون » .

نجاح الدعوة مرهون بتقدير الامة للدعاة

إن شرف الامة فى التمسك برسالتها وان نجاحها يقاس بقدر نجاح الدعوة فيها ونجاح الدعوة مرهون بتقدير الامة للدعاة إلى الخير فيها ، والامة صاحبة الرسالة لاتتقوقع على نفسها ، ولاتغلق حدودها على ابنائها ، بل هى مسئولة امام الله عن نشر رسالتها خارج حدودها وتبليغ رسالة الله إلى كل الاجناس ، فان قصرت فى ذلك فان عذابها اليم وحسابها عسير « وإن تتولوا يستبدل قوما غيركم ثم لايكونوا امثالكم » .

إن الباطل الآن يحشد له الاعوان من كل جانب ، وهم يجتمعون ويخططون لنشر اباطيلهم ويجمعون اموالهم وينفقونها فى هدم القيم الاخلاقية والفضائل الانسانية ويرسلون بمندوبيهم إلى بلاد غير بلادهم يروجون الاباطيل وينشرون مايسئ إلى الاسلام و . . . وامتنا الاسلامية غنية بمواردها الطبيعية وما عليها الا ان تعود إلى دين ربها وكتابها الذى اتخذته مهجورا وهى فى عودتها إلى هذا عليها ان تستعمل حواسها الطبيعية لتستطيع السيطرة على نفسها ومعرفة ما يجرى حولها .

من هو العبد الصالح . . !

إن الله سبحانه وعد ووعده حق « ولقد كتبنا فى الزبور من بعد الذكر ان الارض يرثها عبادى الصالحون » . والصالح هو الذى يشمر عن ساعده ، ويستعمل عقله ويتصرف بحكمة فى موارده وهو بعد هذا وذاك يحرس دعوته وينشر مبادئه ، وليس هناك أشرف من الاسلام ولا اقدس من رسالته فالامة الاسلامية فى استطاعتها ان ترث الأرض كما ورثها الآباء الاقدمون وان يكون لها الهيمنة على جميع الامم اذا هى عادت إلى الله تمد يدها إليه فى ضراعة وترفع صوتها « ربنا ظلمنا انفسنا وإن لم تغفرلنا وترحمنا لنكونن من الخاسرين » . ولن تستطيع ذلك الا اذا قام المصلحون فيها والدعاة إلى الله يذكرون الناس بالله وآياته ، واليوم الآخر واحواله ، الحشر واهواله وانكشاف السرائر امام من لاتخفى عليه خافية فى الارض ولا فى السماء .

اذا تم ذلك عاد للأمة روحها وتم لها مرادها وتبوات مكان القيادة والريادة « وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم فى الارض كما استخلف الذين من قبلهم وليمكنن لهم دينهم الذى ارتضى لهم وليبدلنهم من بعد خوفهم امنا يعبدوننى لايشركون بى شيئا ومن كفر بعد ذلك فاولئك هم الفاسقون » . وضعف الامة بضعف الدعاة فيها يبعدها عما اراده الله لها من خير وعز وسعادة .

منصور الرفاعى عبيد

إليه ويذكرون الناس بآياته لانه « من قال به صدق ومن حكم به عدل ومن دعا اليه هدى الى صراط مستقيم » .

حاجة الناس للاسلام

وليس من عصر أحوج إلى التذكير بدعوة الله من هذا العصر الذى نعيش فيه لانه أشد العصور فقرا فى الاتصال بالسماء والانعطاف إلى الدين والتوفير لكلمات الله . . لقد راينا ان كثيرا من اصحاب الفكر المنحرف يزينون الاعمال التى حرمها الله . . فيرون الالحاد تفكيرا حسنا ، والربا قاعدة عادلة ، واحتقار جنس ما لجنس آخر تقاليد حضارية .

وقد تكون هناك بعض المذاهب الاجتماعية او الاقتصادية تدعو إلى رعاية المصالح العامة لكنها فى جملتها لاتغنى عن الحق النازل من عند الله شيئا .

لان الاسلام بطبيعة منهجه يبنى ولايهدم ، يجمع ولايفرق ، يدعو إلى رعاية القيم الاخلاقية والاجتماعية التى تقيم المجتمع الفاضل فى دنيا الواقع .

والناس لا يهتدون إلى الحق الابقيام دعاة يتلون كتاب الله ويبينون ما فيه والدعاة هم اصدق الناس قيلا واشرفهم طريقا وعملهم مستمد من وحى الله الذى قال : « ومن احسن قولا ممن دعا إلى الله وعمل صالحا وقال اننى من المسلمين » . الدعوة إلى الله ليست صيحة مبهمة اوصرخة غامضة او همهمة لايعرف سامعها من فم المتكلم اى شئ وانما الدعوة الى الله هى برنامج عمل يضم فى اطوائه جميع المعارف التى يحتاج اليها الناس ليبصروا الغاية من حياتهم وليستكشفوا معالم الطريق التى تجمعهم « قل هذه سبيلى ادعو إلى الله على بصيرة انا ومن اتبعنى » فالداعية ليس فى قلبه ما يخفيه ودعوته ليس فيها جوانب تحجب عن البعض وتباح للآخرين . انها دعوة واضحة مكشوفة للعامة وللخاصة لذلك جاء التوجيه الالهى إلى المدعوين أن يستجيبوا للداعية الذى يستمد دعوته من منهج الله « اجيبوا داعى الله وآمنوا به يغفر لكم من ذنوبكم ويجركم من عذاب اليم . ومن لايجب داعى الله فليس بمعجز فى الارض وليس له من دونه أولياء اولئك فى ضلال مبين * » .

والقلوب الطيبة التى اذا سمعت وعت وآمنت واقامت علاقة طيبة بينها وبين رب الارض والسماء يردد لسانها معلنا عما فى خلجات القلب من عواطف « ربنا اننا سمعنا مناديا ينادى للايمان ان آمنوا بربكم فامنا » .

الامه الاسلامية صاحبة رسالة وحاملة دعوة :

إن الناس بحاجة إلى الدين لانه الذى يقيم موازين العدل فى الارض والأمة الاسلامية حريصة على هذا الدين الذى تحملت مسئوليته وعليها ان تقوم بهذه الوظيفة التى اناطها بها الله . والله سبحانه لم يرشح الا الامة الاسلامية لتتولى هذا المنصب الخطير « كنتم خير امة اخرجت للناس تامرون بالمعروف وتنهون عن المنكر وتؤمنون بالله » « وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا »

فالامة الاسلامية من هذا المنطلق صاحبة رسالة وحاملة دعوة ووريثة وحى يجب ان تبلغه بالعلم وان تظهره بالعمل والعلم الاسلامى اليوم متوار فى معاهد خاصة بعد ما عزل عن الحياة العامة وساء تقويمه ، ومزقت اوصاله ، واصيب بالشلل التام بينما زحفت التيارات الاخرى من حوله إن الدنيا تتطور من حولنا وهى تجرى وعلى الامة صاحبة الرسالة ألا تنسى وظيفتها فى غمرة هذه الاحداث ، بل عليها أن تعلم ان سعادتها تكمن فى رسالتها ، عزها فى دينها ، وان فلاحها فى الدعوة إلى هذا الدين . . وان لواستقاموا على الطريقة لاسقيناهم ماءا غدقا » .

بسم الله الرحمن الرحيم

بلغ العلى بكماله ... كشف الدجى بجماله
حسنت جميع خصاله ... صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

الامة المسلمة ورسالتها

الدين هو الذى يقيم موازين العدل فى الارض والناس لايهتدون الى الحق الابقيام دعاة يتلون كتاب الله ويبينون ما فيه .

ونجاح الدعوة مرهون بتقدير الامة للدعاة ، واخلاص الدعاة فى تبليغ الدعوة بالتحمل واستعمال العقل والحكمة .

إن رحمة الله سبحانه بالانسانية شاملة وعامة « و رحمتى وسعت كل شئ » وقد اقتضت حكمته ورحمته أن يبعث إلى كل امة بشيرا ونذيرا يقوم ما اعوج من اخلاق الناس ويعلن حربا لا هوادة فيها على اى انحراف عقائدى او اخلاقى « وإن من امة الا خلا فيها نذير » .

ومن رحمة الله بعباده انه كان يبعث النبى من جنس القوم وكانت معجزة كل نبى من جنس ما الفه المجتمع الذى يبعث إليه لتكون المعجزة فى حد ذاتها دليل صدق على ان النبى مؤيد بقوى اكبر منه ولها السيطرة والهيمنة على كل شئ وفى نفس الوقت هى تحد للقوم لان النبى جاءهم بمثل ما يعرفون ولكنهم عجزوا عن الاتيان بمثله وكانه يقول لهم « قل هاتوا برهانكم إن كنتم صادقين » .
« وما ارسلنا من رسول الابلسان قومه ليبين لهم » .

ولما بلغت الانسانية رشدها وصعدت فى مدارج النضج الفكرى واتسعت آفاقها العامة وبلغت شأوا بعيدا فى الفصاحة والبلاغة والبيان كان القرآن الكريم هو معجزة النبى الخالدة وجاء فى اسلوب اعمق وارحب باسلوب يفهمه العام والخاص وحديثه كانه حديث الانسان الى نفسه ، فمن قرأه كانما يقرا طوية نفسه الطاهرة ومن استمع إليه كانما يستمع إلى همس خاطره النقى ، ولقد يسرنا القرآن للذكر فهل من مدكر .

القرآن معجزة الله الخالدة :

ولما كان القرآن معجزة خالدة باقية فاننا نجد فيه الحديث عن الماضى والحاضر والمستقبل ، كما ان فيه الكثير من القوانين العلمية والتوجيهات الاخلاقية ، واسس التربية العظيمة والاسباب التى تؤدى إلى انهيار مجد الامم وضعف مركزها واسباب بقائها ايضا والحديث عن الأسرة والتكافل الاجتماعى والنداءات المتكررة من الله سبحانه لعباده يبين لهم الوجهة التى ينشدونها والاعمال التى يؤدونها وما يجب عليهم ان يهجروه . « كتاب احكمت آياته ثم فصلت من لدن حكيم خبير . الا تعبدوا الا الله إننى لكم منه نذير وبشير . وان استغفروا ربكم ثم توبوا إليه يمتعكم متاعا حسنا الى اجل مسمى ويؤت كل ذى فضل فضله ، وإن تولوا فانى اخاف عليكم عذاب يوم كبير . »

القرآن إذا بيننا معجزة تتجدد بقراءتنا له وتقود الانسان إلى السير على النهج السوى .

ومن لحظة نزوله إلى يومنا هذا ، والدعاة يدعون

بسم الله الرحمن الرحيم

روى عن فاطمة بنت محمد ﷺ ورضى الله عنها انها قالت: مربى رسول الله وانا مضطجعة متصبحة فحركنى برجله ثم قال: يابنية، قومى اشحذى رزق ربك ولاتكونى من الغافلين، فان الله يقسم ارزاق الناس ما بين طلوع الفجر الى طلوع الشمس.

متفق عليه

ان وقت الفجر فيه بركة وسعادة فى كل ما يقوم به المرء من اعمال حسنة فعلى المؤمن ان لا يدع هذه البركة والسعادة تفوت بعملته

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— الدين هوالذى يقيم موازين العدل فى الارض . . .

— ان الاسلام بطبيعة منهجه يبنى ولايهدم . . .

— على الامة ان تعلم ان فلاحها فى الدعوة الى هذا الدين، اى الاسلام.

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IN THIS ISSUE Page

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In the name of Allah, the All-Compassionate, the Most Merciful.

Battles of Hunain, Autaas and Ta'if

(I)

Fourteen centuries ago, in the month of Ramadhan of the year 8 A.H., Makkah was conquered by the believers under the benign leadership of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) It was the hour of victory about which Qur'an Majeed alludes "And you do see the people enter God's religion in crowds" (110 2) It was Islam's most important turn of the history

Arabs had made a mental reservation that were Muhammad (*Sallallahu 'alaihi wa sallam*) ever able to take Makkah, they would concede that he was indeed the Prophet of God. It was now for them the time to rethink and to reappraise the life's values. With the fall of Makkah, so many of them willingly hastened to welcome him and the Islam he preached However, the people of the tribes of Hawazin and Thaqif reacted in a different manner They were known for their archery and swordsmanship and took great pride in their warlike qualities The news of what had come of the idol-gallery of Ka'bah was another cause of their apprehensions The temple of al-'Uzza was the sister-shrine of their own temple of al-Laat By an order of the Holy Prophet, Hazrat Khalid bin Walid (*Razi Allahu 'anhu*), at the head of 30 horsemen, demolished 'Uzza within fifteen days of the take-over of Ka'bah by the Muslims Al-Laat was now in obvious danger at the hands of the undaunted idolbreakers that the Muslim showed themselves to be As Margoliouth sums up, "The expansion and consolidation of the boundaries of Islam alarmed the Bedouin tribes as they loved the freedom of their desert the most."

WAR PATH: The tribe of Hawazin was very powerful. They were martial by nature. Settled in the hilly tracts, they had never been under subjugation of the Makkah super authorities. They were neighbours and allies of Banu Thaqif, the ruling tribe of Ta'if. It is surmised that had the Holy Prophet not stormed the Makkah all of a sudden, these two hostile tribes were bound to join the Quraish against him

In the month of Shawwal, i.e. about a month after the fall of Makkah, they gathered a large army to give fight to the Muslims who, in the company of the Holy Prophet, were still busy preaching and propagating Islam in the newly won Makkah. The tribes of Nasr and Jusham also joined them. They marched up to the hills of Autaas, about two days' journey from Makkah The Hawazin and Thaqif struck their camps in the valley of Hunain, on the road to Ta'if from Makkah, some fourteen miles to the east of Makkah near the well-known town Dhu al-Majadh, which lay only a few miles away from 'Arafa These confederates were all set to mount a massive attack on the Muslims Each tribe had in the trail its women folk and children who, in their opinion, would put any runaway to shame and prompt them rather to die fighting than to show their backs. Despite the general compact of various branches of the main tribes, the Ka'b and Kilaab were conspicuous by their absence. The command fell to thirty-year old Malik ibn 'Auf who

governed the Hawazin.

WAR LOANS In order to prepare adequately for the ensuing fight, loans in cach and kind were needed urgently by the Holy Prophet. He borrowed 30,000 dirhams from 'Abdullah ibn Rabi'a, a wealthy step-brother of Abu Jahl The Holy Prophet asked Safwan ibn Umayya also to lend one hundred coats of mail which he was known to possess. Safwan was reckoned then the wealthiest man of Makkah He was also known for his hospitality. He said, "O Muhammad! Is it a question of give-or-I-take?" The Holy Prophet answered "It is a loan, to be returned" Safwan agreed to the proposition He also provided the camels to carry the arms and the armour for delivery at the final camp of the Holy Prophet. Safwan had not as yet embraced Islam but he and some others like him were prepared to help the Muslims lest the Hawazin and the Thaqif inraded Makkah itself to fight the Prophet of Islam. Some few non-Muslims, too, joined the Muslim army to fight in order to keep Makkah safe and also for the sake of booty.

DURAID IBN SIMMAH Duraid ibn Simmah, the renowned poet and head of the Jusham, was chosen to accompany them as adviser. Duraid is still remembered in the Arab history for his chivalry and poetic excellence. He was now over one hundred years old—feeble and all bones Hawazin proclaimed that they would obey him. Ibn Ishaq has it that he replied, "This is a day which I did not witness (as a warrior) and did not altogether miss (either).

"Would that I were young again!
I would ride forward gently,
Leading long-haired steeds —
Like young antelopes"

Duraid had to be carried to the battlefield seated on a bed. An interesting dialogue of his has come down to us that shows the wit and mental agility of the old guy:

— What place is this?
— It is Autaas
— This is the right place for a battlefield. The soil here is neither too hard, nor is it so soft as to make one's feet sink in.
— How is it that I hear children crying?
— Women and children have also come so that no one would think of falling or fleeing.
— Nothing can stop you when once you begin to lose the ground. Sword alone is serviceable on the battlefield Unfortunately if we are defeated, then the women would only add to our dishonour
— Have Ka'b and Kalaab joined us?
— No.
— Had this been a day destined to bring glory, they would not have been absent

Then he counselled that the army should have been stationed at a safer place at some distance from the open ground, and a challenge thrown out from there However, young Malik ibn 'Auf, in his youthful arrogance, refused to follow the advice of the old man and dubbed him to have grown too senile to be heeded. (We shall have to say something more about Duraid in the next part of this article)

CONFRONTATION. It was about a month since the conquest of Makkah when the Holy Prophet came to know of the designs and movements of the Hawazin, the Thaqif, and their neighbouring tribes He immediately deputed a companion Hazrat 'Abdullah ibn Abi Jadra (*Razi Allahu 'anhu*), to ascertain the truth and to assess the situation as it was developing Hazrat 'Abdullah contrived to mix among the enemy forces and gathered first hand knowledge of what was in the offing. The situation was thus soon confirmed. As time was the essence, the Holy Prophet forthwith assembled an army 12,000 strong, including 2,000 Makkans among whom were some non-Muslims too. Under the leadership of the Holy Prophet, they marched towards the valley of Hunain to attack and disperse the enemy forces gathered there.

The Hawazin were not only skilful archers but they also enjoyed a position of vantage, particularly on the surrounding hills from where they could send volleys of arrows in all directions In addition, their main contingent could mount a ground attack from the front as well.

CHAOS: Hazrat Khalid (*Razi Allahu 'anhu*) was in command of the Makkah auxiliaries comprising new-converts and some non-Muslims Being in the forefront, they were the first to be attacked by the enemy To put it briefly, they did not prove equal to the task and could not withstand the enemy attack which had the simultaneous cover of fierce discharge of arrows. The Muslim side, demoralised, had to run helter-skelter and an utter chaos followed. In the hurry to retreat, their detachments fell one over the other and thereby added to the prevailing confusion and misery Even the well tried Ansar and Muhajireen (Helpers and Immigrants) had to follow those who were on the run, adding to the demoralising disorder.

ADMONITION: Having so deftly conquered Makkah only days before, the Muslims were full of

over-confidence bordering on self-pride, while the new-converts were counting on the superiority of numbers. As the Qur'anic verses show, God liked not this conceited attitude, though eventually He did send His help for the Muslims·

> "Assuredly God did help you in many battle-fields and on the day of Hunain Behold! Your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and you turned back in retreat. But God did pour His calm on the Apostle and on the Believers, and sent down forces which you did not see· He punished the unbelievers thus does he reward those without Faith." (9.25-26)

VICTORY. In the midst of utter chaotic circumstances, the Holy Prophet, with a small group of his Companions who were still surrounding him, stood like a rock, with exemplary courage and tranquillity. The Hawazin and Thaqif, taking advantage of the Muslim helpless retreat, descended from their positions and came quite near to the Holy Prophet ready to attack him. But he was under the Omniscient protection of the Mightiest of the Mighty.

To boost the morale of a retreating army, the Holy Prophet repeatedly shouted at the top of his voice: "I am the Prophet; there is no untruth in it; I am the offspring of 'Abdul Muttalib." Hazrat 'Abbas (*Razi Allahu 'anhu*) who was with him and who possessed an extremely loud voice, shouted "O you Ansar who sheltered and helped the Muslims! O you Muhajireen who took the pledge under the Tree! Muhammad is alive and here. Come you this side."

It is said that the Holy Prophet looked to his right and called out to the Ansar and then he looked out to his left and called out in the same manner. From each side prompt came the response: "Lab-baik"—here we are at your command.

They drew towards the place where the Holy Prophet was standing. In the thick of the disorderly multitude, there was no space for the horses and camels to turn round about. They therefore dismounted and fell upon enemy all together like a furious tidal wave. While the desperate attack was being launched, the Holy Prophet was supplicating: "O God! I ask of You Your Promise." Then he asked Hazrat 'Abbas to give him a handful of pebbles, and taking them in his hand he flung them in the face of the enemy as he had done at Badr.

And lo! the table of the battle was turned for no apparent worldly reason It was due to what God Himself has described as "the forces which you did not see" (9 26 cited above) The enemy was losing ground. A part of them took to their heels The remaining offered resistance for a short while When their standard-bearer 'Uthman ibn 'Abdullah himself fell dead, the route was complete. Besides the dead they had to leave behind their women and children whom they had in their folly brought with them to boost their morale. Also they left a large number of cattle and substantial money in the shape of silver Six thousand of their men were taken prisoner who had to be removed to Wadi al-Ji'rrana.

We shall continue this theme in our issue of August 22, 1988, Insha' Allah!

FAISAL MOSQUE OPENS

Over 20,000 peoples joined President Gen. Mohammad Zia-ul-Haq in the Jum'a congregation on June 24 at the Faisal Masjid in Islamabad as it was opened to the general public for prayer.

The main hall displaying magnificent planning and excellent architecture with an accommodation of 10,000 persons overflowed as the faithful spread out to offer Jum'a Prayer. People had begun coming from far flung places since morning to get a suitable place.

The fountains, carpeted floors, precious stones, the underground passage, the overhead staircases, the rising minarets and the serene surroundings all contributed to make it the most modern mosque in the country.

KUWAITI AWARD FOR KARACHI SCIENTIST

Prof. Attaur-Rahman, Co-Director, H.E J. Research Institute of Chemistry, University of Karachi, has been awarded, jointly with Prof. Mohammad Dakhakhani of Alexandaria University (Egypt), the prize of Kuwait Foundation for the Advancement of Sciences (KFAS) in recognition of his contributions in the area of Medical practice.

The award represents the highest honour which the Kuwait Government confers on scientists who have achieved international distinction in their respective fields.

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

TEXT OF SHARIAH ORDINANCE

The following is the text of Shariah Ordinance:

WHEREAS the principles and provisions set out in the Objectives Resolution have been incorporated in the Constitution of the Islamic Republic of Pakistan as substantive part thereof;

AND WHEREAS the Objectives Resolution provides that the Muslims shall be enabled to order their lives in the individual and collective spheres in accordance with the teachings and requirements of Islam as set out in the Holy Quran and the Sunnah,

AND WHEREAS it is necessary to carry out the purposes of the Objectives Resolution and provide that all existing laws shall be brought in conformity with the Injunctions of Islam as laid down in the Holy Quran and Sunnah,

AND WHEREAS the National Assembly is not in session and the President is satisfied that circumstances exist which render it necessary to take immediate action,

NOW, THEREFORE, in exercise of the powers conferred by clause (1) of Article 89 of the Constitution of the Islamic Republic of Pakistan, the President is pleased to make and promulgate the following Ordinance—

1. *Short title, extent and commencement*—(1) This Ordinance may be called the Enforcement of Shari'ah Ordinance, 1988

2. It extends to the whole of Pakistan, and it shall have effect notwithstanding anything contained in any other law, or any custom or usage having the force of law

3. Nothing contained in this Ordinance shall affect the personal laws of the non-Muslims.

4. It shall come into force at once.

2. *Definitions*—In this Ordinance, unless there is anything repugnant in the subject or context, —

(a) "appropriate Government" means, —

(i) in relation to any matter enumerated in the Federal Legislative List or the Concurrent Legislative List in the Constitution or any matter which relates to the Federation, the Federal Government; and

(ii) in relation to any matter not enumerated in either of the said Lists or any matter which relates to the Province, the Provincial Government;

(b) "court" means a court subordinate to a High Court;

(c) "Mufti" means a Muslim scholar well-versed in Shari'ah appointed under this Ordinance to assist the Supreme Court, a High Court or the Federal Shari'at Court in the interpretation of Shari'ah,

(d) "Objectives Resolution" means the Objectives Resolution referred to in Article 2A of the Constitution and reproduced in the Annex thereto,

(e) "Shari'ah" means the Injunctions of Islam as laid down in the Holy Qur'an and Sunnah

Explanation—As envisaged in Article 227 of the Constitution, in interpreting the Shari'ah with respect to the personal Law of any Muslim sect, the expression "Quran and Sunnah" shall mean the Quran and Sunnah as interpreted by that sect.

3 *Supremacy of Shariah*—Shari'ah shall be the supreme source of law in Pakistan and Grund Norm for guidance for policy making by the state and shall be enforced in the manner and as envisaged hereunder

4. *Court to decide cases according to Shari'ah*—(1) If a question arises before a court that a law or provision of law is repugnant to Shari'ah, the court shall, if it is satisfied that the question needs consideration, make a reference to the Federal Shari'at Court in respect of matters which fall within the jurisdiction of the Federal Shari'at Court under the Constitution and that court may call for and examine the record of the case and decide the question within sixty days

Provided that, if the question relates to Muslim personal law, any fiscal law or any law relating to the levy and collection of taxes and fees or banking or instance practice and procedure, the court shall refer the question to the High Court which shall decide the question within sixty days.

Provided further that no question as to the repugnancy or otherwise to Shari'ah shall be entertained by the court in respect of a law or provision of law already examined by the Federal Shari'at Court or the Shari'at Appellate Bench of the Supreme Court and found not to be repugnant to Shari'at

(2) The second proviso to subsection (1) shall not affect the jurisdiction of the Federal Shari'at Court and the Shari'at Appellate Bench of the Supreme Court to review any decision given or order made by it.

(3) The High Court may, either of its own motion or on the petition of citizen of Pakistan or the Federal Government or a Provincial Government or on a reference made to it under the first proviso

to sub-section (1), examine and decide the question whether or not any law relating to Muslim personal law, any fiscal law or any law relating to the levy and collection of taxes and fees or banking or insurance practice and procedure or any provision of such law, is repugnant to Shari'at

Provided that while examining and deciding the question, the High Court shall call for and hear the views of experts having specialized knowledge in the field to which the question relates and of such other persons as the High Court may deem fit

(4) Where the High Court takes up the examination of a law or provision of law under sub-section (3), and such law or provision of law appears to it to be repugnant to Shari'ah, the High Court shall cause to be given to the Federal Government in the case of a law with respect to a matter in the Federal Legislative List or the Concurrent Legislative List in the Constitution or to the Provincial Government in the case of a law with respect to a matter not enumerated in either of those Lists, a notice specifying the particular provisions that appear to it to be so repugnant, and afford to such Government adequate opportunity to have its point of view placed before the High Court

(5) If the High Court decides that any such law or provision of law is repugnant to Shari'ah, it shall set out in its decision —

(a) the reasons for its holding the opinion; and

(b) the extent to which such law or provision is so repugnant, and specify the day on which the decision shall take effect.

Provided that no such decision shall take effect before the expiration of the period within which an appeal therefrom may be preferred to the Supreme Court or, where an appeal has been so preferred, before the disposal of such appeal.

Provided further that the decision of the High Court shall not take effect until the expiration of a period of at least six months from the date of the decision:

Provided further that the High Court may, on the petition of Federal Government or a Provincial Government showing sufficient cause for not implementing the decision, extend the time for a period not exceeding three months

(6) The High Court shall have power to review any decision given or order made by it under this section

(7) The jurisdiction conferred on the High Court by this section shall be exercised by a Bench of not less than three judges

(8) Where a question referred to in sub-section (I) or sub-section (3) arises before a Single or Division Bench of the High Court, it shall be referred to a Bench of not less than three judges

(9) Any party aggrieved by the final decision of the High Court in any proceedings under this section may, within sixty days of such decision, prefer an appeal to the Supreme Court

Provided that an appeal on behalf of the Federation or of a Province may be preferred at any time after the decision but not later than six months of the day on which the decision shall take effect and such extended period as may be allowed by the High Court under sub-section (5)

(10) Nothing contained in this Ordinance nor decisions made thereunder shall affect any proceedings pending before any Court or Tribunal or any sentences passed or orders made, judgements pronounced, decrees passed, liabilities incurred, rights accrued, assessments made, amounts recovered or declared payable under any law by any Court or Tribunal or authority before the commencement of this Ordinance.

(11) No court or tribunal including the High Court shall adjourn or stay any proceedings whether pending or initiated after the commencement of this Ordinance by reason only that the question whether a law or provision of law is repugnant to the Shari'ah has been referred to the High Court or the Federal Shari'ah Court or that the High Court has otherwise undertaken examination of this question under Section 4 and all such proceedings shall continue and the point in issue therein shall be decided in accordance with the law for the time being in force.

Explanation—For the purpose of this sub-section, the word "Court" or "Tribunal" shall mean any Court or Tribunal established by or under any law or the Constitution at any time before the commencement of this Ordinance and the word "authority" shall mean any authority established under any law for the time being in force.

5 *Ulema to be appointed as Judges, etc*—(1) Experienced and qualified *ulema* shall be eligible to be appointed as judges, and *amicus curiae* in the court

(2) Persons well-versed ir Shari'ah from reputable institutions of Islamic learning and *Deeni Madaris* in Pakistan or abroad recognized by the appropriate Government for this purpose shall notwithstanding anything containe in any other law for the time bein in force, be eligible for appearin before the court for interpretation

of Shari'ah in accordance with the rules to be framed for this purpose.

(3) The President shall, in consultation with the Chief Justice of Pakistan, the Chief Justice of the Federal Shari'at Court and the Chairman of the Council of Islamic Ideology, make rules for the purpose of sub-section (1) specifying the qualifications and experience required for appointment of judges, and *amicus curiae* in the court.

(4) Persons holding graduate and post-graduate degrees in law and Shari'ah from the universities or International Islamic University, Islamabad, shall, notwithstanding anything contained in any other law for the time being in force, be eligible for being enrolled as advocates in accordance with the rules to be framed for this purpose.

(5) The provisions of this section shall not affect in any manner whatsoever the right of the advocates enrolled under the law relating to legal practitioners and Bar Councils to appear in various courts, tribunals and other authorities including the Supreme Court, a High Court or the Federal Shari'at Court.

6. *Appointment of Muftis* — (1) The President shall, in consultation with the Chief Justice of Pakistan, the Chief Justice of the Federal Shari'at Court and the Chairman of the Council of Islamic Ideology, appoint in his individual judgement as many Muftis as he may deem fit for rendering such assistance as may be required of them by the Supreme Court, the High Court and the Federal Shari'at Court.

(2) A Mufti appointed under sub-section (1) shall hold office during the pleasure of the President and shall receive such remuneration as is for the time being admissible to a Deputy Attorney General for Pakistan.

(3) It shall be the duty of a Mufti to give advice to the Federal Government upon such legal matters involving interpretation of Shari'ah, and perform such other duties as may be referred or assigned to him by the Federal Government; and in the performance of his duties he shall have the right of audience in the Supreme Court, and the High Court while exercising jurisdiction under this Ordinance and in the Federal Shari'at Court.

(4) A Mufti shall not plead for any party but shall state, expound and interpret Shari'ah relevant to the proceedings as far as may be known to him and submit to the Court a written statement of his interpretation of Shari'ah

(5) The Ministry of Justice and Parliamentary Affairs in the Government of Pakistan shall deal with the administrative matters relating to the Muftis

7 *Teaching of and training in Shari'ah.*—(1) The State shall make effective arrangements for the teaching of, and training in, Shari'ah and Islamic jurisprudence and the holding of refresher programmes at regular intervals in the Federal Judicial Academy, Islamabad or other similar institutions for the members of the subordinate judiciary

(2) The State shall make effective arrangements for providing education and training in various branches of Islamic law in order to ensure the availability of man-power trained in the administration of justice according to Shari'ah.

(3) The Chief Justice of Pakistan shall make rules for the participation of the Judges of Superior Courts in seminars and programmes connected with Shari'ah

(4) The State shall takes effective measures to include courses on Shari'ah in the syllabi of the law colleges in Pakistan.

8. *Islamization of economy* —(1) The State shall take steps to ensure that the economic system of Pakistan is constructed on the basis of Islamic economic principles, values and priorities

(2) The President shall, within thirty days from the Commencement of this Ordinance, appoint in his individual judgement a permanent Commission consisting of economists, jurists, *ulema*, elected representatives and such other persons as he may deem fit, and appoint one of them to be its Chairman

(3) The Chairman of the Commission shall have the powers to appoint such consultants as he may deem necessary.

(4) The functions of the Commission shall be —

(a) to undertake the examination of any fiscal law or any law relating to the levy and collection of taxes and fees or banking or insurance practice and procedure to determine whether or not these are repugnant to Shari'ah,

(b) to make recommendations to bring such laws, practices and procedures in conformity with Shari'ah;

(c) to recommend the methods for such changes in the economic system of Pakistan so as to achieve the social and economic well being of the people as envisaged by Article 38 of the Constitution; and

(d) to suggest the manner and actions including suitable alternatives by which the system of economy as enunciated by Islam may be brought into effect.

(5) The Commission shall submit its reports, from time to time, to the Federal Government.

(6) A comprehensive report containing recommendations of the Commission shall be submitted to the Federal Government within a period of one year from the date of its appointment.

(7) The Commission shall have the power to conduct its proceedings and regulate its procedure in all respects as it may deem fit.

(8) All executive authorities, institutions, and local authorities shall act in aid of the Commission.

(9) The Commission shall monitor the process of Islamization of the economy and bring cases of non compliance to the notice of the President.

(10) The Ministry of Finance and Economic Affairs in the Government of Pakistan shall deal with the administrative matters relating to the Commission

9. *Islamization of education*—(1) The State shall, for a comprehensive and harmonious development as an Islamic society, take steps to ensure that educational system of Pakistan is based on Islamic values of learning and teachings

(2) The President shall, within thirty days from the commencement of this Ordinance, appoint in his individual judgement a permanent Commission consisting of educationists, jurists, *ulema* and elected representatives and such other persons as he may deem fit and appoint one of them to be its Chairman

(3) The Chairman of the Commission shall have the powers to appoint such consultants as he may deem necessary.

(4) The functions of the Commission shall be to examine the educational system of Pakistan to achieve the objective referred to in sub-section (1) and make recommendations in this behalf

(5) The Commission shall submit its reports, from time to time, to the Federal Government.

(6) A comprehensive report containing recommendations of the Commission shall be submitted to the Federal Government within a period of one year from the date of its appointment.

(7) The Commission shall have the power to conduct its proceedings and regulate its procedure in all respects as it may deem fit

(8) All executive authorities, institutions and local authorities shall act in aid of the Commission

(9) The Commission shall monitor the process of Islamization of the education and bring cases of non compliance to the notice of the President

(10) The Ministry of Education in the Government of Pakistan shall deal with the administrative matters relating to the Commission.

10 *Mass media to promote Islamic values*—Steps shall be taken by the State so that the mass media promote Islamic values

11 *Laws to be interpreted in the light of Shari'ah.* For the purpose of this Ordinance —

(1) While interpreting the statute law, if more than one interpretation is possible, the one consistent with the Islamic principles and jurisprudence shall be adopted by the Court

(2) Where two or more interpretations are equally possible, the interpretation which advances the Principles of Policy and Islamic provisions in the Constitution shall be adopted by the Court

12 *Expeditious codification of Islamic law* — (1) The Council of Islamic Ideology shall take urgent steps to fulfil its functions as envisaged by sub-clauses (c) and (d) of clause (1) of Article 230 of the Constitution.

(2) The State shall take early steps to place the recommendations made to it by the Council of Islamic Ideology, before the Parliament for the purpose envisaged in clause (4) of Article 230 of the Constitution.

13. *Continuance of International Financial Obligations* — Notwithstanding the provisions of this Ordinance or any decision rendered thereunder, the financial obligations incurred or which may be incurred, and contracts made or which may be made, before or after the commencement of this Ordinance, between a National Institution and a Foreign Agency shall continue to remain valid, binding and operative and no court including the High Court and the Supreme Court shall have any jurisdiction to pass any order or make any decision under this Ordinance in respect of such obligations and contracts

Explanation — In this section the phrase "National Institution" shall include a Federal or Provincial Government, a statutory corporation, company, institution, body, enterprise or any person in Pakistan and the phrase "Foreign Agency" shall include a foreign Government. a foreign financial institution, foreign capital market including a Bank and any foreign lending Agency, including an individual.

14 *Fulfilment of Existing obligations* — Nothing contained in this Ordinance or any decision rendered thereunder shall affect the validity of any financial obligations incurred including those under instruments, whether contractual or

(*Contd. on Page* 68 *Col.* 1)

ISLAMIC BANKING

Vice Chairman, Dar Al Maal Al Islami and International Association of Islamic Banks, Mr. Muazzam Ali, has stressed the need for improvements in the on-going process of Islamic banking for introduction of new methods and instruments to keep pace with the changing times and meet the challenge of innovative technological developments in the contemporary world.

In his opening address at the two-day International Islamic Banking Conference, which began in London on June 22, he explained that Islamic banking was not an end in itself. It was one of the instruments for the promotion of Islamic economic system. It was value-orientated and aimed at developing a healthy, dynamic and growth-orientated economy with a view to establishing an order on the moral basis of social justice, equity moderation and healthy relationship between human beings, he added

He noted that within a short span of a decade, Islamic banks have introduced new instruments and methodologies to cater to the needs in this day and age

Besides the now well known instruments such as Mudarba (capital trust), Musharka (participation finance), Muraba (mark up on sale), Ijara (lease financing) and Quard Hassna (an interest free loan) many other instruments have been introduced These include syndication of loans, Islamic unit trusts and financing of internal and foreign trade and barter trade. While Islamic banks have crossed many hurdles they still have a long way to go.

He felt that Islamic bankers should set up both individually and collectively, efficient research and reference departments which should identify requirements of the people and come up with the requisite solutions Financial needs of people are changing very fast and they must keep pace with them, he added.

Mr. Muazzam Ali was of the view it was essential that a Central Sharia (legal) board be set up to guide and advise Islamic banks in their operations. The International Association of Islamic Banks last month agreed to set up such an all-embracing board and he hoped it would start functioning soon.

He pointed out that no contemporary financial system has made such spectacular strides as Islamic banking. Already three countries — Pakistan, Iran and Sudan have switched over to Islamic banking and over 50 Islamic banks are in operation in other Muslim countries.

Muslim minorities living in a number of non-Muslim states have also set up banks operating within parameters of Islam. Besides, nearly 20 financial institutions in Europe and the USA were using various Islamic instrument to cater to the requirements of their Muslim clients Results of studies carried out by IMF in Islamic banking have been positive, though a number of areas remain to be further explored, he added.

The keynote speech at the conference was from Prince Mohammed Al Faisal, Chairman, Dar Al Maal Al Islami and Inter National Association of Islamic Banks.

(*Contd. from Page* 67 *Col* 3)

otherwise, promises to pay, or any other financial commitment made by or on behalf of Federal or a Provincial Government or a financial or statutory corporation or other institution to make payments envisaged therein, and all such obligations, promises and commitments shall continue to remain valid, binding and operative

15. *Rules* — The appropriate Government may, by notification in the official Gazette, make rules for carrying out the purposes of this Ordinance.

CII legitimises test-tube technique

The Council of Islamic Ideology has ruled in favour of fertilising a woman with the test tube technique provided the sperm used is her husband's.

This was disclosed by Prof. Rashid Latif while delivering a lecture on artificial babies at the King Edward Medical College on the final day of a three-day National Medical Conference of the Pakistan Medical Association, Lahore.

Prof. Rashid Latif was called by the Council in Islamabad to explain the legitimity of the baby born through test tube technique After examining various aspect of the issue, the CII declared the modern technique as feasible for women for whom natural conception was not possible

Prof. Latif Chaudhry of the Fatima Jinnah Medical College delivered the Prof. Shafi Memorial Lecture on "lens transplant". Prof Mehmood Ali Malik delivered the Muhammad Asam Pirzada Memorial Lecture and Prof. Zafar Haider spoke on "breast lumps" in his Sardar Ali Sheikh Memorial Lec-

ture.

The lectures were attended by a large number of doctors from different parts of the country.

Addressing the concluding session, the President of the PMA Lahore, Dr. Ashfaq Rana highlighted the importance of updating medical knowledge.

He said it was encouraging to find that doctors from all over the country had turned up to share their expertise at the conference

He expressed the hope that the Government would also pay due attention in meeting the long standing demands of the medical profession, including the closure of fake medical institutions, eradication of quackery, opting the PMA on its decision-making forums and helping medical graduates in finding jobs

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ISLAMIC 'VARSITY DEGREES

According to the Shariat Ordinance, 1988, promulgated by President Zia-ul-Haq on June 15, the holders of International Islamic University degrees in law and Shariah have been made eligible for being enrolled as advocates, says a Press release of the International Islamic University

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AL-HADIS. Hazrat Abdullah-b-Masud reported that the Messenger of Allah said Whoso sends in advance three of his sons who have not attained maturity, they will become for him a strong vanguard against Hell Hazrat Abu Zarr (*Razi Allahu 'anhu*) said I sent two in advance. He said: And even two Hazrat Obai-b-ka'ab, father of Munzir and chief of the Quran readers, said: I sent one in advance. He said· And even one.

— Tirmizi, Ibn Majah (Rare)

$ 100 million Arab Institute in Paris

BY PAUL R. MICHAUD

PARIS — In a city where every new landmark attracts controversy — the Pompidou Centre, the Louvre's glass pyramid, the planned Bastille Opera House — Paris's Institut du Monde Arab has received surprisingly widespread acclaim.

At both professional and popular levels the nine-storey building with its massive curved wall of glass fragments reflecting the river Seine has been welcomed as imaginative, daring and accessible

Six months after its opening in the Latin Quarter near both the Paris Mosque and Notre Dame cathedral, the Institute attracts more than 5,000 visitors a week — a relief to supporters who endured 14 years of controversy over its aims, funding, location and administration.

Some of these problems have still to be fully resolved, but at least the debate can be carried out against a background of physical reality

"We are trying to provide a window in which Arabs can show people who they are and what their civilisation is," said retired French diplomat Paul Carton, president of the Institute

The designer of the building was influential French architect Jean Nouvel, 45, who said, "It fits my approach to creating architecture of sensations and emotions

Nouvel enclosed some 27 000 computer-controlled photo-electric cells into the wall design providing constant lighting and heat for the 318,000 square feet (26,900 sq m) of internal space

The cells open and shut in the shape of lozenges. diamonds and stars, giving the effect of transparency; they are the highlight of the building.

His aim was to use light as a building material, creating a mood that Nouvel calls "Arab without being Moorish pastiche."

Hugging a bend of the Seine, the building, which has a tower enclosing a spiral-shaped library, took five years to build at a cost of roughly $ 100 million

The idea for a centre devoted to Arab culture originated in 1974 with then President Valery Giscard d Estaing.

But political in-fighting held up progress. Unattractive site offers and refusal to provide diplomatic status (and thus tax privileges) were among the early problems.

The necessity to secure agreement on every step from the 20 members of the Arab League, which part-financed the project, was another major stumbling block

Newly-elected President Francois Mitterrand took up the project with enthusiasm in 1981 and plans surged forward, a location was agreed and the architect's design accepted.

Mitterrand and Arab League leader Chedli Klibi jointly inaugurated the building, which by then was under the charge of its fourth president, last Nov 30

The original idea of the Institute was to promote study and knowledge of the Arab world in France, encourage relations between France and the Arab world, and in a wider sense develop ties between Arab nations and the European Community

Over the years of preparation, the Institute's role has been more clearly defined (no researchers, no

proselytising, no polemics) and its cultural role widened.

The Institute has an Islamic art museum which is expected eventually to house many of the estimated 5,000 Islamic objects now stored in back rooms of the Louvre (currently the Institute displays only 300 pieces).

The spiral-type library has 35,000 volumes, with thousands more being donated from different countries; a computerised documentation centre contains a wall of 24 televisions screens.

Among the first exhibitions is one devoted to copies of the Koran belonging to the French National Library, another highlighting the art of Sana'a, Yemen.

Funding of the Institute is shared 60:40 by the French government and the Arab League

The Institute's director-general, Bassem el Jisr, a Lebanese journalist and lawyer who has lived in Paris for 13 years, admits that his principal work to date has been diplomatic, but he said, "The difficulties eventually will be overcome because it is paramount that we make this organisation a link between two worlds and two civilisations."

Sources close to the project believe it is slowed down by being answerable to all the Arab ambassadors, who are protective of their individual countries.

Financially, the annual budget of $ 18 million is in trouble because several Arab states are in arrears.—*Dawn Compass Features*

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title Cover.

Fundamentalism: A Western Misconception

BY MEHDI ALI SIDDIQI

The term "fundamentalism" has been in recent times coined by certain Western scholars of Islam. But it connotes much more than a mere strong adherence to essentials of Islamic faith It covers, they think, besides these essentials, a significant amount of political aggressiveness and a desire on the part of Muslims to revert to the social conditions of early 30 years of Islamic history. It is unfortunate that some intellectuals of the Islamic world too seem to agree with them

True that much of this misconception has its origin in the intolerance and dogmatism of some leaders, a very large number of such Muslim religious scholars with whom the Muslim World states abound, and can easily do without, and certain well known Heads of State associated with terrorism and wholesale elimination of enlightened, tolerant elements of society.

This, in relief, magnifies the isolated cases of individuals overstepping civilised norms in that most humane and tolerant social order that our great Prophet (PBUH) and his early followers built up in Arabia and the expanding Muslim State Western scholars, therefore, have a point when they feel apprehensive of "Islamic fundamentalism" today as they understand it.

A contributory factor has been a general trend in many Islamic States away from accepted standards of Western democracy towards a closed society. Our scholars forget, while asserting that European Renaissance originated from the impact of Islamic learning and scientific logical methodology of that learning, that their own intellectual and political resurgence is no less indebted to a similar impact of Western education and thought on our stagnant degenerating societies. So a liberal trend is inherent in Western education and allowance should be made for that. We must understand that no Western intellectuals can on any reasonable ground and in their liberal tradition of democratic norms, deny us Muslims the right to have our own system of laws enjoined by Divine dispensation But we must be equipped and prepared to prove and demonstrate that our system is more comprehensive, more welfare-minded, more rooted in the consensus approach and more responsive to human nature, its failings, needs and requirements

CONFUSION

But the basic cause of confusion among Western intellectuals about "fundamentalism" is rather simple They are mistaken, and with them some of our intellectuals too, about the very nature of Islam — a dynamic, comprehensive and essentially progressive way of life That comprehensive dynamism has taken root in every Muslim society now that these societies are coming into their own after emancipation from political, and the more damaging cultural, domination of the colonial powers. The West only sees the resurgence in various degrees in different Muslim societies as a return to early undeveloped social norms of a simpler state of life and living. They forget that only in a hundred years after the Prophet's time the Abbaside society was at the zenith of civilised living in the whole world

but within, and sustained by, the same framework of Islamic law It had expanded and kept on expanding much beyond the limits of Arabia and for a thousand years was among the developed world societies, yet generally following the Shari'ah. Our great jurists of those days never failed to cope with problems of a progressive society

The dynamism, progressive nature and fervent belief in its own superiority is the very nature of Islam and the Muslims, strengthened by the teachings of the Quran and the precepts and Sunnah of the holy Prophet Muhammad (peace be upon him).

Here let us see how some really informed and not unsympathetic scholars have viewed our fundamentalism The author of "Militant Islam" has noted that it is the "stubborn patience" as a national characteristic that provides besieged Muslim societies with their dogged resistance to adverse social and political inroads Naturally, successful resistance gradually develops into activism "A mere Platonic discernment between right and wrong without the urge to promote the right and destroy the wrong is immorality in itself. In Islam morality lives and dies with human endeavour to establish its victory on earth" (Leopold Weiss now Muhammad Asad in "Islam on the Crossroads.")

Commenting on the early wars of Islam Hitti writes, "The spirit of discipline and contempt of death manifested at this first armed encounter of Islam (Badr) proved characteristic of it in all its later and greater conquests" If the West do not detect this 'fundamentalist' approach, they are blind indeed.

This spirit of facing upto every kind of odds is inherent in the very nature of a Muslim. It is only when aroused that is manifests itself as it is doing in every country where Muslims are being suppresstd because of their religion. And every sensible observer will agree that this fundamental approach coupled with the desire to have our own laws is a step in Islam's process of political and social readjustment in the modern world. To call it 'terrorist and barbarian' is to confuse basic principles with individual policies.

Terrorism as a political and State strategy finds its manifestations in Israeli statecraft and the innumerable Mafias of the West, like the I R A, the Red Brigade and their precursors the Haganah, the Irgun etc that founded the State of Israel. For Muslims, terrorism is political aberration, not fundamentalism.

Obviously the process of social and political readjustment to modern conditions has not been an easy one We Muslims have started to catch up with the West under great handicaps mostly historical but some of our own making. Inheriting Western traditions along with Western education and neglecting or ignoring Islamic traditions of a fraternal society accepting our ordained equitable distribution of wealth, we allowed class distinction to become a measure of success, European education, a standard of progress and licentiousness, a synonym of liberal thought process. This admixture of Islamic private morals and Western public norms and manifestations, has left us so bewildered that any attempt to speed up the process of readjustment is regarded as reactionary People who should help in the process of modernisation by discussion and dialogue — a difficult and time-consuming undertaking — start blaming Islam by joining the chorus of those who stigmatise it as fundamentalism All this creates intellectual confusion in which all around forget that Islam's fundamentals are relatively simple, self-contained, liberal, but essentially dynamic

For example, Tauhid, as Iqbal put it, in the form of one Sajdah, liberates man from the dominance of so many other self-raised godlings. The late Mr. A.K. Brohi has so succinctly put the matter when he wrote. "For just as in the physical world so also in the world of spirit, there is no warrant or a continued state of vacuity and the Quran has anticipated the phenomenon by calling the attention of believers to the tragic predicament of man who has taken his lower passion as God."

(Courtesy: **DAWN)**

Accord with Rabita on repatriation

Pakistan and Rabita Al-Alam-al-Islam have established a joint trust fund for the repatriation of about "250,000" stranded Pakistanis in Bangladesh.

An agreement to the effect was signed by Federal Finance Minister Dr. Mahbubul Haq on behalf of Pakistan and Assistant Secretary-General Syed Ameen Aquael Attas on behalf of the Rabita. It envisages raising of 300 million dollars for financing the repatriation project which is expected to be completed in about three years time

Pakistan contributed Rs 250 million to the fund while the Rabita itself has put Rs. 50 million in

the trust fund, the board of which would be chaired by President Gen Mohammad Zia-ul-Haq.

Dr. Mahbubul Haq said that the fundraising campaign would be launched soon after the Hajj and every Muslim country would be approached for contribution

He said the repatriation would begin as soon as half of the targeted fund is collected and the minute the stranded "non-Bengalis" land on the Pakistani soil they would automatically become Pakistanis.

Dr. Haq said most of the 169,000 Pakistanis, as defined in the 1973 bilateral and trilateral agreements between Pakistan and India, India and Bangladesh resptctively, have been repatriated except for a group of about 489 persons which, he said, would soon be repatriated, under the normal UNHCR channels.

He said the stranded non-Bengalis in Bangladesh did not come under the agreed definition of Pakistanis and as such Pakistan did not have any legal obligation to repatriate them.

However, he said it was the moral obligation of Pakistan to help those who had voluntarily declared that they would opt for Pakistan.

He said these people had languished in camps under the most trying conditions for almost 15 years and they would not be transferred from Bangladesh camps to Pakistani camps, but would be provided on arrival in Pakistan with housing facilities and full opportunities to earn their own livelihood, he added.

Dr. Haq said that the Government would announce in due course of time the proposed places for rehabilitation of stranded Pakistanis.

The trust fund for repatriation would be registered in Islamabad and an account of the fund would be opened for accepting direct donations.

Trouble in Armenia

Soviet security forces stormed the Svartnoz Airport in the Armenian capital Yerevan which was occupied by demonstrators for two days, the Armenian Foreign Ministry confirmed on July 6.

The Assistant to the Foreign Minister Vartnian said both sides suffered casualties "some of whom may die within the next two days or they may live" Vartanian said detailed information was not available at the moment.

Dissident sources said more than 40 people were "seriously injured." Some reports said a number of people had been killed

In Moscow, the Soviet Communist Party newspaper 'Pravada' reported that strikes had again been called at some Armenian companies.

People gathered in Yerevan's theatre square carrying placards demanding that the autonomous region Nagorny Karabach be detached from predominantly Muslim Azerbaijan and be made part of mainly Christian Armenia.

Pravada said a large crowd started to march towards the airport after somebody suggested that Svartnoz should be taken over

The Armenian Foreign Ministry said people started to occupy the airport's operational rooms Aircraft were able to land, but could not take off Negotiations failed to achieve an end to the occupation and authorities took steps to "restore order".

Further strikes were called with people to stay in their houses, sources said.

Some 80 per cent of the population in Nagorny Karabach are Armenians who feel they are discriminated against by the Azerbaijanis. Azerbaijan is resisting the proposed transfer of the autonomous region to Armenia

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QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṣ=ش Bold, ḥ=ح Madd, z=ز ãã=آ, ṣ=ص ōō=وٗ, ḍ=ض ēē=یٗ, ṭ=ط Fine, ẓ=ظ Madd, '=ع ā=ا, ʼ=ء (Jerk) ōō=و, ee=ی

Part 17 *Iq-ta-ra-ba lin-naas* | Chapter 21 *Al-Am-bi-yãã'* | ١٧-اقترب للناس ٢١-الأنبياء

SECTION 7 *(Contd.)* | *RU-KOO' 7 (Contd.)* | ركوع ٧ (تتمة)

	English		Transliteration	Arabic
98	Surely you and what you worship besides Allah, are fuel for Hell.	98.	*In-na-kum wa maa ta'-bu-doo-na min doo-nil-laa-hi ha-ṣa-bu ja-han-nam.*	إنكم وما تعبدون من دون الله حصب جهنم
	To it you are to go down.		*An-tum la-haa waa-ri-doon*	أنتم لها واردون ۞
99.	Had they been gods, they would not have gone down into it (i.e. Hell),	99.	*Lau kaa-na hãã-u-lãã-i aa-li-ha-tam-maa wa-ra-doo-haa.*	لو كان هؤلاء آلهة ما وردوها
	and they shall all remain in it for ever.		*Wa kul-lun fee-haa khaa-li-doon.*	وكل فيها خالدون ۞
100.	Wailing shall be their lot therein,	100	*La-hum fee-haa za-fee-runw-*	لهم فيها زفير
	and therein they shall hear nothing.		*wa hum fee-haa laa yas-ma-'oon.*	وهم فيها لا يسمعون ۞
101.	Surely, as to those for whom good reward has been pre-ordained by Us,	101	*In-nal-la-zee-na sa-ba-qat la-hum-min-nal-ḥus-nãa*	إن الذين سبقت لهم منا الحسنى
	they shall be far removed from it (i.e. Hell)		*u-lãã-i-ka 'an-haa mub-'a-doon.*	أولئك عنها مبعدون ۞
102.	They shall not hear the least sound of it (i.e. of Hell);	102.	*Laa yas-ma-'oo-na ḥa-see-sa-haa.*	لا يسمعون حسيسها
	and they shall ever live (enjoying) what their souls desire.		*Wa hum fee-mash-ta-hat an-fu-su-hum khaa-li-doon.*	وهم في ما اشتهت أنفسهم خالدون ۞
103.	The greatest terror shall not grieve them,	103.	*Laa yaḥ-zu-nu-hu-mul-fa za-'ul-ak-ba-ru*	لا يحزنهم الفزع الأكبر

Part 17 Iq-ta-ra-ba lin-naas | Chapter 21 Al-Am-bi-yaa' | ١٧-اقترب للناس ٢١-الانبياء

	English		Transliteration	Arabic
	and the angels will receive them (and say):		*wa ta-ta-laq-qaa-hu-mul-ma-lāā-i-kah.*	وَتَتَلَقّٰهُمُ الْمَلٰٓئِكَةُ
	This is your day which you were promised		*Haa-zaa yau-mu-ku-mul-la-zee kun-tum too-'a-doon.*	هٰذَا يَوْمُكُمُ الَّذِيْ كُنْتُمْ تُوْعَدُوْنَ
104	The day when We shall roll up the heaven as the scroll is rolled up for records.	104.	*Yau-ma naṭ-wis-sa-māā-a ka-ṭaiee-yis-si-jil-lil-ku-tub.*	يَوْمَ نَطْوِي السَّمَآءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ
	As We had begun the first creation; so shall We bring it back.		*Ka-maa ba-da'-nāa aw-wa-la khal-qin-nu-'ee-duh.*	كَمَا بَدَاْنَآ اَوَّلَ خَلْقٍ نُّعِيْدُهٗ
	It is a promise (binding) upon Us. Surely, We are going to fulfil it		*Wa'-dan 'a-lai-naa. In-naa kun-naa faa-'i-leen.*	وَعْدًا عَلَيْنَا اِنَّا كُنَّا فٰعِلِيْنَ
105	And indeed We have written in the Zaboor (the Psalms) after the Reminder	105	*Wa la-qad ka-tab-naa fiz-za-boo-ri mim-ba'-diz-zik-ri*	وَلَقَدْ كَتَبْنَا فِي الزَّبُوْرِ مِنْ بَعْدِ الذِّكْرِ
	that My virtuous servants shall inherit the earth.		*an-nal-ar-da ya-ri-ṣu-haa 'i-baa-di-yaṣ-ṣaa-li-ḥoon*	اَنَّ الْاَرْضَ يَرِثُهَا عِبَادِيَ الصّٰلِحُوْنَ
106.	Surely, in this (the Quran) there is a message	106	*In-na fee haa-zaa la-ba-laa-ghal-*	اِنَّ فِيْ هٰذَا لَبَلٰغًا
	for a people who serve (Allah).		*li-qau-min 'aa-bi-deen*	لِّقَوْمٍ عٰبِدِيْنَ
107	And We have not sent you,	107	*Wa māa ar-sal-naa-ka*	وَمَآ اَرْسَلْنٰكَ
	but as a mercy for the worlds (i.e. the nations).		*il-laa raḥ-ma-tal-lil-'aa-la-meen.*	اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ
108.	Say (O Muhammad): Indeed it has been revealed to me	108	*Qul in-na-maa yoo-ḥāa i-laiee-ya*	قُلْ اِنَّمَا يُوْحٰٓى اِلَيَّ
	that your God is one God.		*an-na-māa i-laa-hu-kum i-laa-hunw-waa-ḥid.*	اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ
	So will you then be Muslims?		*Fa-hal an-tum-mus-li-moon.*	فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ
109.	So if they turn away then say:	109.	*Fa-in ta-wal-lau fa-qul*	فَاِنْ تَوَلَّوْا فَقُلْ

English	Transliteration	Arabic
I have warned you all alike	*aa-zan-tu-kum 'a-laa sa-waa'.*	اٰذنتكم على سوآء
And I do not know whether near or far is that	*Wa in ad-ree a qa-ree-bun am ba-'ee-dum-*	وان ادري اقريب ام بعيد
which you are promised	*maa too-'a-doon.*	ما توعدون
110 Surely, He knows what is said aloud	110. *In-na-hoo ya'-la-mul-jah-ra mi-nal-qau-li*	انه يعلم الجهر من القول
and knows what you hide	*wa ya'-la-mu maa tak-tu-moon.*	ويعلم ما تكتمون
111 And I know not (but) perhaps it may be a trial	111. *Wa in ad-ree la-'al-la-hoo fit-na-tul-*	وان ادري لعله فتنة
for you and an enjoyment for a time	*la-kum wa ma-taa-'un i-laa heen*	لكم ومتاع الى حين
112 He (the Prophet) said My Lord, judge You with the Truth	112 *Qaa-la rab-bih-kum bil-haqq.*	قٰل رب احكم بالحق
And our Lord is the All-Compassionate* whose help is sought against what you attribute (to Him)	*Wa rab-bu-nar-rah-maa-nul-mus-ta-'aa-nu 'a-laa maa ta-si-foon*	وربنا الرحمٰن المستعان على ما تصفون

(CHAPTER 21 AL-AM-BI-YAA' ENDS HERE). تمت هذا السورة ٢١-الانبيآء .

English	Transliteration	Arabic
SOO-RA-TUL-HAJJ	*SOO-RA-TUL-HAJJ*	
Revealed at Madinah 10 Sections, 78 Verses	*Ma-da-niee-yah.* *Ru-koo-'aa-tu-haa 10,* *Aa-yaa-tu-haa 78*	سورة الحج مدنية (٢٢)
In the name of Allah, the All-Compassionate, the Most-Merciful	*Bis-mil-laa-hir-rah-maa-nir-ra-heem.*	بسم الله الرحمٰن الرحيم
SECTION 1	*RU-KOO' 1*	ركوع ١
1. O you mankind! Fear your Lord.	1 *Yaa aiee-yu-han-naa-sut-ta-qoo rab-ba-kum.*	يٰايها الناس اتقوا ربكم

1. The earthquake of the Hour (of Resurrection) is indeed a tremendous thing.	*In-na zal-za-la-tas-saa-'a-ti shai-un 'a-zeem.*	اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ ۝
2. On the Day when you see it, every nursling mother will forget her nursling,	2. *Yau-ma ta-rau-na-haa taz-ha-lu kul-lu mur-di-'a-tin 'am-maa ar-da-'at*	يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ اَرْضَعَتْ
and every pregnant female shall cast her burden,	*wa ta-da-'u kul-lu zaa-ti ham-lin ham-la-haa*	وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا
and you will see the men as drunken, even though they will not be drunken,	*wa ta-ran-naa-sa su-kaa-raa wa maa hum bi-su-kaa-raa*	وَتَرَى النَّاسَ سُكٰرٰى وَمَا هُمْ بِسُكٰرٰى
but (in fact) the torment of Allah will be severe (upon them).	*wa laa-kin-na 'a-zaa-bal-laa-hi sha-deed.*	وَلٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ ۝
3 And among the men is he who disputes about Allah without knowledge	3. *Wa mi-nan-naa-si maien-yu-jaa-di-lu fil-laa-hi bi-ghai-ri 'il-minw-*	وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ
and follows every rebellious devil.	*wa yat-ta-bi-'u kul-la shai-taa-nim-ma-ree-din*	وَّيَتَّبِعُ كُلَّ شَيْطٰنٍ مَّرِيْدٍ ۝
4 For him (the devil) it has been decreed that he will lead astray whoever befriends him	4 *ku-ti-ba 'a-lai-hi an-na-hoo man ta-wal-laa-hu fa-an-na-hoo yu-dil-lu-hoo*	كُتِبَ عَلَيْهِ اَنَّهٗ مَنْ تَوَلَّاهُ فَاَنَّهٗ يُضِلُّهٗ
and guide him on to the Chastisement of Hell-fire.	*wa yah-dee-hi i-laa 'a-zaa-bis-sa-'eer.*	وَيَهْدِيْهِ اِلٰى عَذَابِ السَّعِيْرِ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is freed from errors of printing

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

وكل نعمة محسود عليها صاحبها الا التواضع ، ذلك ان التواضع ينبئ عن سلامة الصدر وتخشع القلب ، والانصراف عن خيلاء النفس وآفة الكبر .

وما يزال التواضع من حميد الاخلاق ، دعا الله اليه نبيه — ﷺ — حين استحقر رجال من قريش اصحاب رسول الله ﷺ الفقراء واستكبروا عن مجالستهم ومخالطتهم ، ودعوا نبى الله ان ينبذهم حتى يجلسوا اليه فدعا الله نبيه الا يستمع لمقالتهم ، وان يصبر نفسه مع الذين يدعون ربهم بالغداة والعشى يريدون وجهه .

ولا يتواضع العبد حتى يعرف نفسه ومم خلق ؟ وعليه — ليكسب فضيلة التواضع — ان يجعل حاله فى موضع المقارنة بمن هم دونه فى نعمة الدنيا ليعلم انه ليس له فضل بدنياه ، عليهم ، وان يعتبر بمن هم فوقه فى نعمة الدنيا ، ليعلم انهم اوتوه بفضل من الله عليهم ، فلا يحسدهم على ما آتاهم الله من فضله .

وكثيرة هى الامور التى يبدو فيها العجب والاستعلاء والعاقل العادل من يرزق علاج قلبه . فمن العلماء — مثلا — من يزدهى بعلمه ، ولو أدرك أن علمه حجة عليه عند الله لاصابته الخشية من الله ، (انما يخشى الله من عباده العلماء) ويكون تواضع العالم فى بذل ما عنده من العلم لمريديه وللناس . ومن الناس من يباهى بعبادته ولو ادرك ان التقوى فى الصدر لم يبطل عبادته بالمباهاة بها ، ويكون تواضعه فى هضم نفسه والحذر من ان يتحول الى المعصية فيذهب طاعته بددا . ومن الناس من يفاخر بحسبه ونسبه ، ولو عرف انه انما يفاخر بكمال غيره ويعرض من اعراض الدنيا لامسك ، ودواؤه فى مخالطة من يستحقرهم ويتعالى عليهم . ومن الناس من يستعز بماله وثروته ورياشه واثاثه ، وله عبرة بالذى استعز بالمال والعشيرة والثمر ، (فقال لصاحبه وهو يحاوره انا اكثر منك مالا واعز نفرا . ودخل جنته وهو ظالم لنفسه قال ما اظن ان تبيد هذه ابدا) ، ثم كان ما كان ، (واحيط بثمره ، فاصبح يقلب كفيه على ما انفق فيها وهى خاوية على عروشها ، ويقول ياليتنى لم اشرك بربى احدا . ولم تكن له فئة ينصرونه من دون الله وما كان منتصرا .

وغير اولئك من المتكبرين بمتاع الدنيا وزينتها ، علاج قلوبهم ان توقن انه متاع زائل وعرض حائل . ولنا فى رسول الله ﷺ اسوة حسنة ، كان فيما روى ابوسعيد الخدرى عنه — يا كل مع خادمه ويطحن عنه اذا اعيا ، ويصافح الغنى والفقير والكبير والصغير ، ويسلم مبتدئا على كل من استقبله ، لايستحيى من ان يجيب اذا دعى ولا يحقر مادعى اليه ، كان لين الخلق ، كريم الطبيعة جميل المعاشرة ، طليق الوجه ، رقيق القلب رحيما لكل ذى قربى ومسلم — ﷺ .

بشكر مجلة منبر الاسلام

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضىٰ

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِىْ تُرْجىٰ شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِّنَ الْاَهْوَالِ مُقْتَحِمِ

تغير الحال واصبحت تلك الهيئة هى هيئة الامم المتحدة ولكن رغم التقدم الحضارى كما يقولون فان هناك نظام الفيتو الذى يعطى للدولة القويه ان تعطل اى قرار وان يكون لهذه الدولة وحدها حق تنفيذ قرارات هيئة الامم او تعطيلها . ومع ذلك كان الى عهد قريب هناك تفرقة عنصرية حتى فى المطاعم والمدارس . وركوب المواصلات . . والبوم . هناك تمزق لشمل الانسانيه واعتداء من القوى الذى يملك السلاح على الضعيف الاعزل الذى لا يملك ثمن السلاح . وما يجرى على ساحة لبنان وارض تشاد والعراق و ايران ودول امريكا اللاتينية وغير ذلك كثير لايغيب عن بالنا .

ورغم وجود هيئة الامم ولجانها ومؤتمراتها والبيانات التى صدرت عنها . فان القتلى فى اليوم الواحد يعدون بالآلاف وهدم المنازل وتعطيل المصانع، بالملايين وترميل النساء وتشريد الاطفال شئ لا حصر له . ومع كل ذلك هناك الآلاف يموتون من الجوع رغم صناعة البارود وانتاج المدافع والرشاشات كل ذلك شئ يمزق وحدة الانسانية ويهدم ما بناه الانسان ليسعد فيه بيومه ويسعد الاجيال من بعده . لكن ما يحدث يجلب الشقاء وينشر الخراب ويقضى على البشرية من اولها الى آخرها وهيئة الامم اين هى ؟؟؟

كل ذلك يجعلنا نضع علامات استفهام حول المؤتمر الذى دعيت اليه الانسانية فى ايام معلومات ويذهب اليه المستطيع ومن ذهب اليه فهو يتساوى مع الجميع بحيث لا يعلو صوت على صوت ولا قوى يعلو على ضعيف وليس فيه حق الفيتو لاحد من الناس مهما كان قدره او شانه .

ولقد اعلن النبى العظيم قرارات هامة جدا فيها الخير كل الخير للانسانيه كلها والامن والاستقرار للمجتمعات كلها .

واعلن ان الرب واحد . والانبياء اخوة . والقبلة واحدة . والكتاب واحد . وان الناس سواسية كاسنان المشط فهل للانسانية ان تثـوب الى رشدها وتتخذ من هذا المؤتمر قرارات فيها خلاص البشرية مما تعانيه من الضياع والحرمان والفوضى وان يكون لها على تلك الساحة ما يحقق لها السعادة التى تبحث عنها والهدوء والاستقرار .

ان الاسلام لايعرف التفرقة ولايقرها ولايقر الوسائل التى توصل اليها . ولذلك جاء فى اسباب اقامة هذا المؤتمر « ليشهدوا منافع لهم » والمنافع كل ما يعود على الانسانية كلها بالامن والخير وينشر على ارض الناس الحق ويدعم العدل ويدعو الى السعادة والاطمئنان .

لذلك جدير بنا ان نسمى يوم عرفات بانه يوم الوحدة الانسانية لان الناس فيه يتعارفون ويتلاحمون بالحب والاخاء والامن والسلام .

ما تواضع احد لله الا رفعه الله

للدكتور محمد السعدى فرهود

يقول رسول الله ــ ﷺ ــ (ما تواضع احد لله الارفعه الله) . والتواضع منزلة وسط بين التكبر والخسة ، والتكبر استعلاء وتطرف بالزيادة والجبروت ، يقابله تطرف آخر بالنقصان يورث الخسة والتذلل الممقوت .

الاخذ فى الاسباب المشروعة والوسائل المتاحة . لان الحسد لا ياكل الا صاحبه فالنار تاكل نفسها .. ان لم تجد ا تاكله .

والعبادات التى شرعها الله على لسان انبيائه واحدة الهدف « شرع لكم من الدين ماوصى به نوحا والذى وحينا إليك ، وما وصينا به ابراهيم و موسى وعيسى ن أقيموا الدين ولا تتفرقوا فيه » لذلك نرى ان ما رع لنا على لسان نبينا محمد الصادق الامين يحقق الهدف لرجو لاسعاد البشرية كلها . . فالصلاة هى علاج من لانحراف الخلقى « ان الصلاة تنهى عن الفحشاء والمنكر » الزكاة هى علاج من الشح والبخل والانانية والأثرة لايؤمن احدكم حتى يحب لاخيه مايحب لنفسه » والصيام تهذيب اخلاقى وتربية للضمير وترقيق للمشاعر « الصيام جنة » اى وقاية « فاذا كان صوم يوم احدكم فلا يرفث ولايصخب ولايجهل وان سابه احد اوشاتمه فليقل انى صائم » والحج هو مؤتمر انسانى عالمى تتلاقى فيه وفود الدول والشعوب والقبائل والقارات ليكون هناك طرح لمشاكل التى تعترض البعض ويتم وضع الحلول لها مع عطاء قوة الدفع لها حتى لا يكون هناك تعطيل لمسار هذه الدولة اوتلك لان الكل تلاقى على وحدة الفكر . وحدة الهدف وهذا المؤتمر الذى تذهب اليه الانسانية . اقيم باسم الله . وجهت الدعوة الى الجميع باسم الله : ومن ذهب اليه فباسم الله . لذلك وجب على من ذهب ليه ان يتجرد من ثيابه عند مكان معين « الميقات » ويخلع ما عليه من لباس حلى بشارات او ادخل عليه ما يجعله زهو به على من حوله . فاذا فعل ذلك فان المؤتمر الذى هو ذاهب اليه له نشيد كلماته سماوية المطلع . حلوة نغمات لانها تهتف باسم الواحد الديان « لبيك اللهم لبيك لبيك لا شريك لك لبيك . ان الحمد والنعمة لك والملك لاشريك لك » فالمؤتمر اذا له نشيد خاص لا تحيز فى كلماته لجنس على جنس ولايشتم منه ان شخصا له منزلة على شخص . فالكل يتجه الى ملك الملوك وعلام الغيوب وفاطر السموات والارض ولما كان هذا المؤتمر وجهت الدعوة اليه باسم الله وقد تجرد الانسان من زينته وطرح هواه فعليه ان يعايش الكون كله باسم الله فلا رفث ولافسوق ولاجدال حتى الطير يجد أنسه والزرع له الأمن لان الساحة التى يقام عليه المؤتمر حرم آمن ورحاب طاهر . لايقتلع زرعه ولايهيج طائره ولايصاد حيوانه ، ـــ اذن ـــ المؤتمر فيه انس ولقاء على مبدا الاخوة والتعاطف فاذا طرحت المشاكل فان القلوب نقية والنفوس طاهرة والكل قد التقى مع جزئه وانصهر الجميع فى بوتقة الاخوة التى لاتعصب فيها للـون او للجنس وكيف يكون ذلك والنبى العظيم محمد صلوات الله وسلامه عليه يقول لابى ذر « انك امرؤ فيك جاهلية » بعد ان سمعه يقول لبلال يا ابن السوداء ، ثم يقول دعوها فانها منتنة « يعنى التنابز بالالقاب او التفاخر بالقبائل او الانتساب الى شعب معين ، ولذلك صاح الرجل عند ما سئل عن ابيه او قبيلته فقال :

ابى الاسلام لا اب لى سواه . . اذا افتخروا بقيس او تميم ، والاسلام هو كلمة الله الخاتمة التى حملهابصدق وامانة خاتم النبيين سيدنا محمد بن عبد الله .

ان الهوى الكذوب عند ما سيطر على الانسانية وابتعدت خطاها عن منهج الله عمتها الحرب الضروس التى حطمت قواها وهدت كيانها ومزقت شملها واضعفتها فتوقفت عن التقدم لان الرجال قتلوا ، والنساء لا حيلة لهن . لذلك فكر زعماء العالم فى اقامة عصبة الامم المتحدة ليجتمع البعض تحت علمها ويعملوا على حل المشكلات بروح حضارية وتفاهم بناء يوصل لهدف عظيم . ثم

بسم الله الرحمن الرحيم

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اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

يوم الوحدة الانسانية

فضيلة الشيخ منصور الرفاعى عبيد

الناس جميعا اخوة . لان الأب واحد . وهو آدم . والام واحدة وهى حواء . وتفرق الناس . قبائل وقارات . دولا . وشعوبا لا يخفى هذه الحقيقة التى يعرفها عقلاء الانسانية الذين اشرق نور الحق فى قلوبهم ونطقت بالحق السنتهم واوثق المصادر التى تستنبط منها تلك الحقيقة . كتاب الحق سبحانه . لانه الكتاب الذى لا ياتيه الباطل من بين يديه ولا من خلفه . من قال به صدق . ومن حكم به عدل ومن دعى اليه هدى الى صراط مستقيم . يقول الحق سبحانه فيه « يا ايها الناس إنا خلقناكم من ذكر وانثى وجعلناكم شعوبا وقبائل لتعارفوا » . ويقول ايضا « يا ايها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالا كثيرا ونساء » فالانسانية اصلها واحد ، اما هذا الاختلاف فى اللون ونطق اللسان فكل ذلك يشير الى عظمة الله وقدرته ودليل صدق على وحدانيته « ومن آياته خلق السموات والارض واختلاف السنتكم والوانكم » ومع هذا الاختلاف فان الدعوة وجهت للبشرية على لسان الأنبياء والمرسلين انه لا فضل لعربى على عجمى ولا لأبيض على اسود الا بالتقوى والعمل العظيم الذى يعلى شان الانسان ويسمو بمشاعره ويجعله يعيش فى المجتمع له مهنة يجيدها وصفة يتقنها ويبنى بيده فى صرح الانسانية يعلى قدرها ويدفع بها الى الرقى والحضارة التى تبوؤه المكانة المرموقة وتضفى عليه السعادة ليعيش فى المجتمع الانسانى يشعر بمن حوله ويحس بالآخرين لذلك نرى تفاوت العقول واختلاف المهن وتباين القدرات لينهض كل شخص بعمل حتى تكتمل الحلقة ويكون هناك الانتاج الذى يرضى الجميع . ولذلك قال الشاعر :

الناس للناس من بدو وحاضرة
بعض لبعض وان لم يشعروا خدم

والناس وهم يتحركون على ظهر الارض كل يؤدى واجبه ويسعى على قدره تنتابهم افكار وتتحرك فى ضمائرهم هواجس يكون بسببها الحقد و التنافس غير المتكافئ فيترتب على ذلك كراهية وحسد كل ذلك يؤدى الى تعطيل مسار الدفع الحضارى لان البعض يكيد للبعض وبدل ان يكون هناك التفكير فى الابتكار يكون التفكير فى تخلص من بعض الاشخاص وبسبب ذلك تنتشر العداوة وتشتعل نيران الحروب فتدمر الاخضر واليابس ويتوقف المسار التقدمى ويكون النكال والخسران . لكل ذلك شرع الحق سبحانه عبادات من شأنها تطهر القلوب وتنقى النفوس وترقق الاحاسيس وتربط الانسان باخيه الانسان وتغرس فى قلبه الرضا بقدراته وتحثه على السعى

بسم الله الرحمن الرحيم

عن ابى الدر داء رضي الله عنه ان رسول الله ﷺ كان يقول : دعوة المرء المسلم لاخيه بظهر الغيب مستجابة ، عند رأسه ملك موكل كلما دعا لاخيه بخير قال الملك الموكل به : آمين ولك بمثل "

رواه مسلم

يبرز الحديث الشريف اهمية الدعاء من قبل مؤمن فى حق احده وبذلك يشير الى المحبة والتعاون والتضا من فى مابين الا مة المسلمة .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
بعد مراجعتها فى ضوء أجور البريد الباكستانى الجديدة من قبل مكتب البريد الباكستاني ،
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أعداد المجلة السابقة للسنة الكاملة متوفرة لشكل مجلدات جميلة، الأعداد ٣ الى ١٨ و ٢٥ الى ٣٣ كل منها مقابل ١٢٥ روبية والعدد ٣٤ مقابل ١ روبية ، و ذلك ماعدا أجرة البريد

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— انه لا فضل لعربي على عجمي ولا لابيض على أسود الا بالتقوى.

— والحج هو مؤتمر انساني تتلاقى فيه وفود الدول والشعوب والقبائل والقارات ......

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— كل نعمة محسود عليها صاحبها الا التواضع ...

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In the name of Allah, the All-Compassionate, the Most-Merciful

THE PILGRIMAGE (HAJJ)
Revival of Abraham's Tradition

Although the people of Arabia had since long forgotten the righteousness taught by Prophet Abraham, upon him be peace, yet a distorted version of the Pilgrimage to Ka'bah was still prevalent among thme. Still there was echoing the call to pilgrimage raised by him

"Behold! We gave to Abraham the site of the (Sacred) House, (saying) associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer). And proclaim the Pilgrimage among people They will come to you on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways" (22:26-27).

However, the clear stream of truth was lost in the sands of superstitions and falsehood that became the order of the day. The Arabs did continue a semblance of the ancient ritual of the Pilgrimage Yet, to tell the truth, its form and spirit were totally overtaken and distorted beyond recognition by pervert innovations of theirs

MALPRACTICES God had given the site of Ka'bah to Abraham under the covenant that nothing shall be associated with Him or mix with His Oneness, but the Sanctuary itself now housed three hundred and sixty idols worshipped as gods. God had set His remembrance as the object of the pilgrimage, but in the precincts of Ka'bah they now sang the songs of their ancestor's glory. One of the aims of the Pilgrimage was to establish equality of mankind, yet the Quraish, out of arrogance and pride, had devised for themselves certain exclusive privileges. For example though the pilgrims in general made a halt in 'Arafat, the Ouraish would not move out of Muzdalfah as a mark of distinction. Except the Quraish and those to whom they provided cloth, other pilgrims — men and women — went round the Ka'bah in a state of nudity. All through the days of the Pilgrimage, 'Umrah (the lesser pilgrimage) was prohibited although it was a preliminary to the pilgrimage It was permitted only after the sores of the backs of the camels mounted by the pilgrims were healed up and the month of Safar was past. The pilgrims took upon themselves certain altogether uncalled for abstinent practices, such as to vow to go on the pilgrimage on foot or in complete silence They would abstain from riding the sacrificial camels under any circumstances. They would go round the Ka'bah like animals putting reigns on their noses. During the days of the Pilgrimage, they would not use the doors to enter into their houses but, instead, climb over the hind walls for this purpose. They would smear doors and walls with the blood of their sacrificed animals. It was a pity that the clouds of ignorance were the thickert over the very House of God.

ADVENT OF ISLAM: Prophet Abraham had initiated the religion of Oneness of God, that is Islam, but God had purposed its fulfilment

and perfection under the apostolate of His last prophet, Muhammad (*Sallallahu 'alaihi wa sallam*). From the very beginning of his ministry, therefore, he had the urge to set out in search of the lost truth and for its restoration.

The fundamental postulates of Islam comprise affirmation of Oneness of God (Tauheed), establishment of Prayer (*Salaat*), payment of obligatory poor-tax (*Zakaat*), observance of Fasting (Saum), and performance of the Pilgrimage to Makkah (Hajj). Hajj, in fact, combines in itself the essence of Islam as a whole It will be noted that the Holy Prophet linked Islam with the Ka'bah, the House of God, as Quran Majeed explains about him:

> "For me, I have been commanded to serve the Lord of this City, Him Who has sanctified it and to Whom (belong) all things And I am commanded to be of those who bow in Islam to God's Will." (27:91).

The trials and tribulations of Prophet Abraham in the cause of God earned for him the leadership of man, but such leadership was denied then and there to those of his offspring who defied God's command and attacked His Oneness. Quran Majeed makes the position clear:

> "And remember that Abraham was tried by his Lord with certain Commands (Kalimaat), which he fulfilled. He said 'I will make you a leader of men.' He pleaded· 'And also leaders from my offspring?' He answered: 'But My promise is not within the reach of evil-doers' " (2:124).

Such evil-doers were definitely the people of Arabia of the Days of Ignorance who needed a stern corrective from God in order to mend their faith, manners, and morals. Islam brought such a corrective code embracing all spheres of life including the Pilgrimage (Hajj). It stood for the great revival of Prophet Abraham's traditions and extinction of the polytheistic cult and culture of the "evil-doers". For, as Quran Majeed elucidates:

> "Abraham was indeed an *ummat*, devoutly obedient to God, (and) true in faith, and he joined no gods with God." (16 120).

In other words, in Prophet Abraham, besides an individual self, a whole *ummat* was hidden to come in the open to fight polytheistic practices and perversions This *ummat* was at long last brought up by the teachings of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). He came to dispel the Ignorance and to lead mankind from Darkness to Light About him Almighty God testifies

> "An Apostle, who rehearses to you the Verses of God containing clear explanations, so that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light —" (65.11)

APOSTOLIC MISSION When Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) appeared on the scene of Prophethood, his foremost wish naturally was to retake from the polytheists the Ka'bah, "the first House (of worship) appointed for men" (3:96) and the legacy of his forefather Prophet Abraham For this purpose, like Abraham himself. he had to pass through many a rigourous trial. He had at the same time to fulfil certain exacting demands as per God's commands received from time to time.

Coming out of the Cave of Hiraa, with the Word of God in his heart and on his lips, he first mounted his campaign to mend and mould the people in order to make them accept God's Oneness (Tauheed) which was, as explained above, the very first prerequisite of taking possession of the Holy House by Prophet Abraham himself. Then he established Prayer (Salaat) that "restrains from shameful and unjust deeds" (29·45). Simultaneously, God's command was to establish the obligatory Poor-tax (Zakaat) which demanded "to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves" (2 177). However, much before the enforcement of Zakaat regulations by way of a comprehensive system, he established Ramadhan Fasting (*Saum*) "so that you may (learn) self-righteousness (Taqwa)" (2 183). Then, he had to wage holy Wars (Jihad) "in the cause of God" (4 84), to fight back those who made war (22 39), and for the defence of the Faith and safety of the Faithful

This process went on for full twenty-one years when came the time predetermined by Almighty God for the takeover of the Holy Ka'bah by the Muslims under the leadership of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). This was in the year 8 A H, when Makkah fell to the believers.

ABRAHAM'S TRADITIONS: It was now time for the revival of the tradition of Prophet Abraham, the great idolbreaker. The Sahihheen has it that on the day of the conquest of Makkah when the Holy Prophet entered Ka'bah, he saw there three hundred and sixty idols. He struck them one by one with a stick, reciting the Quranic verse:

"…. Truth has arrived and falsehood perished, for falsehood is bound to perish." (17:81).

The way to Pilgrimage was now clear. There was not the smallest hurdle left. God's command to Prophet Abraham: "Proclaim the Pilgrimage" (22:27), now passed on to the Holy Prophet of Islam.

"…. Pilgrimage thereto is a duty men owe to God, those who can afford the journey…." (3:97).

"And complete the Hajj or 'Umrah in the service of God…." (2 196).

The legacy of the forefather thus passed on to the son and the command of God in this behalf was:

" . . And take you the Station of Abraham as a place of prayer.. " (2.125)

Thus came about the culmination of Prophet Abraham's wish and his prayer to God:

"Our Lord! Send amongst them an Apostle of their own, who shall rehearse Your Verses to them and instruct them in Scripture and Wisdom, and sanctify them, for You are the Exalted in Might, the Wise" (2:129).

There is to be "no obscenity, nor wickedness, no wrangling in the Hajj" (2.197) commanded God. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). therefore, not only purged Ka'bah of the idols but soon after also eradicated the malpractices of the Days of Ignorance which we have already mentioned above He as well barred non-Muslims from the ritual of Hajj.

SACRIFICE. Sacrifice of lawful animals is another ritual associated with the Hajj. In fact it was introduced among Muslims earlier, in the year 2 A.H., but the practice has close link with a tradition of Prophet Abraham, because it is offered in memory of his sacrifice of his dear son Isma'il (*'alaihis salaam*) in fulfilment God's wish given out to him in a vision A vivid account of this event is given in Quranic Chapter 37, Verses 100 to 111, which explain how God put him to test and finally ransomed him with a "great sacrifice" (Zibh 'azeem)

Sacrifice, too, is for one's own good and expression of piety, for Almighty God Himself is Indifferent and Self-sufficient. He makes it clear:

"It is not their meat, nor their blood, that reaches God, it is your piety that reaches Him … ." (22 37).

CONCLUSION: Islam demands total surrender of man to God in prayer and sacrifice Qur'an Majeed advised the Holy Prophet:

"….to your Lord turn in Prayer and Sacrifice" (108:2).

"Say: Truly, my Prayer and my service of Sacrifice, my life and my death, are (all) for God, the Cherisher of the Worlds." (6:162).

In God's scheme of things Prophet Abraham enjoys a special position. God says:

"Abraham was indeed a model … " (16:120).

"Say Verily, my Lord has guided me to a straight path, a religion of right, *the path (trod) by Abraham the true in faith,* and he (certainly) joined not gods with God." (6:161).

Let us on the occasion of the Pilgrimage (Hajj) sincerely revive, in the footsteps of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) himself, the spirit of the noble and lofty traditions of Prophet Abraham, upon him be peace, while we utter *Lab-bai-ka al-laa-hum-ma Lab-baik* (Here I am, O God, here I am ..).

Let us pray for the glory of Islam and spiritual and material betterment of the Muslims of the world The Pilgrims have a special duty in this behalf, for the Messenger of Allah said about them:

"He who performs Hajj and he who performs 'Umrah are guests of Allah. If they invoke Him, He responds to them." (Ibn Majah).

Shariah Ordinance Promulgated

On June 15, President General Mohammad Zia-ul-Haq announced promulgation of an Ordinance which makes Shariah as the supreme law of Pakistan from now onwards.

Addressing the nation on radio and television, the President spelt out at great length the genesis, philosophy and background of the enforcement of the Shariah Ordinance.

He said the Shariah had been defined in the Ordinance in such a way as to make it acceptable to all schools of Islamic thought. The Holy Quran and Sunnah had been acknowledged as the basis of the Shariah.

The President declared that the introduction of Shariah would not affect the personal laws of the non-Muslims.

He said the revolutionary step taken on Wednesday would ensure that any law repugnant to Shariah could be struck down by the superior courts. In the past the Federal Shariat Court was given

this authority but some issues remained out of its jurisdiction.

The President announced further that every High Court will now have the authority to take cognizance, suo moto or on any petition, of all financial laws and family laws which had been kept out of the purview of the Federal Shariat Court in the past.

The President will constitute a commission within a month to make recommendations for moulding the national economy in accordance with the Shariah A similar commission will be set up to bring the education system in consonance with the requirements of the Shariah. Both commissions will function on permanent basis and will oversee the implementation of their recommendations

Eminent Ulema will be appointed as Muftis to assist and guide the higher courts in the interpretation of Islamic laws. They will enjoy the status of deputy attorneys-general.

The Ulema could also be appointed as judges in the subordinate courts while any court will be able to invite Islamic scholars to help interpret Shariah points

President Zia said that under the Ordinance Shariah would become the key factor in all policies of the Government which would now be under obligation to seek guidance from the Shariah.

The President believed that an overwhelming majority of the people of Pakistan would welcome the introduction of Shariat Ordinance considering it as a step for which they had been longing for the past 40 years.

He recalled that from the day he took over the reins of the government in 1977, his priority had always been to introduce Islamic laws in the country to fully establish justification for the creation and survival of Pakistan.

The President said this was the task which had been assigned to him by the people of Pakistan in the 1984 referendum. He also explained that from 1985 onwards, his position being that of a constitutional head, the elected Parliament was supposed to carry forward the process of Islamisation but unfortunately it did not give due priority to it.

The President said the constitutional position of the present Ordinance would be that of a duly-enacted law of the land to be endorsed by the newly-elected Parliament. He was confident that the future Assembly would surely endorse the Ordinance because the people of Pakistan held Shariah even dearer than their own lives They would never allow their representatives to adopt any posture against Shariah.

The President clarified that the basic purpose of economic reforms was to bring fiscal matters within the country in conformity with the Shariah Their operation would relate to the future instead of the past and the existing contracts and agreements would not be affected

The external affairs, similarly, would be out of its purview. The Government would honour its commitments to persons who had invested in existing saving schemes or had purchased certificates and bonds or had done any other such transaction with the Government

The President said particular care had been taken to eliminate the possibility of delay in the disposal of cases related to Shariah laws by the superior courts For this purpose, the Ordinance had set a limit of 60 days for disposing of cases.

The President said he genuinely believed that the Ordinance guaranteed to bring to logical conclusion the process of Islamisation in the country. More steps, he thought, would be required for achieving that end. Attention would now be focused on the dispensation of speedy and inexpensive justice. He said he would announce further measures in this regard soon.

The President said the Ordinance had invigorated the Islamisation process after a painful interruption of more than three years.

He emphatically stated that the time was not far off when Pakistan would become a fortress of Islam Un-Islamic values would vanish and the mist of scepticism would evaporate He believed that elements inimical to Islamic world become weaker and Shariah would prevail in all corners of the motherland

REVOLUTIONARY STEPS

Explaining the reasons for taking this revolutionary step, the President said it was unfortunate that the enforcement of Shariah could not attract due attention of the members of the National Assembly, which the nation expected of them. Certain members of the Parliament, however, continued to yearn with the desire for early Islamisation of society Two members of the Senate introduced a private Shariah Bill in the Senate, but the House referred it to the *Standing Committee to throw* it into a cold storage, instead of taking it up effectively.

Similarly, the Government-sponsored 9th Amendment Bill was immediately approved by the Senate But it remained pending till last moment in the National Assembly, which did not attach due importance to it, he said.

He said in the wake of his slackening of the process of Islamisa-

tion, he activated the Islamic Ideology Council, which prepared a comprehensive and to a great extent practicable draft, of the Shariah Bill. He forwarded this Bill to the Government, but that too was ignored on the pretext that it did not fulfil the procedures.

He said it was with this background that he said in the Parliament, although with reluctance, that he firmly believed that Nifaz--i-Shariah was panacea for a large number of "our social evils, but with due deference, I am compelled to say that the House has relegated the enforcement of Shariah to the background."

The President said ultimately the National Assembly and Federal Government were dissolved for the reasons on which he had already thrown light in his May 30 address to the nation. It was, however, noteworthy that no one from Chitral to Karachi and from Gilgit to Khuzdar shed a tear on their death. It was mainly due to the fact that the Government had failed to create emotional or ideological link with the people of Pakistan, who were frustrated over non-enforcement of Shariah in the country.

He recalled that in his last address to the nation he had said although the caretaker government would accord priority to the holding of general election during the intervening period, yet it would also pay full attention to the reinvigoration and accelleration of the process of Islamisation in the country.

The President said that on the day following his May 30 announcement his first action was the setting up of a special committee, headed by the Chairman of the Islamic Ideology Council.

This committee, he said, was assigned the responsibility to prepare a report within a few days to step up the process of Nifaz-i-Islam which had slackened over the past few years.

EXPERT REVIEWS

He thanked Dr. Halepota and his colleagues for their devotion, dedication and commitment, with which they prepared a good document within stipulated period, with round-the-clock labour. This document, he said, was the basis of the present ordinance

Gen. Mohammad Zia-ul-Haq said that for comprehensive and expert review of this draft, prominent ulema, and legal experts representing almost all schools of thought were invited on June 6 They worked continuously for four days, sometimes in his presence and sometimes during his absence, and examined the draft of the Ordinance. Each and every clause and sub-clause were thoroughly debated and it was a matter of personal satisfaction for him that everyone expressed their opinions, by rising above their sects and schools of thought. All of them, he said, sincerely desired that the Ordinance should be finalised so that it could be enforced.

He said he bowed in gratitude to Almighty Allah to say that the draft was ultimately turned into an Ordinance and the special session of the Cabinet, held on Wednesday morning, examined it thoroughly according to its knowledge, experience and enlightenment and approved it subsequently

It was a matter of pride for him, that Almighty Allah had blessed him to be able to enforce this Ordinance, he said.

The President said this Ordinance was an extremely valuable document, which had been prepared in accordance with the spirit of Islam.

Before dilating upon the salient features of the Ordinance, he said, he would like to express his heartfelt thanks to the Chairman of the Islamic Ideology Council, his colleagues, President of the International Islamic University, Islamabad, and his colleagues, Ulema, legal experts, Federal Justice Ministry and members of the Federal Cabinet for their hard work in preparation of the Ordinance, within a short time, which paved way for its enforcement.

He did not recall any such example, he said, in which such an important task had been completed by so limited a number of individuals, in so short a time

JUDICIAL SYSTEM

The President pointed out that the age-old judicial system in the country was based on the Anglo-Saxon pattern. Most of those associated with the system were by and large conversant with and considered experts in this sphere, but, he said, the demands of Islamic system of justice were quite different.

In 1979 when the Hudood laws were enforced, the main problem was the dearth of people having command of Islamic Shariah and jurisprudence. Therefore, attention was focussed on religious madaris, besides establishing an Islamic faculty.

President Zia said that as a result of training courses within and outside the country, a good number of experts in Islamic law were now available.

The second issue with regard to enforcement of Islam, he said, was to assess as to how many of the prevalent laws were in conflict with Shariah fully or partially and how these could be brought in conformity with the Islamic dictates.

In this connection, the President said the Federal Shariah Court and the Council for Islamic Ideo-

logy had rendered very commendable services by completing review of most of the country's laws

He said the third stage was to frame new laws in accordance with the Shariah which, in fact, was the task of the legislature As long as the 1973 Constitution remained suspended, the task was handled by the military government, in the absence of the legislature. When in 1985 the Constitution was restored fully, the Parliament gave constitutional protection to these laws and to the constitutional amendments of Martial Law era.

The President said that from the very beginning extreme care was taken and a step-by-step approach was adopted in the enforcement of Islamic tenets, as against any revolutionary behaviour. This was done to guard against the possibility of any basic defect marring the results of the sensitive exercise.

He said while the Federal Shariat Court was invested with full powers, certain subjects were nevertheless kept outside its jurisdiction, like financial laws and Muslim personal law.

BLESSINGS

The President said with the promulgation of the Ordinance the majority of people in the country would feel happy and would genuinely think that at long last Shariah had been enforced for which they had been yearning for the last 40 years. Such people would definitely await the blessings that would accrue as a result of this Ordinance, he said

But, he said, there would be some people who would view this great change through personal angle. They would like to know what pleasant change this Ordinance had brought about in their daily life and what would they gain t[illegible]y

He said they would like to know if they would not be made to stand in long queues for depositing their electricity, gas and telephone bills any longer, they would not be required to visit offices for the sake of petty jobs and if they would be rid of all worries and difficulties of life henceforth.

Such a thinking, he said, was not misplaced because the people faced countless problems and wanted an escape from them.

He said he would like to tell all such countrymen that he realised their worries. Better administrative measures would be taken soon to provide them relief as soon as possible. "But the enforcement of Shariah Ordinance will not result in termination of long queues," he said adding. "This is like a well which we have got with the infinite blessing of Almighty Allah from which we have to draw water to quench the thirst of our fields and our own"

President Zia said the Shariah Ordinance had opened up the avenue for the people to seek justice through laws of Shariah Separate laws in accordance with Islamic principles were being enacted to provide inexpensive and quick justice to the people.

"Our next priority is the enforcement of the law regarding "Adal and Ehsan," he said.

In his address, the President while elucidating a point said certain doubts about Islam were created in the minds of a particular group of people within the country and in some circles outside Pakistan: one such misunderstanding was about the existence of two groups — one comprising fundamentalist and other moderates. In the former group they included those Muslims who strictly followed the fundamental principles of I[illegible]m wh[illegible] in th[illegible] [illegible] gro[illegible]

they included Muslims of relatively moderate and modern thinking. "In my opinion the distinction of fundamentalists and non-fundamentalists is totally irrational and baseless," he said.

In his opinion, from Islamic point of view, there were only two groups — one who believed in Islam and the other who did not accept it. "Merely by naming a person as Zia-ul-Haq one cannot become a Muslim" he said. "We accept Islam as an enlightened, progressive and a practical code of life for all times to come," he added.

LEGAL STATUS

The President said the people expected to know what would be the legal status of this Ordinance in the absence of the National Assembly and how a new legislature would handle it, after the elections.

He said the new National Assembly emerging after the elections would have the powers to endorse it or rescind it. "I am certain it will endorse it," the President said confidently The basis of his conviction, he said, was two

One was the Assembly that would come into being with the vote of the people who considered Shariah even dearer than their lives and would never permit their representatives to take any step which was against Shariah

Secondly, God will protect it," he said.

The President said he realised that with the issuance of only an Ordinance the process of enforcement of Islamisation would not be completed. More steps would be required to achieve this objective, he said.

In the wake of this, he said, the foremost priority of the Govern-

(Contd. on p[illegible]e 55 Col. 1).

Ordinance's salient features

The following are the salient features of the Ordinance promulgated by President Gen. Mohammad Zia-ul-Haq for the enforcement of Shariah in Pakistan.

* *Experienced and qualified Ulema shall be eligible to be appointed as judges and amicus curiae in the courts.*

* *The President shall, in consultation with the Chief Justice of Pakistan, the Chief Justice of Federal Shariat Court and the Chairman of the Council of Islamic Ideology appoint Muftis.*

* *The State shall make effective arrangements for the teaching of and training in Shariah and Islamic jurisprudence.*

* *The State shall make effective arrangements for providing education and training in various branches of Islamic law in order to ensure availability of manpower training in the administration of justice.*

* *The State shall take effective measures to include courses in Shariah in the syllabi of the law colleges of Pakistan*

* *The State shall initiate steps to ensure that the economic system of Pakistan is constructed on the basis of Islamic economic principles, values and priorities.*

* *The President shall, within 30 days, from the commencement of the Ordinance, appoint a permanent commission consisting of economists, jurists, Ulema, elected representatives, etc.*

* *The commission shall submit its reports from time to time to the Federal Government.*

* *The commission shall monitor the process of Islamisation of the economy and bring cases of non-compliance to the notice of the President.*

* *The State shall take steps to ensure that the educational system of Pakistan is based on Islamic values of learning and teaching.*

* *The President shall, within 30 days from the commencement of this Ordinance, appoint a commission consisting of educationists, jurists, Ulema and elected and such other persons as he may deem fit, and appoint one of them to be its chairman*

* *Steps shall be taken by the State so that the mass media promote Islamic values.*

Pakistan Aid for PLO, Lebanon

The Government of Pakistan has decided to send a consignment of medicines worth Rs. 5 million for the assistance of the Palestinians suffering Israeli brutalities in the occupied areas of the West Bank of Gaza.

The dicision of the Government of Pakistan comes in the wake of PLO Chairman Yasser Arafat's appeal to the Muslim community to provide relief assistance to the Palestinians in the occupied territories, who have staged a glorious uprising against repression and usurpation of their national rights.

The Government has also decided to send a consignment of relief goods worth Rs. 5 million for the assistance of the people of Lebanon to mitigate their hardships. This is in response to the United Nations Secretary-General's request to the world community to contribute to the Fund for the aid of the Lebanese established by him last December.

(Contd. from page 54 Col 3)

ment would be provision of prompt and inexpensive justice in accordance with Islamic principles. "I shall, soon announce more steps in this connection," he said

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Bangladesh to Adopt Islamic Laws

President Hussain Mohammad Ershad declared at Dacca on March 13, 1988 the official end Sunday of Bangladesh as a secular state and said the law books would soon be changed to fit the holy Quran. He told thousands of Muslim pilgrims in Sarsina, southern Bangladesh, that the country's new parliament would adopt Quranic laws.

"Islamic laws are natural in Bangladesh because the majority belong to Islam, "the state-run television quoted the President as saying. The rights of non-Muslims would not be affected by switch over to Islamic laws, officials said. Thousand of people after offering Juma prayers at the Baitul Makaram mosque in Dhaka staged a demonstration demanding establishment of an Islamic Government in Bangladesh. They appealed for unity among the Muslims to prevent the acts of the Zionist Government in connection with the massacre of the Palestinian people

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SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

Obituary

SATTAR SAIT PASSES AWAY

Haji Abdul Sattar Haji Essak Sait, a centurian and the last surviving member of the First All India Muslim League Working Committee, died in Karachi at the age of 100.

Death came at the Jinnah Postgraduate Medical Centre where he was admitted more than two years ago.

The veteran politician died of cardiac failure — schmic heart disease, at 12.45 p.m. on June 30, 1988.

He was breathless and very weak and his eldest daughter was at his bed side at the time of his death.

He had difficulty in hearing and lost power of speech and therefore not in a position to give any final message.

According to hospital sources he had gone home in Defence Society on Eid day and after return his condition had deteriorated but he was in full consciousness.

He was admitted in 1985 in JPMC's special ward on the orders of the President and a medical board was set up to provide medical care to Sait Saheb.

Whenever the need arose he was examined by bone, eye and throat specialists.

Last week he fell down from the hospital bed and fractured his hand which was put under plaster.

He was hospitalised for one year prior to his admission to JPMC.

The veteran politician of the pre-partition India, was living with one of his daughters in Al-Hilal Housing Society and the government had gifted a house for him in Defence where he was living with his two widowed daughters.

He was buried at Cutchi Memon graveyard, Jamila Street, off Lawrence Road, and the Namaz-i-Janaza was offered at Defence's Masjid-i-Tooba.

LIFE SKETCH

Haji Abdul Sattar Haji Essak Sait, was the last surviving member of the First All India Muslim League Working Committee formed in 1938.

He was appointed to the first high command of the Muslim League by Quaid-i-Azam Mohammad Ali Jinnah.

He was born in the year about 1888 because when in 1900 A D he went to perform Hajj with his father, he was said to be 12.

He had accompanied his father Haji Essak Sait to Makkah several times for performing Hajj.

Born in Telechary in the Malabar coast of India, he started his political career in 1924 after completing formal education at Telechary by participating in the Khilafat Movement in 1924.

He founded Muslim Majlis in Malabar for the welfare of the Muslims of the area.

Haji Sait who was a linguist and leaves behind two daughters one in Karachi and the other in Bangalore was first elected to the Imperial Legislative Council of India in 1934 and continued to be elected until 1948 representing the West coast and Nilgiris' Mohammadan areas.

Haji Sait was the Member of the Independent party in the Legislature headed by the Quaid-i-Azam and he was the Chief Whip. It was a party only within the legislature.

When the Muslim League Parliamentary Party was formed under the leadership of the Quaid-i-Azam, Haji Sait Saheb became an active member of the Muslim League.

In 1943, a special committee was formed at the Karachi session of the All India Muslim League and it was known as "Committee of Action" and the Haji Saheb was one of the members with Mr. Liaquat Ali Khan as convener and Nawab Mohammad Ismail Khan as Chairman.

In December 1947, another AIML session was held in Karachi presided over by the Qaud-i-Azam and Haji Essak Sait was specially invited from India to attend the session which decided to bifurcate the Muslim League party into two —Pakistan Muslim League and Indian Union Muslim League. After this meeting, the Quaid asked the Haji Saheb to go back to India and remain there as the Muslims of South India needed right type of leadership.

At the end of 1948, Haji Saheb was called back by the Quaid from India and made him Ambassador to Egypt and concurrently Minister to Saudi Arabia. Later he was transferred to Sri Lanka as Ambassador and was recalled in 1952 and no official assignments were offered to him and led an obscure life.

He had left big landed property in India and never even claimed anything in return.

The Book of Practical Treatments and Precautionery Measures

Dr. N. A. BALOCH

Abu Marwan 'Abd al-Malik was born in a distinguished family of physicians of Seville (Spain) by about 484-7 A.H. (1092—95 A.D.) His father Abu 'Ala Zuhr (after whom the son was called 'Ibn Zuhr') was an eminent religious scholar, *muhaddith* and literatuer as well as the most renowned practising physician of his time who, later, in Europe, became know as Aboali-Abuleli/Ebilule or Abulelizor/Albuleizor. He authored a number of important medical works, propounded original ideas and held independent views. He laid down in his *Tadhkira* (Practitioner's Guide) that physicians must try to treat their patients first by medicines of lowest possible potential "How often have doctors helped on the causes of death", he exclaimed

Young Abd al-Malik received sound general and professional education from his father and distinguished himself as a competent physician while he was still young Sultan 'Abd al-Mo'min (524-558) A.H./1130—1163) of the al-Muwahhidun dynasty of N Africa and Spain recognized his merit and appointed him as Vezier The contemporary jurist, physician and philosopher Ibn Rushd became his close friend, and both consulted one another Ibn Zuhr educated his own son Abu Bakr Muhammad who also grew up as an accomplished scholar and a practising physician. Ibn Zuhr who became known in Europe, where his works were studied, as Abhomeron Avenzoar, died at Seville in the year 557 A.H. (1161 A.D).

Six medical works are known to have been authored by Ibn Zuhr of which two have survived. the one is *Kitab al-Iqtisad* (The Book of Moderation?) and the other *Kitab al-Taysir fi al-Mudawat wa al-Tadbir* (The Book of Practical Treatments and Precautionery Measures). His other works, equally important were. *Kitab al-Jami* (on formulery) *Kitab al-Aghadhiya* (on food and diet), *Maqalah fi Ilal al-Kula* (on kidney diseases) *Risala fi Illatay al-Baras wa al-Bahaq* (communication to a fellow doctor in Seville on the two diseases, white leprosy and pitryriasis) and *Kitab al-Zinah* (on purgative) written for his son, Abu Bakr.

In Zuhr's high stature as a physician may be judged form the fact that he wrote AL-TAYSIR at the request of his friend Ibn Rushd who himself was an eminent physician and had authored the prestigious Colliget of Medicine' (*Kulliyyat fi al-Tibb*) Being based mainly on his own professional experience, AL-TAYSIR reflects Ibn Zuhr's remarkable originality and independent of thought. He had the will and the vision to take a stand against the traditionally entrenched Galenism He has discerned the bone feeling, itch mite Acarus-scabiei, and stands out as the first great parasitiologist in medical history, much more advanced than the ancient Alexander of Tralles. His approach was pragmatic and his motto 'to try is the best policy" Like his father, Ibn Zuhr believed in the value of experiment.

His introduction to TAYSIR gives a general description of ailments and their treatments and also some *"recettes cabalistiques"* In the text, his observations reflect some of his original views such as: a description of mediastinal tumours, lithotomy, and of pericardial abscesses which he was the first to describe. Also important are the chapters on intestinal erosion (*sahdj*), paralysis of the pharynx, and inflammation of the middle ear. He was one of the first to recommend tracheotomy, and artificial feeding via the oesophagus or the rectum. He points out the harm caused by marsh vapours He described the agent of scabies (sarcoptes scabiei) and was among the first to do so (E.I.).

(*Courtesy*: Pakistan Hijra News)

AL-HADIS: Hazrat Osamah-b-Zaid (*Razi Allahu 'anhu*) reported that the daughter of the Prophet (*Sallallahu 'alaihi wa sallam*) sent for him (informing): Verily a son of mine has died, so come to us. He sent conveying greetings and saying: Verily what Allah has taken is for Him and what He has given is for him, and to Him everything is for a fixed time. So be patient, and hope for reward. Then she sent for him giving him oath to come to her without fail. So he got up and there were with him Hazrat Sa'ad-b-Obadah, Hazrat Mu'az-b-Jabal, Hazrat Obai-b-Ka'ab, Hazrat Zaid-b-Sabet (*Razi Allahu 'anhum*) and some other men. The boy was raised up before the Apostle of Allah, while his mind was bursting into grief. His eyes became full with tears. Hazrat Sa'ad (*Razi Allahu 'anhu*) said: O Messenger of Allah! What is this? He said: This is tenderness which Allah placed in the hearts of His servants, and certainly Allah shows kindness to the kind among His servants. —Agreed.

YAQEEN INTERNATIONAL
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Submission to the Will of God

M. Aminuddin

The quintessence of man's life on earth and its chief purpose is the realisation of Divine essence through total submission to the Will of Allah.

When God asked man, "Am I not your Lord?" Man replied, "Indeed Thou art". Man has made a solemn commitment which was not in his power to fulfil except through Divine Grace. To help man. Allah, in His Mercy sent Prophets, saints and sages all through the ages and revealed the Holy Book to guide him in the path of virtue and goodness and righteousness.

Allah is transcendental and He can be recognised only by His attributes. Says the Holy Quran, 'He is Allah other than whom there is no other God, the Sovereign Lord, the Holy One Peace, the Keeper of faith, the Guardian, the Majestic, the Superb. Glorified be Allah from all that they ascribe as partner unto Him." (59:23)

SUBMISSION

The word 'Islam' is from the root Slm which means to surrender, to submit, to yield, to give oneself over. Thus *aslama amrahu ila Allah* means, 'he submitted his cause to God' or 'he resigned himself to the Will of God'. Islam is an Arabic word which denotes submission and obedience. As a religion, Islam stands for complete submission and obedience to Allah that is why it is called Islam.

The other literal meaning of Islam is 'peace' and this signifies that one can achieve real peace of body and mind only through submission and obedience to Allah A life of obedience brings peace to the heart and establishes real peace in society at large The Holy Quran says: "Those who believe and whose hearts find rest in the remembrance of Allah — indeed it is in thought of Allah alone that the heart of man really finds rest. Those who believe and act righteously, joy is for them and blissful home to return to." (13-28.29),

The common feature of all great religions is the moral appeal to man to surrender himself to the manifest Will of God. But Islam goes beyond this theoretical explanation and exhortation. It not only teaches us that all life essentially is a unity because it proceeds from the Divine Oneness, but it shows us also the practical way how everyone of us can reproduce, within the limits of his individual earthly life, the unity of idea and action both in his existence and in his consciousness. To attain this supreme goal in life, man in Islam is not called upon to renounce the world, and no pressure is exerted upon the mind to believe in comprehensible dogmas in order that salvation may be secured.

Islam lays particular stress on the fact that the sole motive of a Muslim in the performance of any act should be to win the pleasure of Allah and to carry out His Commands. Islam implies a basic adherence to God's Commands in every sphere of life

Belief in Islam is dynamic; it endows life with a lofty purpose. Belief in the revelation and in the spiritual peace which comes from submission to God is expressed in daily life by obeying His Commands and avoiding that which He has forbidden. Total submission to the Will of God is the basic aim of Islam.

Islam is a well-knit system of life Mere verbal adherence to the belief in God is not enough. Islam demands that the whole of our life should be a life of complete submission and surrender to His Will. His laws must be obeyed, and without doing this, one cannot claim to be true to his faith. The term 'surrender' means the surrender of the whole of our being, our mind, senses, heart, will and body, which are made of matter. Islam requires discipline and obedience, not to the will of any man or men, however great and powerful, but to the Will of God, the Almighty. It is such discipline and obedience to a higher authority which enables man to gain control over his will and saves him from the slavery of the self and its desires.

A true Muslim is he who accepts Divine Commandments as the guiding principles of his life and who regulates his life in all its spheres on the pattern laid down in the Holy Quran and the Sunnah. As Muslims, we have to bring the whole of our life under the rule of Divine Law. In our relations with God, in our social conduct, in our political and economic activities, it is the Divine Law that must regulate our actions. Unless we adopt this attitude of complete submission to the Commands of God, we cannot claim to be true Muslims. This surrendering to the Will of God, by the believers is one step towards salvation.

IMPORTANT STEP

Another equally important step without which a Muslim society or state cannot survive as a truly Islamic is that each and every Muslim constituting that society or state must become a true Muslim There is no idea in Islam of a class of true Muslims being instrumental in saving the rest on the strength

of their virtues. Every member of a Muslim society must be a true Muslim, if the blessings of life in Islam are to be secured for the social organisation as a whole

The Holy Quran calls on the believers to say, "Verily my prayers and my sacrifices, and my life and death are all for Allah, the Creator of this Universe," (6:163) It means that the whole life of the believers in all its spheres should be an expression of complete submission to God. The word 'Ibadah' does not signify worship only: it stands for submission and prayer, and worship is only a symbol of submission. It implies that not only by obeying the Commands of Allah, vouchsafed to humanity through the Prophet of Islam that one proves his fidelity and loyalty to God, loyalty to truth and virtue. the Holy Prophet has emphasised in unmistakable terms and submission to Allah means that one should practice the spirit of the revealed word in every sphere of human activity

The theory of resignation implies that every thing that has been given to us including our life is only a gift from Allah. Since He is the real owner of all things, including our lives, we have no claim or right to their ownership as such If God grants anything, it is His kindness, bounty and grace, but if He takes away anything from us, we have no right to grudge or complain, because we were not its owner We are simply the users and trustees of His thing. Resignation indicates an active attitude of mind, while submission only implies a passive attitude A person submits simply because he believes that it could not be otherwise, and the circumstances could not take any turn other than that which they took. Al-Ghazali makes a subtle difference between submission and resignation. Resignation, according to him, is submission to a higher Will, while submission is only a passive acceptance of the inevitable.

He further says that it is to develop feelings of complete resignation to the Will of God that Islam has brought in fatalism, which has been so much criticised by its opponents and so much misused by its adherents Strict fatalism devoid of all feelings of resignation implies that when a thing has happened or must happen, and its course cannot be altered, it is simply useless to cry over it, while resignation over and above this implies that whatever God does is for the best, and therefore we should not desire its occurrence in a different way because that would be a desire for the worst world: we should consciously and actively ascribe it to the Will of God

The Holy Prophet is reported to have prayed 'O God, if the thing I desire is according to Thy Will then make it a blessing for me, but if it is against Thy will, then turn this thing out of my mind and my heart from it'.

(*Courtesy*: Pakistan Hijra News).

WOMEN IN ISLAM

WOMEN'S LIBERATION

By Dr. Constance D Shabazz, Chicago, U. S. A.

The Holy Qur'an doesn't render any positive or negative values to human beings' characteristics No one is born sinful or soul-less, as Christianity claims Characteristics and differences between men and women exist; some are obvious while others not so obvious Most of these differences and idiosyncracies are needed in order for these two genera of human beings to complete each other and reach a common goal.

THE WOMAN ISSUE

The Holy Qur'an has a chapter entitled "The Women". One would think that the chapter on women be entirely about issues concerning females, but such is not the case. Although it has many verses, discussing women and children, they are within the framework of society as a whole.

The Holy Qur'an, evidently, does not believe in a single isolated issue, just as it does not have any issues like men's or childrens' issues It deals with the liberation of women within the framework of the liberation of oppressed people, and then the issue concerning those people, their inner relations within the society where they live, their relations with the oppressors and gives them guidance on how to overcome the oppressors and establish a just social system, in which there will not be any injustice toward any member of the society.

Allah, in His Revelation to the world of humanity, directs our attention to the disinherited, disallowed, disenfranchised, degraded, etc The approach of the Qur'an is that making an issue of the women's problem, *per se*, is an ignorant or deliberate deviation from the main issue — the oppressed people. This would mean, in effect, dealing with a superficial contradiction rather than the basic conflict and contradiction Man's inhumanity to man, generically speaking, is the root problem.

THE FEMINIST MOVEMENT

Defining equality has problems in America. Many people have confused equality with *similarity or sameness*. Therefore, some women *are struggling to get the same rights with men, and not necessarily equal rights*. The Holy Qur'an (2:228) decrees that women have rights similar to men according to what is equitable. The negative elements in the feminist movement seem to have an obligation to destroy the natural role of motherhood under the guise of "women's liberation".

The American feminist movement is beginning to popularise the lie that Al-Islam is a "repressive religion" that claims "women are inferior to men". This libidnous, infiltrated movement promotes the lie that Muslim women are deprived of personal and social rights. They make this common myth look real by pointing an accusing finger at the deplorable condition of women in some Muslim countries. In fact, poverty wherever it exists is a phenomenon common to native men and women. Besides, this is a socio-economic problem for which Al-Islam cannot be blamed. Al-Islam gave women their rights over fourteen centuries ago in that they can own property, do business, educate themselves, and have freedom to marry. Besides, it exalts motherhood to new heights of honour and status in society.

The plight of women in Muslim countries, therefore is not due to any shortcomings of Al-Islam. The Holy Qur'an speaks candidly on the equality of origin of men and women (16:72;42:11; 7:189). This emphasizes an important and basic equality. No mention of male superiority is made and the relationship between the two is based on mutual support, love and respect. Chapter two, verse 187 speaks of this mutuality also.

Certainly any sincere effort to correct injustices against *Muslim* women, such as compulsory *marriages*, arbitrary divorces, educational deprivation, incarceration in houses called homes, etc., is welcome for the cited situations are not Islamic.

The "women's rights" movement has helped women to secure some of their rights in America However, it has inducted new problems and new forms of oppression With the advancement of technology, the negative capitalists began exploiting women and children in the factories, etc, because they offer cheap labour. Later on, they started exploiting them sexually for more profit in their consumerized society. Most fads are directed at women.

The women caught up in this new form of oppression, which feeds on mere pressure, sees her femininity as a problem, if not the problem, and starts developing a negative attitude toward her feminine characteristics. Uni-sexual garments were designed by satanic-minded persons to nourish and detonante the degenerate germ planted in the minds of men and women

Women started cutting their hair and men started growing their hair long (the Bible has some interesting remarks about the latter in I Corinthians 11:12-15) In certain circles, women were termed "you guys", and "cocks", became a colloquial term for women in other circles. According to Webster, a "guy" is a rope chain, man, or ridicule. And a "cock" is the male of a bird, a faucet, or small conical pile. These words were skillfully employed to negate the merits of the *female proclivity*.

The feminine characteristics *and role are* absolutely *essential for* the feasability of perfection of the cell of the family that is forming in the body of society. Ditto, that of our male pairs. This is the natural balance created by Allah. He created everything in pairs.

Al-Islam sees the roles of women and men as completing, not competing. The woman's function should be complementary to man's but complacent and compliant to Allah. The Holy Qur'an (15:29, 32:9) speaks of men and women. Allah is emphasizing the mental and spiritual dimension of the crown of creation.

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QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṯ=ث	ḥ=ح	z=ز	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	'=ع	ـْ= (Jerk)	
Bold	Madd	آ=āā	ؤ=ōō	ئ=ēē	Fine	Madd	آ=āa	وَ=ōo	ىَ=ēe

Part 17 Iq-ta-ra-ba lin-naas — *Chapter 21 Al-Am-bi-yāā'* — ١٧-اقترب للناس ٢١-الانبياء

SECTION 6 (*Contd.*)	*RU-KOO' 6 (Contd.)*	ركوع ٦ (متبع)
80 And We taught him the art of making the coats of mail for you,	80. *Wa 'al-lam-naa-hu ṣan-'a-ta la-boo-sil-la-kum*	وَعَلَّمْنٰهُ صَنْعَةَ لَبُوْسٍ لَّكُمْ
that it may shield you in fighting	*li-tuḥ-ṣi-na-kum-mim-ba'-si-kum*	لِتُحْصِنَكُمْ مِّنْ بَاْسِكُمْ
Will you then be thankful?	*Fa-hal an-tum shaa-ki-roon*	فَهَلْ اَنْتُمْ شٰكِرُوْنَ
81. And to Solomon (We subdued) the raging wind which blew	81 *Wa li-su-lai-maa-nar-ree-ḥa 'aa-ṣi-fa-tan taj-ree*	وَلِسُلَيْمٰنَ الرِّيْحَ عَاصِفَةً تَجْرِيْ
at his command towards that land which We had blessed.	*bi-am-ri-hēe i-lal-'ar-ḍil-la-tee baa-rak-naa fee-haa.*	بِاَمْرِهٖٓ اِلَى الْاَرْضِ الَّتِيْ بٰرَكْنَا فِيْهَا
And We have knowledge of all things	*Wa kun-naa bi-kul-li shai-in 'aa-li-meen.*	وَكُنَّا بِكُلِّ شَيْءٍ عٰلِمِيْنَ
82 And of the devils (We subdued) some who dived for him	82 *Wa mi-nash-sha-yaa-ṭee-ni maieen-ya-ghoo-soo-na la-hoo*	وَمِنَ الشَّيٰطِيْنِ مَنْ يَّغُوْصُوْنَ لَهٗ
and performed many other deeds besides that,	*wa ya'-ma-loo-na 'a-ma-lan doo-na zaa-lik.*	وَيَعْمَلُوْنَ عَمَلًا دُوْنَ ذٰلِكَ
and We kept guard over them.	*Wa kun-naa la-hum ḥaa-fi-ẓeen.*	وَكُنَّا لَهُمْ حٰفِظِيْنَ
83. And Ai-yub (Job) when he cried to his Lord: Distress has seized me;	83. *Wa aiee-yoo-ba iz naa-daa rab-ba-hōo an-nee mas-sa-ni-yaḍ-ḍur-ru*	وَاَيُّوْبَ اِذْ نَادٰى رَبَّهٗٓ اَنِّيْ مَسَّنِيَ الضُّرُّ
and You are the Most Merciful of the merciful.	*wa an-ta ar-ḥa-mur-raa-ḥi-meen.*	وَاَنْتَ اَرْحَمُ الرّٰحِمِيْنَ

English	Transliteration	Arabic
84. Then We responded to his prayer and removed the distress from which he was suffering;	84 *Fas-ta-jab-naa la-hoo fa-ka-shaf-naa maa bi-hee min dur-rinw-*	فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ
and We gave him (back) his family and as many more along with them.	*wa aa-tai-naa-hu ah-la-hoo wa mis-la-hum-ma-'a-hum*	وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ
as a blesssing from Us and as a Reminder to those who serve Us	*rah-ma-tam-min 'in-di-naa wa zik-raa lil-'aa-bi-deen.*	رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ ۝
85 And Ishmael and Idrees and Zul-Kifl—	85 *Wa is-maa-'ee-la wa id-ree-sa wa zal-kifl,*	وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ
all these were of the patient.	*Kul-lum-mi-nas-saa-bi-reen.*	كُلٌّ مِنَ الصَّابِرِينَ ۝
86. And We admitted them into Our mercy	86 *Wa ad-khal-naa-hum fee rah-ma-ti-naa.*	وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا
Surely they were among the virtuous	*In-na-hum-mi-nas-saa-li-heen*	إِنَّهُمْ مِنَ الصَّالِحِينَ ۝
87. And Zun-Noon, when he went away in anger	87 *Wa zan-noo-ni iz-za-ha-ba mu-gha-di-ban*	وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا
and thought that We had no power over him;	*fa-zan-na al-lan-naq-di-ra 'a-lai-hi*	فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ
he cried out in the darkness that their is no god but You.	*fa-naa-daa fiz-zu-lu-maa-ti al-lāa i-laa-ha il-lāa an-ta*	فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَٰهَ إِلَّا أَنْتَ
Holy are You, indeed I was of the wrongdoers.	*sub-haa-na-ka in-nee kun-tu mi-naz-zaa-limeen.*	سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ۝
88 Then We responded to him and delivered him from the grief.	88 *Fas-ta-jab-naa la-hoo wa naj-jai-naa-hu mi-nal-ghamm.*	فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ
And thus do We save the believers.	*Wa ka-zaa-li-ka nun-jil-mu'-mi-neen.*	وَكَذَٰلِكَ نُنْجِي الْمُؤْمِنِينَ ۝
89. And Zachariah, when he cried to his Lord:	89. *Wa za-ka-riee-yāa iz naa-daa rab-ba-hoo*	وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ

	English		Transliteration	Arabic
	'O my Lord do not leave me alone (i.e. childless)		*rab-bi laa ta-zar-nee far-danw-*	رَبِّ لَا تَذَرْنِي فَرْدًا
	and You are the best of the Inheritors.		*wa an-ta khai-rul-waa-ri-seen*	وَأَنْتَ خَيْرُ الْوَارِثِينَ
90	Then We responded to him and granted him John Yahya),	90	*Fas-ta-jab-naa la-hoo wa wa-hab-naa la-hoo yah-yaa*	فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ
	and cured his wife (of barrenness) for him		*wa as-lah-naa la-hoo zau-jah.*	وَأَصْلَحْنَا لَهُ زَوْجَهُ
	Surely they vied with each other in doing good deeds		*In-na-hum kaa-noo yu-saa-ri-'oo-na fil-khai-raa-ti*	إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ
	and called upon Us with hope and fear		*wa yad-'oo-na-naa ra-gha-banw-wa ra-ha-baa*	وَيَدْعُونَنَا رَغَبًا وَرَهَبًا
	And they were humble before Us.		*Wa kaa-noo la-naa khaa-shi-'een.*	وَكَانُوا لَنَا خَاشِعِينَ
91	And she who guarded her chastity,	91	*Wal-la-tee ah-sa-nat far-ja-haa*	وَالَّتِي أَحْصَنَتْ فَرْجَهَا
	We breathed into her of Our spirit		*fa-na-fakh-naa fee-haa mir-roo-hi-naa*	فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا
	and made her and her son a sign for (all) peoples		*wa ja-'al-naa-haa wab-na-haa aa-ya-tal-lil-'aa-la-meen.*	وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ
92	Surely this your community is a single community (in faith)	92	*In-na haa-zi-hee um-ma-tu-kum um-ma-tanw-waa-hi-da-tanw-*	إِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً
	and I am your Lord so worship Me.		*wa a-na rab-bu-kum fa'-bu-doon.*	وَأَنَا رَبُّكُمْ فَاعْبُدُونِ
93	And they split their affairs (religion) among them	93.	*Wa ta-qat-ta-'oo am-ra-hum bai-na-hum.*	وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ
	They are all to come back to Us.		*Kul-lun i-lai-naa raa-ji-'oon*	كُلٌّ إِلَيْنَا رَاجِعُونَ
	SECTION 7		*RU-KOO' 7*	رکوع ۷
94	So whoever does virtuous deeds and he is (also) a believer,	94	*Fa-maieen-ya'-mal mi-nas-saa-li-haa-ti wa hu-wa mu-mi-nun*	فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ

English		Transliteration	Arabic
	then his endeavour will not be rejected,		*fa-laa kuf-raa-na li-sa'-yi-hee*	فَلَا كُفْرَانَ لِسَعْيِهٖ
	and surely We write it down for him		*wa in-naa la-hoo kaa-ti-boon.*	وَاِنَّا لَهٗ كٰتِبُوْنَ ۝
95.	And there is a ban upon (the people of) a town We have destroyed,	95	*Wa ḥa-raa-mun 'a-laa qar-ya-tin ah-lak-naa-hāa*	وَحَرٰمٌ عَلٰى قَرْيَةٍ اَهْلَكْنٰهَآ
	to the effect that they shall not return,		*an-na-hum laa yar-ji-'oon.*	اَنَّهُمْ لَا يَرْجِعُوْنَ ۝
96	Until Ya-jooj (Gog) and Ma-jooj (Megog) are let loose	96	*Hat-tāa i-zaa fu-ti-ḥat yaa-joo-ju wa maa-joo-ju*	حَتّٰٓى اِذَا فُتِحَتْ يَاْجُوْجُ وَمَاْجُوْجُ
	and they come hastening down from every mound		*wa hum-min kul-li ḥa-da-bieen-yan-si-loon*	وَهُمْ مِّنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ ۝
97.	And the fulfilment of True Promise comes near,	97.	*Waq-ta-ra-bal-wa'-dul-ḥaq-qu*	وَاقْتَرَبَ الْوَعْدُ الْحَقُّ
	then those who disbelieved shall be staring wide-eyed (and they will say):		*fa-i-zaa hi-ya shaa-khi-ṣa-tun ab-ṣaa-rul-la-zee-na ka-fa-roo*	فَاِذَا هِىَ شَاخِصَةٌ اَبْصَارُ الَّذِيْنَ كَفَرُوْا
	Woe to us, indeed we remained heedless of this but no, we were wrongdoers		*Yaa-wai-la-naa qad kun-naa fee ghaf-la-tim-min haa-zaa bal kun-naa ẓaa-li-meen.*	يٰوَيْلَنَا قَدْ كُنَّا فِىْ غَفْلَةٍ مِّنْ هٰذَا بَلْ كُنَّا ظٰلِمِيْنَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is freed from errors of printing

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ننشر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة الانجليزية مع الكتابة الصوتية للنص العربي بالحروف الرومانية والغرض من هذا المساعدة على تلاوة الكتاب المقدس بالأسلوب الصحيح. وشكرا.

□ « فاذا عزمت فتوكل على الله ان الله يحب متوكلين . . » آل عمران / ١٥٩

□ « ولله غيب السموات والارض ، واليه يرجع الامر كله ، فاعبده وتوكل عليه . . » هود / ١٢٣

والمومن الحق يسلم أمره كله لله واثقا بقوله تعالى : « قل : لن يصيبنا الاماكتب الله لنا » التوبة / ٥١ . كما أن المؤمن اذا اصابه خير شكر ، وان أصابه ضر صبر .

٨ - المؤمن الحق حريص كل الحرص على أن ينمى زاده للآخرة . فقد كتب أمير المومنين على بن أبى طالب إلى ابن عباس يقول له : « بسم الله الرحمن الرحيم . أما بعد فان المرء يفرح بادراك مالم يكن يفوته ، ويغتم بفوت مالم يكن ليدركه ، فاذا أتاك الله من الدنيا شيئا ، فلاتكثرن به فرحا ، واذا منعك منها فلا تكثرن عليها حزنا ، وليكن همك لما بعد الموت والسلام . » والله يقول : الكيلا تاسوا على ما فاتكم ولا تفرحوا بما اتاكم والله لايحب كل مختال فخور . . » الحديد / ٢٣ .

٩ - والمؤمن الحق يحرص دائما على ان يزداد علما . فقد قال سيدنا على « لايزال المرء عالما ما طلب العلم ، فان ظن انه علم فقد جهل . . » وقال رسول الله ﷺ :

□ « ما سلك عبد طريقا إلى العلم الاسهل الله طريقه إلى الجنة » البخارى

□ « من يرد الله به خيرا يفقهه وانما العلم بالتعلم ..» البخارى عن معاوية .

١٠ - والمؤمن الحق هوالذى يقترب من الله فيحبه لاخوفا من ناره ، ولا طمعا فى جنته ولكن يعبد الله حبا فى الله ، ويطيع الله لذات الله ، وهذه هى الذروة العليا للمؤمن المحب ، وهذا هو العبد الذى يكون ربانيا ، يقول للشئ كن فيكون . .

والله تعالى اعلم

احمد حسنين الفضل

انتبــاه هــام

تصل الينا فى كل شهرمئات من رسائل و استعلامات من المراسلين المحليين و الاجانب فى شتى المواضيع ، الا نرى ، مع الاسف الشديد ، ان معظم هذه الرسائل مكتوبة بخط ردئ يصعب علينا قراءتها واستيعاب مضا مينها. فنرجو من مراسلينا الكرام ان يكتبوا رسائلهم ، خاصة اسماء هم وعنا وينهم البريدية بخط نطيف واضح.

هذا وفى عدم اعتنائهم بهذا الانتباه قد تصبح رسائلهم ومطالبهم عرضة للاهمال فتبقى غير ملتفت اليها .

التحرير

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرضَى

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

من حسن الخلق ، وان الله يبغض الفاحش البذئ » - الترمذى وابوداود أبى الدرداء .

* - « البر حسن الخلق ، والاثم ما حاك فى نفسك وكرهت ان يطلع عليه الناس » - أخرجه مسلم عن النواس ابن سمـــعان .

* « اكمل المؤمنين ايمانا احسنهم خلقا » - الترمذى وأبوداوود عن أبى هريرة .

٤ - يجب ان يكون المؤمن فى عون اخيه ، يسعى لقضاء حوائجه ، يفرح لفرحه ، ويحزن لحزنه ، وهناك احاديث كثيرة تشير إلى هذا المعنى نقتطف منها :

* ان لله خلقا ، خلقهم لقضاء حوائج الناس ، يفزع الناس اليهم لقضاء حوائجهم اولئك الآمنون من عذاب الله يوم القيامة ، أخرجه الطبرانى .

□ لا يومن أحدكم حتى يحب لاخيه ما يحب لنفسه » البخارى ومسلم والنسائى عن انس .

ومن الناس من يوثر غيره حتى على نفسه ، تقربا إلى ربه وطوعا لقوله تعالى : « ويوثرون على انفسهم ولوكان بهم خصاصة ومن يوق شح نفسه فاولئك هم المفلحون » الحشر / ٩

٥ - البعد عن ارتكاب الفاحشة واكل الحرام ، وفى هذا المعنى يقول رسول الله ﷺ .

□ « إن قوما يجيئون يوم القيامة ولهم من الحسنات كامثال الجبال ، فيجعلها الله هباء منثورا ، ثم يؤمر بهم إلى النار . انهم كانوا يصلون ويصومون ، وياخذون أهبة من الليل ، ولكنهم كانوا اذا عرض عليهم الحرام وثبوا عليه » رواه حذيفة بن اليمان .

□ « لايقبل الله صلاة امرئ فى جوفه حرام » - عن ابن عباس .

□ الحلال بين والحرام بين ، وبينهما أمور مشتبهات لايعلمهن كثير من الناس فمن اتقى الشبهات فقد استبرا لدينه وعرضه ، ومن وقع فى الشبهات وقع فى الحرام » البخارى ومسلم عن ابى عبد الله النعمان بن بشير .

٦ - أن يعمل المؤمن بعلمه دون تظاهر ولا رياء ، ولايبتغى من وراء ذلك شهرة أو سمعة ، فلا يصح ان ينصح المؤمن غيره بالصالحات ولاياتيها هونفسه . يقول سبحانه « ا تامرون الناس بالبر وتنسون انفسكم وانتم تتلون الكتاب افلا تعقلون ؟ » البقرة / ٤٤ وسئل رسول الله ﷺ عن امراة تعبد الله حق عبادته ولكنها تؤذى جيرانها فقال هى فى النار . والله سبحانه غنى عن عبادة رجل يؤذى الناس بلسانه ويديه متظاهرا بركوع وسجود وذكر ان رجلا دخل المسجد فصلى ركعتين خفيفتين فضربه على بن ابى طالب بالعصا وامره باعادة صلاته مطمئنا هادئا خاشعا وبعد صلاته ساله الامام على : اى الركعتين افضل ، فاجاب الاعرابى على التو : الاوليان أفضل لانى صليتهما خالصة لله اما الاخريان فقد صليتهما خوفا من عصا أمير المؤمنين .

ويوم القيامة يسال العالم عن علمه ، هل عمل به ؟

٧ - والمؤمن الحق ياخذ بكل الاسباب التى فى حوزته ، ثم بعد ذلك يتوكل على الله فى رزقه ويؤمر بالقضاء خيره و شره ، وليس التواكل من الايمان فى شئ يقول سبحانه :

□ « وتوكل على الله وكفى بالله وكيلا . . » الاحزاب / ٣

وينتهى عن نواهيه ، فان سجل الله الحكمة فهى الحق ، وإن خفيت الحكمة فليس لنا ان نتلمسها بطرق ملتوية . وهذه لايمنع ان توجد اسباب للسلامة مضافة إلى حكمة الله فى التشريع لكن المعول عليه هى حكمة اوردها الله وغيرها يكون تابعا لها لاهدفا .

قل آمنت بالله ثم استقم

وأوصاف المؤمنين كثيرة فى القرآن الكريم وعلى سبيل المثال يمكن للقارئ الكريم ان يقرأ :

* الآيات من ٢ ـ ٤ من سورة الانفال .
* الآيات من ١ ـ ١١ من سورة المؤمنون .
* الآيات من ٦٣ ـ ٧٥ من سورة الفرقان .
* الآيات من ٢٢ ـ ٣٥ من سورة المعارج »

وبناء على ما سبق ، فان الله حين يشرع ينادى من آمنو به ، فيقول سبحانه فى كثير من آيات القرآن « يا أيها الذين آمنوا . . » ثم يتبع هذا النداء الحبيب إلى نفوسهم ، بما يريد تقنينه عليهم أمرا ونهيا ، حتى يكون ذلك تعاقدا بينهم وبين خالقهم ، كانه العروة الوثقى لا انفصام لها ، ومثال ذلك :

* « يا ايها الذين آمنو كتب عليكم الصيام . . « .

* يا أيها الذين آمنوا اذا تداينتم بدين إلى اجل مسمى فاكتبوه . . » .

* يا ايها الذين آمنوا اطيعوا الله واطيعوا الرسول واولى الامر منكم . . » .

* يا ايها الذين آمنوا لم تقولون مالا تفعلون ؟. . »

* يا ايها الذين آمنوا اذا نودى للصلاة من يوم الجمعة فاسعوا إلى ذكر الله وذروا البيع »

ولكى يستقيم المؤمن على ايمانه يجب عليه مراعاة ما يأتى :

١ ـ أن يراعى المؤمن فى كل الظروف أن يكون مؤدبا مع الله ، يستشعر وجود الله معه فى كل وقت وخاصة حين يؤدى المؤمن عبادته بكافة انواعها ، ويجب أن يتيقن المؤمن ان الدعاء لغير الله والتوسل لسواه هو الشرك بعينه ، وان من اعتز بغير الله ذل . فالرسول ﷺ يقول : إن احدكم اذا صلى يناجى ربه ـ البخارى عن انس رضي الله عنه ـ وسال احد الصحابة رسول الله ان يدله على عمل اذا عمله احبه الله واحبه الناس فقال له : « ازهد فى الدنيا يحبك الله ، وازهد فيما عند الناس يحبك الناس » ـ ابن ماجد وغيره عن ابى العباس ابن سيد الساعدى . .

٢ ـ ان يتوب توبة نصوحا كلما شعر بتقصير او اتيان معصية دون عمد تنفيذا لقوله تعالى : « انما التوبة على الله للذين يعملون السوء بجهالة ثم يتوبون من قريب فاولئك يتوب الله عليهم ، وكان الله عليما حكيما ، وليست التوبة للذين يعملون السيئات حتى اذا حضر احدهم الموت ، قال : انى تبت الان . . » النساء/١٦-١٧ « فمن تاب من بعد ظلمه واصلح فان الله يتوب عليه » . والله سبحانه غفار لمن تاب وامن وعمل صالحا ثم اهتدى .

٣ ـ يجب ان يلتزم المؤمن فى كل سلوكياته بحسن الخلق ، فقد امتدح الله رسوله فى قرآنه بخلقه العظيم (القلم/ ٤) وكثرت احاديث رسول الله فى الحض على الاخلاق الطيبة فمن تلك :

* ما من شئ اثقل فى ميزان العبد المؤمن يوم القيامة

بسم الله الرحمن الرحيم

بلغ العلى بكماله　　كشف الدجى بجماله

حسنت جميع خصاله　　صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

قل : آمنت بالله ثم استقم

المؤمن هو: من شهد ان لا اله الا الله ، وان محمدا رسول الله ، واقام الصلاة ، وآتى الزكاة ، وصام رمضان وحج البيت ان استطاع الى ذلك سبيلا ، وآمن بالله ، وملائكته وكتبه ، ورسله ، واليوم الآخر، وآمن بالقدر بذلك يكون الانسان مؤمنا حقا ، و قر الايمان فى قلبه فارتضى الله له ربا ومحمدا ﷺ رسولا وعن الايمان والاستقامه يحدثنا الدكتور احمد حسنين القفل قائلا :

المؤمن هو الذى آمن بالله ربا لاشريك له ، بمحمد نبيا ورسولا وبالاسلام دينا ، وقد يكون المرء مسلما ولكنه فى ذات الوقت ليس مؤمنا ، فالمسلم قد ياتى من اعمال المسلمين ماتحسبه منهم ، ولكنه يفعل ما يفعل نفاقا ورياء، أوقد يعترف بالمنهج الدينى ومع ذلك لايفعل منه شيئا او يفعل ما يروقه ويترك مالا يروقه ، كالذى يترك الصلاة تكاسلا ، فاذا سالته لم لا تصلى اجابك يكفى ان اكون حسن النية . لكن المؤمن هوالذى استقر الايمان فى قلبه وصدقه عمله ، فهو يقوم بواجبه الدينى قدر استطاعته ، وإن فاته شئ منه عفوا ـ لاعمدا ـ استغفر ربه ، وخر راكعا واناب . والقرآن الكريم يفرق بين المسلم والمؤمن فيقول سبحانه :

« قالت الاعراب آمنا ، قل : لم تؤمنوا ولكن قولوا : اسلمنا ، ولما يدخل الايمان فى قلوبكم ، وإن تطيعوا الله ورسوله لايلتكم من اعمالكم شيئا . إن الله غفور رحيم » (الحجرات آية ١٤) .

والمؤمن الحق ، الذى وقر الايمان فى قلبه ، وارتضى الله ربا يقنن له امرا ونهيا يجب عليه ان يطيع ربه بلا مناقشة ، حتى وإن خفيت عليه حكمة التشريع فى اى حكم من احكام الله يجب عليه ان ينفذها طاعة لخالقه فى المقام الاول ، فان ظهرت له الحكمة بعد ذلك فيها ونعمت ، وإن ظلت خافية فعليه أن يطيع. والله سبحانه يؤكد هذا الاتجاه فيقول سبحانه : « انما المؤمنون الذين آمنوا بالله ورسوله ثم لم يرتابوا . . » (الحجرات آية ١٥) فاذا قرر سبحانه ان يصوم المؤمن ثم بين العلة فى قوله تعالى : « لعلكم تتقون » فليس لاحد ان يتلمس اسبابا آخرى لحكمة الصيام على انها الأصل والهدف مثل التاثيرات الطبية فى اصلاح جسم الصائم فقد لا تكون اعراض السلامة واضحة على اجسام بعض الصائمين ، فهل مثل هؤلاء لايصومون ؟ . وحين يحرم الله لحم الخنزير لانه رجس ، فليس لباحث ان يقول أنه محرم لطفيليات فيه كالديدان الشريطية مثلا ، ذلك لان الخنزير لو ربى فى بيئة خلت من ان يصاب فيها بمثل هذه الطفيليات ، ا يكون لحمه حلالا؟ والخلاصة ان المؤمن يطيع امر الله

بسم الله الرحمن الرحيم

روى عن فاطمة بنت محمد ﷺ رضى الله عنها إنها قالت : مربى رسول الله وانا مضطجعة متصبحة فحركنى برجله ثم قال : يا بنية ، قومى اشحذى رزق ربك ولاتكونى من الغافلين فان الله يقسم ارزاق الناس مابين طلوع الفجر الى طلوع الشمس .

متفق عليه

ان وقت الفجر فيه بركة وسعادة فى كل ما يقوم به المرء من اعمال حسنة وعلى المؤمن ان لا يدع هذا البركة والسعادة تفوت بغفلته

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كوالالمبور ، وفقنا الله

المجلد ٢٧ ٢١ ذي القعدة ١٤٠٨هـ الموافق ٧ يوليو ١٩٨٨م العدد ٥

قل : آمنت بالله ثم استقم

— المؤمن هو من شهد ان لا اله الا الله وان محمدا رسول الله ... ..

— يجب على المؤمن ان يطيع ربه بلا مناقشة حتى و ان خفيت عليه حكمة التشريع

— وقول الله تعالى فى هذا الصدد : يا ايها الذين آمنوا اطيعوا الله واطيعوا الرسول واولى الأمر منكم . . .

— يجب ان يلتزم المؤمن فى كل سلوكياته بحسن الخلق .

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بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

CONQUEST OF MAKKAH

(III) Sermon of Victory

The fall of Makkah was a clean sweep It was a decisive victory. It is the most significant turning point and the all-time highest landmark of the history of Islam. As the historian Arnold Toynbee has put it· "After a seven years' absence, Muhammad returned to Mecca, not as an amnestied exile, but a lord and master, not only of Mecca itself, but of half Arabia" (A Study of History, Vol III).

Bosworth Smith has commented on the Conquest of Makkah "There was nothing left in Mecca that could thwart his pleasure If ever he had worn a mark at all, he would now, at all events, have thrown it off, if lower aims had gradually sapped the higher, or his moderation had been directed, as Gibbon supposes, by his selfish interest, we should now have seen the effect; now would have been the moment to gratify his ambition, to satiate his lust, to glut his revenge. Is there anything of the kind? Read the account of the entry of Mohammad into Mecca, side by side with that of Maurius or Sulla into Rome. Compare all the attendant circumstances, the outrages that preceded, and the use made by each of his recovered power, and we shall then be in a position better to appreciate the magnanimity and moderation of the Prophet of Arabia. There were no proscription lists, no plunder, no wanton revenge." (Mohammad and Mohammedanism).

Having surrendered, the mightly chiefs of the Quraish were eagerly waiting in the courtyard of Holy Ka'ba for the pronouncement of a verdict by the Prophet of Islam. He cast a glance at the audience and recognised all the hostile elements who were ever out to crush Islam and its Messenger by all conceivable means. 'Allama Shibli Nu'mani says, "To borrow from a mundane phraseology, now was held the first public audience in the Imperial Court of Islam. The Royal Proclamation, or the Speech from the Throne of the One and Only God, was read out by His Viceregent and Messenger, not only to the Makkans assembled there but to mankind at large." (Sirat-un-Nabi, Vol. 1). According to the 'Allama, "As conqueror, the Holy Prophet made only one speech, namely the one at the fall of Makkah." (Ibid, Vol. II).

SERMON: Indeed, the crowning victory of Islam was the Conquest of Makkah when it touched the pinnacle of glory under the benign leadership of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). In his Sermon of Victory he said:

> "There is no god but Allah. He has no partners. He has fulfilled His promise, helped His servant, and shattered all the confederates. Yes, all the proud privileges, all the old claims for blood and revenge, are here this day under my feet; the only exceptions are the custodianship of the Holy Ka'ba and the office pertaining to the supply of water to the Pilgrims. O people of Quraish! This day does Allah sweep away all the pride of the pagan days and all notions of supe-

riority by dint of birth. The whole race is descended from Adam and Adam was made of clay."

He followed the oration by reciting the following Qur'anic verse:

"O mankind! We created you from one male and one female, and made you into nations and tribes so that you may know each other. Verily the most honoured of you in the sight of Allah is the most righteous among you. And Allah has full knowledge and is well-acquainted." (49.13)

Having spoken thus, he again surveyed his audience He could see among them the haughty chiefs of the mighty Quraish who had been throughout hostile to Islam and its Prophet. But now he was the conqueror, and as the victor it was his prerogative by any canon of polity to deal with the vanquished as it pleased him. The Holy Prophet turned to them and spoke in a stern tone. He put to them the question:

— "What do you think I am going to do to you today?"

— "You are a generous brother; and the son of a generous brother; only mercy is expected of you," they pleaded with one voice.

Thereupon he performed a beautiful act so full of mercy and so pregnant with the spirit of peace that Islam ever stands for. He said:

— "Today I say to you the very words that Joseph said to his brothers: 'This day let no reproach be on you.' (12·92). Go, you are free!"

The grace of this general amnesty was perfect and most conducive to the future cause of Islam. His display of mercy was at its zenith. As of today, the world history has no parallel to offer.

For the Holy Prophet, the Victory was the fruit of service to God, and not at all an occasion for any personal pride. To him the Divine command was:

"When comes the help of God, and Victory, and you do see people enter God's religion in crowds, *celebrate the praises of your Lord, and pray for His forgiveness,* for He is Oft-Returning." (110: 1-3).

CONCLUSION: The Conquest of Makkah firmly laid the foundation of a vast Islamic empire to follow. To quote Arnold Toynbee, "After his acceptance of the invitation from the people of Yathrib (subsequently known as Medina; i.e. Madinat-an-Nabi, meaning 'the city of the Prophet') to become the head of the state, Mohammad proved to be not only a prophet but also a political genius. Before his death he had compelled the commercial oligarchy of his native city-state Mecca to capitulate to him, and had shown his statesmanship — and also the generosity of character — in the moderateness of the terms with which he had contented himself. In addition he had extended his rule from the city-state of Yathrib over a large part of the Arabian Peninsula besides Mecca, and his troops had made a probing raid on the Roman Empire's dominions in Transjordan" (A Study of History, Vol. XII).

AL-QUR'AN

RIGHTS OF INDIVIDUALS IN ISLAM

By Syed Mahmood Akhtar

Islam is not a private affair between man and God, rather it pervades through every aspect of human life, individually as well as collectively. It establishes as sincere and rightful relations with God as with mankind among themselves. To understand this point more clearly it is advisable to divide Islam in two parts delineating:

1. Rights of God
2. Rights of the people

In Islam both parts have equal importance Qur'an Majeed is the Reveaded Scripture of Islam It contains the exact words of God There has not been the slightest change, alteration or modification in its text ever since it was first revealed fourteen hundred years ago to the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). It contains basic teachings of Islam.

One of the basic teachings described in Qur'an Majeed is that no sooner it describes the rights of God than the rights of the individuals are mentioned too. For example:

"Serve God and join not any partners with Him. And do good to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the way-farer (you meet), and what your right hands possess . " (4 36)

Here it may be noted that immediately after enjoining upon His unadulterated worship, God commands His servants to treat

their fellow beings in a kindly manner. Not only that but He has specifically mentioned also a list of people too who require a good treatment. It appears from going through that list as if Islam is the name of two things:

1. Worshipping of one and only God, and
2. Treating people politely.

Qur'an Majeed Says:

> "... It is righteousness — to believe in God and the Last Day, and the Angels, and the Book, and the Messengers, to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransome of the slaves." (2:177)

> "... To be steadfast in prayer, and practice regular charity, to fulfil the contracts which you have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing." (2:177)

Here service to mankind is described prior to prayer and all other good deeds. How important are the rights of the individuals in Islam may be well-imagined From the above verses it is quite evident that service to mankind is the best deed of rightousness and it is also a means to do further goodness.

Still on another occasion doing service to human beings is described even prior to Faith in Qur'an Majeed.

> "And what will explain to you the path that is steep? (It is) freeing the bondman, or the giving of food in a day of privation to the orphan with claims of relationship, or to the indigent (down) in the dust. Then will he be of those who believe, and enjoin patience (constancy and self-restraint) and enjoin deeds of kindness and compassion. Such are the Companions of the Right Hand." (90: 12-18).

It is clear from the above verses that service to mankind is regarded in Islam, as the best of all goodness. It breeds to other virtues also. Those who are endowed with the zeal of doing social service of ameliorating the human lot are blessed with a sound and sympathetic heart which melts when it sees a distressed person Such a noble heart will prostrate before God and accept the truth without hesitation. On the contrary the bearer of a stony heart which does not melt on the tribulations of the indigent or physically disabled person is a beast in the garb of man Such a heart is void of Faith (Eemaan). He loves the world instead of God.

It is also evident from these verses that those who love God and love His creation too will receive His proximity in the hereafter because they had been His grateful servants as long as they lived. They spent His favours and bounties on persons who were most needy for the sake of receiving His pleasure. They will be saved from the Hell-fire.

> "But those most devoted to God shall be removed far from it. Those who spend their wealth for increase in self-purification and have in their minds no favour from anyone for which a reward is expected in return, but only the desire to seek for the Countenance of their Lord, Most High. And soon will they attain (complete) satisfaction." (92:17-21).

This is the attribute of the most devoted persons to God On the other hand there are people who are detested by Him. They will be punished in the hereafter. There are two main characteristics of these odious people. They do not—

1. believe in God,
2. feel sympathy with His servants.

Qur'an Majeed Says:

> "(The stern command will say):
>
> 'Seize you him and bind you him, and burn you him in the Blazing Fire. Further make him march in a chain whereof the length is seventy cubits! This was he that would not believe in God, Most High; and would not encourage the feeding of the indigent!" (69: 30-34).

When the people of the Hell will be asked for what crime have they been thrown in the Fire, they will reply·

> ".... We were not of those who prayed; nor were we of those who fed the indigent; but we used to talk vanities with vain talkers; and we used to deny the Day of Judgement." (74:43-46).

Recognition of the peoples' rights is one of the basic teachings of Islam. The man who is oblivious to God can turn away from it because only such a person is unmindful of any reward or punishment. For such a person Qur'an Majeed says:

> "See you one who denies the Judgement (to come)? Then such is the (man) who repulses the orphan (with harshness) and encourages not the

feeding of the indigent." (107: 1-3).

The ties of Islam, as defined in Qur'an Majeed, are the best, the deepest and the strongest. They turn worst enemies into bosom friends:

> ". . . . And remember with gratitude God's favour on you. For you were enemies and He joined your hearts in love, so that by His Grace, you became brethren " (cf 3:103).

This fraternal tie must continue for ever However, if by chance this relationship of fraternity is weakend or broken between the two Muslims or groups of Muslims (or States), it is incumbent upon the rest of the Muslims or Muslim Ummah to restore the previous relationship and befriend them, either by peaceful negotiations, or mediations, or by arbitration, and even by their combined arm forces. In this respect Qur'an Majeed has laid down very clear injunctions:

> "If two parties among the Believers fall into a quarrel, make you peace between them: but if one of them transgresses beyond bounds against the other, then fight you (all) against the one that transgresses until it complies with the command of God; but if it complies, then make peace between them with justice, and be fair for God loves those who are fair (and just). The Believers are but a single Brotherhood. So make peace and reconciliation between your two (contending) brothers. And fear God that you may receive Mercy". (49:9-10).

AVOID CAUSES OF ILL-WILL

Besides maintaining peace and friendship among the Muslims, Islam enjoins not to generate or fan feelings of animosity among them.

QUR'AN MAJEED SAYS:

> "O you who believe! Let not some men among you laugh at others. It may be that the (latter) are better than the (former); nor let some women laugh at others. It may be that the (latter) are better than the (former); nor defame nor be sarcastic to each other; nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness (to be used of one) after he has believed. And those who do not desist are (indeed) doing wrong.
>
> "O you who believe! Avoid suspicion as much (as possible); for suspicion in some cases is a sin. And spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? No, you would abhor it But fear God! For God is Oft-Returning, Most Merciful." (49:11-12).

It is quite clear that the evil deeds, enumerated above, are by themselves evil. They spoil good relations and produce a society of devils. Islam is a religion, a social order, composed of noble men and women full of fine habits and refined ideas. Hence Qur'an Majeed so emphatically lays stress upon the avoiding of all bad things by a Muslim. Peaceful living is a great blessing of God. If a man inculcates good qualities in him and shuns bad things, he will make himself a good Muslim. People will love him for his good qualities.

The idea of belonging to a high or low social station, or showing oneself as ethnically superior to others, or boasting of excelling others in beauty, colour, wealth, et cetera, is a bane to fraternity and mutual love. In such a situation Qur'an Majeed has dealt an effective blow by saying explicitly that all such notions are false. God created man and woman and that all mankind is a progeny of the same parents. Their race and species are the same despite the difference in their colour, language or place of birth. Before God only that man is more honourable who is more God-fearing. Wealth is not the criterion of one's nobility in Islam.

> "O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that you may know each other, (not that you may despise each other). Verily the most honoured of you in the sight of God is (he who is) the most righteous of you ." (49:13).

Apart from these injunctions, Qur'an Majeed has described positively that the Muslims are friends to each other:

> "The Believers, men and women, are protectors, one of another." (9:71)
>
> "— (and they are) compassionate amongst each other " (48:29).
>
> "— Lowly with the Believers mighty against the Rejecters —" (5:57).

The Believers are so affable and fraternal to each other that at the time of fighting for Islam they array in battle —

> "— as if they were a solid cemented structure." (61:4).

Explaining these verses of Qur'an Majeed there are certain Traditions of the Holy Prophet Muham-

mad (*Sallallahu 'alaihi wa sallam*). Some of them we reproduce below:

"A Muslim is one by whose tongue or hand another Muslim is saved." (Bukhari).

While addressing his epistles to certain rulers of the world the Holy Prophet invited them to embrace Islam saying:

"Accept Islām you will be in safety (here and in the hereafter"

Those who accept Islam as their Faith, for them the Holy Prophet has assured safety. It is the duty of all the Muslims to live in peace and maintain tranquillity among themselves in consideration of the promise extended by the Holy Prophet to those who embrace Islam. No Muslim should vex another Muslim.

A more pregmatic Tradition (Hadith) on the matter runs as under:

"By the One in Whose possession is my life! No one can be a true Muslim unless he likes for his brother (Muslim) that which he likes for himself" (Bukhari).

On another occasion the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said

"A Muslim is a brother-in-Faith of another Muslim. He neither treats him cruelly nor leaves him at the mercy of others. And whoever supplies him his necessities, God will supply him his necessities And whoever removes the trouble of a Muslim, God will remove his trouble in the hereafter. And whoever veils the faults of any Muslim, God will veil his faults in the hereafter." (Bukhari).

Touching upon the rights of a Muslim, the Holy Prophet said:

"It is enough for a sinner that he regards another Muslim as contemptible. A Muslim, full and all, is forbidden upon another Muslim, and so is his blood, his property, his honour" (Muslim)

There is yet another Hadith (Tradition) saying

"There are six rights of a Muslim upon another Muslim

1. If he is sick, he enquires after his sickness
2. If he is dead, he accompanies his funeral
3. If he invites him to a feast, he accepts it.
4. If he meets, he accosts him
5. If he sneezes, he invokes the blessings of God for him
6. Whether he is present or absent, he always seeks his betterment.

In short, Islam has given more rights to its followers as compared to followers of other religions.

EX-PRIME MINISTER JUNEJO'S DONATION FOR SEOUL ISLAMIC CENTRE

Ex-Prime Minister Mohammad Khan Junejo made a donation of 20,000 US dollars for the Islamic Centre in Seoul at a meeting with Pakistanis residing in this country.

He gave a cheque for the amount to the Secretary-General of the Korean Muslim Federation

Mr. Junejo expressed his happiness over the collective efforts of the Muslims in the Republic of Korea for the cause of Islam

There are about 30,000 Muslims in this country with 10,000 of them in Seoul

The Prime Minister also visited the centre site and offered prayers at its mosque

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Security steps for Hajj

King Fahd of Saudi Arabia has ordered a top level review of security for this year's pilgrimage to the holy city of Makkah.

Saudi Arabia has said it will not tolerte demonstrations this year and has announced quotas on pilgrims.

The official Saudi Press Agency (SPA) said King Fahd ordered the setting up of ministerial sub-committees to study questions relating to security, following a cabinet meeting

SPA quoted Information Minister Al Hassan Al-Shaer as saying committees would be set up to "ensure the comfort of the pilgrims and to enable them to perform their prayers and duties and to worship with maximum ease and in safety and peace"

The annual pilgrimage is due to begin in mid-July.

HOLY SEE GREETS MUSLIMS

The Secretariat of the Holy See for non-Christians, Vatican, has extended Eidul Fitr felicitations to Muslims all over the world.

The message released by Archbishop's House, Karachi, said "During the month of Ramazan, you have shown, by prayer and fasting, your faith in God and your submission to His Holy Will. This faith in the one God, Living and True, a faith which is the heritage of all the spiritual children of Abraham, the father of believers, unites us as brothers and sisters in God and encourages us to work together for solidarity, justice and peace among all peoples"

It prayed to God "to grant us the spiritual values for which the whole of humanity aspires and for which you have been praying and fasting in a special manner during this month of Ramazan"

Activities of Christian Missionaries

Taking undue advantage of the poverty and helplessness of the peoples inhabiting the third world, the Christian Missionaries are inducing these peoples to embrace Christianity. Mr. Muhammad Abdussubhan, the Director General of the Islamic Foundation of Bangladesh Government, pointed out in May 1985 that over the preceding fifteen years about one million (sic) Bangladeshis had given up Islam and accepted Christianity. The easiest and the largest target of the Christian Missionaries are the destitute Muslims. These Missionaries are luring poor Muslims to their faith by opening hospitals and schools, asylums for the aged and providing them with clothes, medical aid, food, etc. These activities are continuing with full force in poor Muslim countries in general. The Christian Missionaries are prompt in rushing particularly towards those countries which are facing famine and other serious crises, e.g. Ethiopia, the Sudan, Chad, Mali, Mozambique, etc.

They admit Muslim orphaned children into their camps, educate and train them as Christians then send them to Western countries for higher education so that they may return to their homeland as defenders and preachers of Christianity.

According to the facts and figures available from Western Churches, in Asia and Africa alone 2,50,000 Missionaries are actively engaged in promoting their aims. They have been deputed on their missions by 3,500 different Missionary organisations and are supported by 3½ million local Missionaries. The Western organisations are bearing huge finances on these projects. David Warren, Editor of the International Christian Encyclopaedia, has said that the Missionary delegations sent to the Muslim World have spent the following sums on the propagation of Christianity:

1970	*70 billion Dollars*
1980	*100.30 billion Dollars*

According to their estimates, the expenditure on Missionary work in 1985 reached 127 billion dollars.

In addition to individual and collective monitary assistance (including U.N O., Western Endowment Funds, and Western Governments Assistance) the Missionary organisations possess properties and financial investments to cater for their needs. These resources are owned particularly by the Vatican and generally by all other Church establishments. The real source of these properties and financial activities is traceable to the middle ages when Europe was under the sway of the Church. According to a rough estimate, the annual income from these properties and investments was 50 billion dollars originally, but it reached 75 billion dollars in 1985.

The Christian Missionaries utilise all possible means to project and spread their creed and promote their mission. Presently, they are running all over the world 1580 T.V. and Radio Stations. 21,000 magazines of the world are being published under Missionary patronage. Of these PLAIN TRUTH is the most widely criculated magazine with its several million copies intended for free distribution. The number of copies printed in June 1985 was 7,671,000. In 1985 these Missionaries distributed free of charge 64 million copies of the Bible (New Testament). The annual publication of the Bible during the last 60 years has reached an annual average of 43 million. If these activities continue ceaselessly a considerable part of Asia and Africa might be rushing headlong towards Christianity, or at least sizeable tracts of Christian minorities will spring up here and there.

According to the International Bulletin of Missionary Research (1985), the total Christian population of the world has reached during the last 70 years up to 1050 million on account of the activities of the Christian Missionaries. This means that there has been an increase of 115.9 millions in their total number, leading to an increase of 32.50% in the total Christian population of the world. This is a tremendous increase caused by new entrants to Christianity.

This very sad state of affairs provides a moment for serious thought for the Muslims and their Governments, particulary Middle East countries who claim to profess this True Faith (Islam) — the Faith which demands of its followers to live as preachers of the Faith. — Source: Orient Press International, New Delhi, India.

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Muslim Minorities in Greece

In January this year many persons were wounded in an encounter between the police and the Muslims outside a Mosque in the city of Komonti. According to available information, these encounters started when 5,000 Greek Muslims, including several hundred women, were demonstrating outside the Iskayi Mosque against a judgement of the High Court which prohibited prefixing the word "Turkish" to the names of Islamic organisations, establishments and centres situated in the western part of Thrace where Muslims of Turkish extraction live in large numbers Besides this issue, the Muslim demonstrators were also protesting against the decision of the Government of Greece not to recognise the certificates/degrees of Turkish educational institutions. It is said that thousands of Muslims from the neighbouring cities and regions had begun to assemble in Komonti a day before, although the Greek Security Authorities had imposed a ban on any gathering of more than three persons at any place in the city. But the Greek Muslims began to assemble outside the Iskayi Mosque in defiance of the warning of the Greek Security Authorities. Muhammad Ali Agha, the son of the 90-year old Imam of the Mosque, led the demonstration. The Police lathi-charged the demonstrators and threw tear-gas balls. This demonstration of the Muslims was peaceful but the Greek Authorities used violence against it and went so far as to prevent them from performing the Friday prayer.

A Greek Muslim teacher was asked why the Muslims were opposing this decision of the High Court in which a ban was imposed on pre-fixing the word "Turkish" to the names of Islamic organisations, establishments and centres. He replied that this decision against the pre-fixing of the word "Turkish" to Muslim organisations etc. may be the first step towards an attempt to do away with the Turkish language. He further pointed out that whereas the Greek Government had taken a very stern attitude against Turkish affiliation, the same Government took no such exception to the religious and recial distinctions of the Jewish and Armanian organisations. We ask the authorities of Athens why are they following discriminatary policies on one and the same issue.

The official view of the Greek Government on this issue is that it is a Muslim minority, not a Turkish minority, that lives in the country. According to the official sources of Athens, the judgement of the High Court is based on the 45th clause of the International Pact of Lozan which was signed on July 24, 1933. It was clearly indicated in this clause that a Muslim minority, and not a Turkish minority, lives in Western Thrace. It is interesting to note that, in order to justify the judgement of the High Court, the Greek Government makes a reference to the said Pact but does not at all honour the rights which have been conferred therein on the Muslim minority.

The fact is that the Muslims are living in Greece as second class nationals. According to the facts and figures, a few years ago their ratio was 2% in the 9-million population of Greece. In this way their number was .17 million which is now dwindling on account of their continuous migration to Turkey

Greek Muslims live mostly in the region of eastern Thrace near the border of Bulgaria and Turkey. Their number is about 20,000, 10,000 and 2,000 in Komonti, Zainti and Alexandero Bolo respectively. The population of certain rural areas consists entirely of Muslims, e.g. the 4,000 inhabitants of the village Akinos are all Muslims. The majority of Greek Muslims speak the Turkish language Legally the Muslims are entitled to all the rights to which the other nationals are entitled, but in actual practice they are facing most difficult conditions which are adversely affecting their economic, cultural and social life. Mostly, they are farmers, but they are denied the facilities which are available to the native Greek farmers. In the cities the Muslims are generally labourers. Only some of them have their own business concerns and shops, but the Government does not issue them licenses to start any new business.

The mosques in eastern Thrace are in a very deplorable condition, because the Muslims in Greece cannot have their mosques and houses repaired. No Muslim can transfer his own property even to his brother. The Ministry of Education has appointed two teachers to look after the religious affairs of the Muslims whose salaries are less than those of the lowest grade Government servants. It is difficult for them to make both ends meet with this scanty salary. Islam had entered the Greek Island of Crete in the 9th century C.E. but the Turkish tribes settled in Macedonia and eastern Thrace in the 11th century C.E.

The Ottoman Ruler Murad I conquered Macedonia in 1830. In the wake of this conquest many people belonging to the Greek, Albanian, and Slovac races entered

(Contd. on Page 44 Col. 1)

VEZIROV:
New Azerbaijan Communist Party Chief

The Communist Party chiefs of two Soviet republics rocked by racial unrest were dismissed, the official news agency Tass has reported.

It said the Central Committee of the Communist Party of Azerbaijan relieved First Secretary Kyarnan Bagirov of his duties and replaced him with Mr. Abdur Rehman Vezirov.

In the neighbouring republic of Armenia, First Secretary Karen Denirtchyan was replaced by Suren Arutyunyan, 49, Deputy Chairman of the Republic's Council of Ministers.

Tass gave no reason for the dismissals but they are widely believed to be linked to the ethnic unrest that has gripped the two republics since February.

More than 100,000 persons demonstrated in the Azerbaijani capital of Baku earlier this month, demanding better security for Azerbaijanis living in Armenea.

In the Armenian capital of Yerevan 30,000 people took to the streets demanding a public trial of people accused of taking part in a massacre of Armenians in Azerbaijan in February

Twenty-seven Armenians were among the 32 persons officially reported to have died when Azerbaijanis went on the rampage against Armenians in the town of Sumgait at the end of February.

Around 80 persons have been charged in connection with the massacre. The trial is being held in camera. Earlier, one defendant was convicted of murder and sent to a labour camp for 15 years.

The Sumgait rioting broke out after the predominantly Armenian enclave of Nagorno-Karabakh in Azerbaijan demanded that the region be integrated into neighbouring Armenia.

Bagirov, party boss in Azerbaijan since 1982, had come under fire from Armenians for failing to stop the violence in Sumgait. His successor Mr Vezirov is a former Soviet Ambassador to Nepal and current Ambassador to Pakistan.

Denirtchyan, Communist Party leader in Armenia for the past 14 years, has been linked by the Kremlin leadership to a growth in corruption and nepotism in the republic.

SOVIET UNION:
Conducted Tour for Muslim Delegation

A Delegation of the World Muslim Congress (Motamar al-Alam al-Islami) headed by its president, Dr. Ma'ruf al-Dwalibi, visited the USSR last November spending ten days between Leningrad, Moscow, Tashkent, Samarkand and Baku. The visit at the invitation of the official Islamic Board of Central Asia and Kazakhstan was to enable them to learn about the life of Muslims under Soviet rule.

The Tass report said the WMC delegation attended 'public prayers' in mosques, talked to 'representatives of the believers and got acquainted with monuments of Islamic architecture' in the Uzbek and Azerbaijani republics. They also met public and state leaders, particularly, Petr Demichev, First Deputy Chairman of the USSR Supreme Soviet, Yuliy Vorontsov, First Deputy Minister of Foreign Affairs as well as the officials of Council for Religious Affairs and the Ministry of Culture and other establishments and organisations.

Tass also quoted Dr. Dwalibi as expressing satisfaction with his visit and seeing a positive processes under way in the USSR as regards the freedom of worship. He also said he believes in the sincerity of the Soviet government's intentions when it states that Soviet troops will be withdrawn from Afghanistan.

The delegation included the Motamar's Secretary General, Dr. Inamullah Khan, Assistant Secretary General Khalid Ikramullah Khan, Nofel Dwalibi; and Qazi Bashiruddin.

* Shaikh Sadiqjan Kamalov, 37, has been recently appointed the Quadhi of the Kirghiz SSR. Shaikh Sadiqjan received his education at the Mir-Arab Madrasah in Bukhara and at the Islamic Da'wah College in Libya

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(*Contd. from Page* 43 *Col.* 3)

the fold of Islam, until before the end of Turkish sovereignty in 1828 one-third population of these places consisted of Muslims. When the Greek Muslims make any complaint about their miserable state of affairs, they are asked either to embrace Christianity or to go to Turkey. — *Source: Orient Press International, New Delhi, India.*

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title Cover.

Islam and the Western media

By Syed Neaz Ahmad

The arrival of the Pope in any country is an event that is considered fit enough to run as a streamer in newspapers throughout the world. But Hajj, an annual congregation of more than two million Muslims is hardly reported by the same media. It usually goes as a filler. Christmas and Bank Holiday, traffic jams, Nottinghill carnival and Hungerford carnage is news, but killing of innocent Palestinians, Bangladesh floods, massacre of Muslims in India and Moro Muslims' condition is often not deemed fit enough to be printed.

Columns of newspapers are devoted everyday to report the "atrocities" of PLO "terrorists" but the activities of Israeli secret service Mossad and Shin Bet are ignored.

Islam today suffers from the major handicap of a deficient media network which has not only retarded its growth but also frequently rendered it defenceless from Western onslaughts Even the deficient media networks in Muslim countries are tied up with powerful headworks in the Western world These headworks of the media manipulate the flow of information and work to the disadvantage of Islam and the Muslim world.

The recent kind attention of the Western media on Makkah was hardly out of sympathy for Islam Whatever happened in Makkah was unfortunate and shameful but the Hajj is an annual event and one wonders why it did not deserve this scale of coverage in earlier years Saner sections of Muslim community everywhere seriously doubt the intention of these newspapers Why is it that only shooting and sabotage, death and destruction in the Muslim world deserve attention?

Muslims in Britain and the escalation of Gulf crisis have suddenly caught the imagination of some enthusiastic journalists. *The Times* of London not content with the blasphemous remarks about Prophet Abraham and Ismael (August 4, 1987) went on to publish a series of features on Islam in Britain (August 17, 18 and 19) Clifford Langley, religious affair correspondent of *The Times* reporting on the activities of Muslims in Britain was rather amusing

Muslims have been a part of the British society for some decades but to look at them now within the context of the Gulf crisis and OPEC, is mischievous. The fact that there are some 350 mosques in Britain is a proof of the dynamism of British Muslims.

As if Mr Langley had not done enough for Islam, *The Times* published yet another feature on August 18, 1987 It was entitled, "Faith, hope . and poverty" To do his research the author, Tony Dawe, visited "a worried community of 55,000 Muslims packed in crumbling Victorian homes and overflowing schools". The description could *fit any of the inner city ghettos* However the place is also known as Bradford

Bradford Muslim community has pooled its resources to see that the new breed of British Muslim receive proper religious guidance, understand, their religion and above all have somewhere to go to for congregational prayers. The establishment of a mosque at either end of a street in Bradford does not necessarily depict dissension in Islam as has been reported in *The Times*.

What matters most is that the Muslims want to build their mosques and that their faith remains so important in such difficult times.

The Muslims and for that matter other communities in Bradford, face a far down to earth problem, not of faith but of proper housing. And if this deprivation continues for another decade it will lead to a generation growing up in hopelessness, despair and despondency. The buck will then not stop at "their new mosques" — the democratically elected representatives will be held responsible.

On August 19, 1987, *The Times* published another full-page feature, "which path leads to paradise" The author, Brian James, conjectures "does it not seem against nature to believe that Islam, in its more rigorous form, can survive." An average student of Islamic history would tell Brian James that Islam has withstood greater tests in its history of some 1400 years.

Dr. Farhan Nizami, director of the Centre for Islamic Studies at Oxford *refutes such doubts about* the survival of Islam in modern Britain He says, "studies have shown that second-generation followers of our faith are often more strict in their observance than their parents."

The Times is not alone in surrealistic journalism. *The Guardian* reporting on Hajj "authoritatively" concluded that there are no hotels in Makkah The "fact" was mentioned to highlight the "problems" of the pilgrims. To millions of Muslims who visit Makkah every year this piece of research must have come as a joke. To put the record straight, Makkah has some 200 registered hotels and innumer-

able guest houses around the Holy Haram. Included in this list is Hotel Makkah Inter-Continental and Hotel Al-Jiyad, both five star hotels.

On August 28, 1987 another London daily *The Independent* carried a story by Alan Long, a research adviser at the British Vegetarian Society. The article was entitled, "Taking the horror out of ritual slaughter of animals". The authors object to the exemption allowed to Muslims and Jews from rules of animal slaughter.

Most interesting is the statement with which the research adviser to the Vegetarian Society concludes his story. It goes: "Our primary concern must be for the welfare of the animal, ensuring that it does not die a cruel, lingering death", If it appears strange that someone from the Vegetarian Society should plead for killing of animals (never mind cruel or kind), then perhaps there is a need for some honest research and kind thinking.

These are not isolated examples of information imbalance of the British media. Portrayal of the deficiencies of Muslim countries bigger than actual, distortion of the image of Islam and playing down the plus points is their kind of "responsible journalism"

The unfortunate aspect of such bias is that British Muslims have been branded once again as little more than an enemy within, simply by virtue of being Muslims just as such paranoia led to British Catholics being legally debarred from public life for a few hundred years, as history states. Indeed it was earnestly discussed in the USA whether John Kennedy was eligible for Presidentship since he might surrender sovereignty to the Pope, because of being a Catholic.

Are the British newspapers flight of fancy any different from the delusions of Senator Joe McCarthy and his witch hunts?

(Syed Neaz Ahmad teaches at Umm-al-Qura University, Makkah, is a broadcaster for BBC and a columnist for *Arab News* Jeddah. He has recently established *Media-Monitors* in London)

(*Courtesy*: DAWN)

Asghar Ali Engineer: a Marxist turned Muslim?

By Nausheen Amin Ahmed

I was impressed by the man Aged about 60, stocky, a receding hairline, he moved amongst us, talking verbosely, arguing, provoking, explaining. The place: Colombo.

A conference on liberation theology bringing together "believers" of Islam, Christianity, Hinduism and Buddhism. The man was Asghar Ali Engineer, prominent thinker and writer on Islam; a Muslim by birth who now lives a precarious existence in Bombay because he has been bitingly honest and forceful in his efforts to attack the hypocrisy and corruption of established religious and social institutions

He always wore a thin Kurta and a white cotton *choorıdar* and carried, that easily recognisable sign of Indian intellectualism; the cloth shoulder bag. His appearance conformed totally to the stereotype of the committed Marxist But then, there were a lot of Marxists there— Christian priests, Buddhist monks, university lecturers, lawyers, civil servants. As one woman lawyer explained to me, "the political climate of Sri Lanka is such that even right wing politicians quote Marx".

My introduction to Asghar Ali Engineer was fiery — a discussion during a conference session! He had just concluded a speech about Islam. "Islam represents Revolution" said he. "Amidst squalor and degradation, amongst slavery and oppression, it laid down rules whereby men and women could live in freedom and enjoy fundamental rights. Why did men and women convert to Islam? Because this religion restored the dignity of man and emphasized social justice," he explained. Continuing he spoke of the concept of '*Zakat wa salat*' in the following terms: "*Salat* does not mean simply 'to pray', the true meaning of *Salat* is to 'establish prayer' and how does one do that? The fact that the concept of *Zakat* and *Salat* are mentioned together is significant. *Zakat* does not mean merely the payment of certain portion of one's income for the assistance of the poor, it means that each person must do whatever is necessary for the alleviation of poverty and for the establishment of a just social order.

"It is an important duty, as important as prayer and in fact a part of the concept of prayer. Islam has emphasised equality, a man's duty to man and a man's duty to God. In the concept of *Zakat wa Salat* the two duties are intertwined so that *Salat* does not refer solely to the physical act of praying but to all those actions which are necessary to alleviate poverty and ensure justice. Poverty cannot be alleviated as long as the forces which cause poverty exist. Islam enjoins its believers to do battle against these forces."

Jihad according to Asghar Ali Engineer is not simply the war waged against non-believers, the

concept refers to the war that the Muslims must wage against those forces which prevent the existence or establishment of the Islamic way of life.

Was he a Marxist turned Muslim? I wondered. In fact that was not the case. For Asghar Ali Engineer and all the other committed thinkers I met in Colombo were first and foremost true believers. The liberal Asghar Ali Engineer for example could not resist the occasional jibe at Hinduism, asserting that Islam was the most progressive religion. In his case, the only difference being that *belief* to him meant that religion must apply to each and every aspect of life. Thus, though in political terms he was a Marxist his belief ensured that his Marxism had heavy religious overtones.

To me, the mixing of religion and politics has always been a dangerous idea. To preach religion as an economic ideology means that this ideology attains the status of a higher law and is sanctified by the Will of God. It then becomes difficult to criticise or to alter it If the word of God is immutable, how can religion then adapt itself to the needs of the present?

"Islam is a flexible religion" said Asghar Ali Engineer in response to my assertion. "What one is seeing at present in many parts of the world is the rigid face of Islam, but this is not its true face". Mr. Engineer's reply that day is contained in his book *Islamic State: Theory and Practice* and I reproduce from it in brief the Quran does not aim to create a State but a society. Hence, whatever the form and shape of the State, if the principles of social justice and equality are realised in it, it may be deemed to be an Islamic State. Out of about 6,200 Verses of the Qur'an only about 250 are prescriptive in character and out of these only about ten deal with politico-economic issues.

"If these ten verses are looked at, closely, many of the injunctions contained in these are repetitive so that there are only four or five verses which deal specifically with politico-economic issues. In contrast to this, the Qur'an contains numerous exhortations for a decent public or economic behaviour as well as specific rules from which other rules can be deduced"

He quotes Dr. Muhammad Iqbal, "The teaching of the Qur'an that life is a process of progressive creation necessitates that each generation, guided but unhampered by the work of its predecessors, should be permitted to solve its own problems."

In the opinion of Asghar Ali Engineer values as given to us by the Qur'an must always remain intact, but within the framework of these values theological thought and institutions need not be treated as sacred and immutable and can be refashioned in response to the need of our times.

The above book has put forward this argument with great force He says that, "when looked at historically, the Islamic State can be seen as a response to the pressures of the age rather than a reflection of the injunctions in the Qur'an" Hence he argues, "the religious Message must be looked at afresh, unclouded by the mists of historical misconception

Ali Asghar Engineer is by profession a civil engineer but a profession he has left far behind him in his zeal for Islam and social reform. He presently lives in Bombay and works for the Institute of Islamic Studies. He has written a vast number of books and articles. His books include: *The Bohras. The Origin and Development of Islam, Islam and Revolution,* and *The Status of Women In Islam.*

Recently he has edited a special issue of "Islamic Perspective", the Centre's biannual Magazine which focused on the ethnic conflict in India, Pakistan and Sri Lanka. Asghar Ali Engineer is the architect of the leading piece in this collection entitled "Communalism: its theoretical and practical dimension."

Perhaps he should have added, personal dimension as well for this man is no stranger to persecution or suffering but he seems to bear it with remarkable fortitude, and even grace.

I may not always agree with him, but I do admire him.

(*Courtesy*: DAWN).

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail

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AL-HADIS: Hazrat Omme Habibah and Zainab-bint-Jahash (*Razi Allahu 'anhuma*) reported from the Messenger of Allah who said· It is not lawful for a woman who believes in Allah and the Latter Day to mourn over a dead man for more than three nights except for four months and ten days for husband.

— Agreed.

AL-HADIS: Hazrat Omme Atiyyah (*Razi Allahu 'anha*) reported that the Messenger of Allah said: No woman shall mourn over a dead man beyond three days except over a husband for four months and ten days. She shall neither put on coloured robes except simple dress, nor shall she paint eyes, nor shall she touch perfumes except incenses when she becomes free from menses.

— Agreed.

Security plea for smaller states

The Islamic Conference Chief, Syed Sharifuddin Pirzada, called for "concrete assurances of security" to smaller states to achieve cuts in conventional armament and armed forces in various parts of the world.

"Any reductions must also be balanced and proportional," he said in a speech to the special session of the UN General Assembly on disarmament.

"Arms transfers would have to be judged in the context of the threat perceptions as well as the indigenous production capacity of the countries concerned"

The reduction of arm expenditures in developing countries through cuts in conventional weapons and size of standing armies would lead to accelerated economic development and easing of regional tensions, the OIC Secretary-General added.

In the context of nuclear disarmament, Pirzada said, the establishment of nuclear-weapon-free zones was a vital collateral measure. The proposals for such zones in various parts of the world including South Asia, Africa and the Middle East, must be implemented in order to eliminate the possibility of acquisition or manufacture of nuclear weapons there and to serve the twin objective of non-proliferation and reduction of tensions.

The matter of qualitative improvements and further sophistication of existing nuclear arsenals must be addressed and must lead to the conclusion of a nuclear test-ban treaty, the OIC chief said.

While the Islamic Countries favoured the strengthening of the nuclear non-proliferation regime, some held the view that the non-[illegible] natory, Pirzada said. Strengthening of that regime should be accompained by unimpeded transfer of nuclear technology for peaceful purposes, under appropriate safeguards, to non-nuclear-weapon states.

The OIC chief called on nuclear states to commit themselves not to use or threaten to use nuclear weapons against countries who do not possess such weapons and to dismantle their nuclear systems within the shortest period possible.

Pirzada also drew attention to naval arms race, saying some major sea powers, including developing countries, were increasing the number and sophistication of their fighting ships and weapons as well as scquisition of nuclear submarines that had "dangerously" increased their reach and capabilities.

"In view of this, proposals for the establishment of zones of peace, such as the one in the Indian Ocean, could suffer further setbacks"

The OIC chief, who attended the nonaligned ministerial meeting in Havana last week, arrived to attend the special session and to hold talks with heads of delegations here.

In Havana, he conferred with Cuban leader Fidel Castro and held wide-ranging talks with him on a number of key international issues.

AL-HADIS: Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported that the Apostle of Allah said: There is no Muslim whose three issues die and who then enters Hell except that He unloosens the Oath.

— Agreed

AL-HADIS: Hazrat Abdullah-b-Omar (*Razi Allahu 'anhu*) reported that (once) Sa'ad-b-Obadah (*Razi Allahu 'anhu*) complained of his illness. So the Prophet (*Sallallahu 'alaihi wa sallam*) came to him to see him with Hazrat Abdur Rahman-b-Auf, Hazrat Sa'ad-b-Abi-Waqqas and Hazrat Abdullah-b-Mas'ud (*Razi Allahu 'anhum*). When he went to him, he found him in swoon. They said: No, O Messenger of Allah. Then the Prophet burst into tears When the people saw the Prophet weeping, they also wept. He said: Do you not hear that verily Allah will not punish for tears of eyes, nor for grief of heart, but He will punish for this, (and he pointed out to his tongue), or He will show kindness? And verily a dead man will be punished on account of the weeping of his family over him.

—Agreed.

THE NEW JAMI'MOSQUE OF MALAYSIA

Southeast Asia's largest mosque, costing 162 million Malaysian dollars (64.8 million U.S.) was officially opened on March 11, in Shah Alam capital of Selangor State, 22 Km west of Kuala Lumpur. The Sultan Salahuddin Abdul Aziz Shah Masque, named after the Sultan or state ruler of Selangor, boasts the world's largest dome The mosque sites atop a small hill in a 35 acre park. Officials said the mosque can accommodate, 20,000 worshipers at a time

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All Correspondence should please be addressed to

The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan)
Phone : 52 43

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṯ=ث Bold, ḥ=ح Madd, z=ز, آ=ãã, ṣ=ص, وٓ=õõ, ḍ=ض, ىٓ=ẽẽ, ṭ=ط Fine, ẕ=ظ Madd, ‘=ع, آ=āa, ʾ=ء (Jerk), وٙ=ōo, ىٙ=ēe

SECTION 5 (Contd.)	RU-KOO' 5 (Contd.)	ركوع ٥ (متتبع)
58 Then he broke them into pieces, all save the big one of them,	58. *Fa-ja-'a-la-hum ju-zaa-zan il-laa ka-bee-ral-la-hum*	فَجَعَلَهُمْ جُذٰذًا اِلَّا كَبِيْرًا لَّهُمْ
that perhaps they might return to it	*la-'al-la-hum i-lai-hi yar-ji-'oon.*	لَعَلَّهُمْ اِلَيْهِ يَرْجِعُوْنَ ۞
59 They said Who has done this to our deities?	59 *Qaa-loo man fa-'a-la haa-zaa bi-aa-li-ha-ti-nāa*	قَالُوْا مَنْ فَعَلَ هٰذَا بِاٰلِهَتِنَآ
Surely, he must be one of the wrongdoers.	*in-na-hoo la-mi-naẕ-ẕaa-li-meen.*	اِنَّهٗ لَمِنَ الظّٰلِمِيْنَ ۞
60 They said: We heard a young man speak (ill) of them	60 *Qaa-loo sa-mi'-naa fa-taieen-yaz-ku-ru-hum*	قَالُوْا سَمِعْنَا فَتًى يَّذْكُرُهُمْ
He is called Abraham.	*yu-qaa-lu la-hōo ib-raa-heem*	يُقَالُ لَهٗٓ اِبْرٰهِيْمُ ۞
61 They said: Then bring him before the people's eyes,	61 *Qaa-loo fa'-too bi-hee 'a-lāa a'-yu-nin-naa-si*	قَالُوْا فَاْتُوْا بِهٖ عَلٰٓى اَعْيُنِ النَّاسِ
so that haply they may bear witness.	*la-'al-la-hum yash-ha-doon*	لَعَلَّهُمْ يَشْهَدُوْنَ ۞
62 They said Have you done this to our deities, O Abraham?	62 *Qaa-lōo a-an-ta fa-'al-ta haa-zaa bi-aa-li-ha-ti-naa yāa-ib-raa-heem.*	قَالُوْٓا ءَاَنْتَ فَعَلْتَ هٰذَا بِاٰلِهَتِنَا يٰٓاِبْرٰهِيْمُ
63 He said. No but this their big one has done it,	63 *Qaa-la bal fa-'a-la-hoo ka-bee-ru-hum haa-zaa*	قَالَ بَلْ فَعَلَهٗ ۖ كَبِيْرُهُمْ هٰذَا
so ask them, if they can speak.	*fas-a-loo-hum in kaa-noo yan-ṭi-qoon.*	فَسْـَٔلُوْهُمْ اِنْ كَانُوْا يَنْطِقُوْنَ ۞

English	Transliteration	Arabic
64. So they turned to themselves and said:	64. *Fa-ra-ja-'ōo i-lāa an-fu-si-him fa-qaa-lōo*	فَرَجَعُوٓا إِلَىٰٓ أَنفُسِهِمْ فَقَالُوٓا
Surely it is you people who are the wrongdoers.	*in-na-kum an-tu-muz-zaa-li-moon.*	إِنَّكُمْ أَنتُمُ الظَّٰلِمُونَ ۝
65. Then they were made to hang down upon their heads (in shame and said:)	65. *Sum-ma nu-ki-soo 'a-laa ru-oo-si-him.*	ثُمَّ نُكِسُوا عَلَىٰ رُءُوسِهِمْ
You know that they do not speak.	*La-qad 'a-lim-ta maa hāa-u-lāā-i yan-ti-qoon.*	لَقَدْ عَلِمْتَ مَا هَٰٓؤُلَآءِ يَنطِقُونَ ۝
66 He said: Do you then worship besides Allah	66. *Qaa-la a-fa-ta'-bu-doo-na min doo-nil-laa-hi*	قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ
that which cannot benefit you in any way nor harm you?	*maa laa yan-fa-'u-kum shai-anw-wa laa ya-dur-ru-kum.*	مَا لَا يَنفَعُكُمْ شَيْـًٔا وَلَا يَضُرُّكُمْ ۝
67. Fie on you and on that which you worship besides Allah.	67 *Uf-fil-la-kum wa li-maa ta'-bu-doo-na min doo-nil-laah.*	أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ
Do you then not understand?	*A-fa-laa ta'-qi-loon*	أَفَلَا تَعْقِلُونَ ۝
68. They said: Burn him and help your deities,	68 *Qaa-loo har-ri-qoo-hu wan-su-rōo aa-li-ha-ta-kum*	قَالُوا حَرِّقُوهُ وَانصُرُوٓا ءَالِهَتَكُمْ
if you are to do (anything).	*in kun-tum faa-'i-leen.*	إِن كُنتُمْ فَٰعِلِينَ ۝
69. We said: O fire be cool and peace to Abraham,	69. *Qul-naa yaa-naa-ru koo-nee bar-danw-wa sa-laa-man 'a-lāa ib-raa-heem.*	قُلْنَا يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ۝
70. They sought to make a plot against him.	70 *Wa a-raa-doo bi-hee kai-dan*	وَأَرَادُوا بِهِۦ كَيْدًا
but We made them the greater losers.	*fa-ja-'al-naa-hu-mul-akh-sa-reen.*	فَجَعَلْنَٰهُمُ الْأَخْسَرِينَ ۝
71 We rescued him and Lot (and directed them) to the land which	71. *Wa naj-jai-naa-hu wa loo-tan i-lal-ar-dil-la-tee*	وَنَجَّيْنَٰهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِى
We had blessed for the nations.	*baa-rak-naa fee-haa lil-'aa-la-meen.*	بَٰرَكْنَا فِيهَا لِلْعَٰلَمِينَ ۝

English	Transliteration	Arabic
72. And We granted him Isaac, and Jacob as an additional gift.	72. *Wa wa-hab-naa-la-hoo is-haaq. Wa ya'-qoo-ba naa-fi-lah.*	وَوَهَبْنَا لَهُ إِسْحٰقَ وَيَعْقُوبَ نَافِلَةً
And We made them all virtuous.	*Wa kul-lan ja-'al-naa saa-li-heen.*	وَكُلًّا جَعَلْنَا صٰلِحِينَ ۝
73 And We appointed them leaders to guide (the people) by Our command,	73 *Wa ja-'al-naa-hum a-im-ma-taieen-yah-doo-na bi-am-ri-naa*	وَجَعَلْنٰهُمْ أَئِمَّةً يَّهْدُونَ بِأَمْرِنَا
and We inspired them to do good deeds	*wa au-hai-naa i-lai-him fi'-lal-khai-raa-ti*	وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرٰتِ
and to keep up the prayer and to pay Zakaat (mandatory charity),	*wa i-qaa-mas-sa-laa-ti wa ee-taa-az-za-kaah*	وَإِقَامَ الصَّلٰوةِ وَإِيتَاءَ الزَّكٰوةِ
and they were Our dedicated servants	*Wa kaa-noo la-naa 'aa-bi-deen.*	وَكَانُوا لَنَا عٰبِدِينَ ۝
74 And to Lot We granted (power of good) judgement and knowledge,	74 *Wa loo-tan aa-tai-naa-hu huk-manw-wa 'il-manw-*	وَلُوطًا اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا
and delivered him from the town whose people used to indulge in abominable deeds	*wa naj-jai-naa-hu mi-nal-qar-ya-til-la-tee kaa-nat-ta'-ma-lul-kha-baa-is*	وَنَجَّيْنٰهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَّعْمَلُ الْخَبٰٓئِثَ
Indeed they were an evil and disobedient people	*In-na-hum kaa-noo qau-ma sau-in faa-si-qeen*	إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فٰسِقِينَ ۝
75 And We admitted him into Our mercy.	75 *Wa ad-khal-naa-hu fee rah-ma-ti-naa.*	وَأَدْخَلْنٰهُ فِي رَحْمَتِنَا
He is surely one of the virtuous.	*In-na-hoo mi-nas-saa-li-heen*	إِنَّهُ مِنَ الصّٰلِحِينَ ۝
SECTION 6	*RU-KOO' 6*	رکوع ٦
76 And Noah, when he invoked (Us) beforehand, We responded to him	76 *Wa noo-han iz naa-daa min qab-lu fas-ta-jab-naa la-hoo*	وَنُوحًا إِذْ نَادٰى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ
and saved him and his household from the great distress.	*fa-naj-jai-naa-hu wa ah-la-hoo mi-nal-kar-bil-'a-zeem.*	فَنَجَّيْنٰهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ۝

Part 17 Iq-ta-ra-ba lin-naas	Chapter 21 Al-Am-bi-yaa'	١٧-اقترب للناس ٢١-الانبياء
77. And We helped him (i.e. Noah) against the people who rejected Our signs.	77. *Wa na-ṣar-naa-hu mi-nal-qau-mil-la-zee-na kaz-za-boo bi-aa-yaa-ti-naa.*	وَنَصَرْنٰهُ مِنَ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا
Indeed they were all evil people, so We drowned them all.	*In-na-hum kaa-noo qau-ma sau-in fa-agh-raq-naa-hum aj-ma-'een.*	إِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فَأَغْرَقْنٰهُمْ أَجْمَعِيْنَ ۝
78. And David and Solomon, when they passed judgement concerning the cornfield,	78. *Wa daa-woo-da wa su-lai-maa-na iz yaḥ-ku-maa-ni fil-ḥar-ṣi*	وَدَاوٗدَ وَسُلَيْمٰنَ إِذْ يَحْكُمٰنِ فِي الْحَرْثِ
when the people's sheep had strayed into it at night.	*iz na-fa-shat fee-hi gha-na-mul-qau-mi*	إِذْ نَفَشَتْ فِيْهِ غَنَمُ الْقَوْمِ
and We were witnesses to their decision.	*wa kun-naa li-ḥuk-mi-him shaa-hi-deen.*	وَكُنَّا لِحُكْمِهِمْ شٰهِدِيْنَ ۝
79. So We made Solomon understand it,	79 *Fa-fah-ham-naa-haa su-lai-maan*	فَفَهَّمْنٰهَا سُلَيْمٰنَ
and to each of them We granted (power of good) judgement and knowledge,	*Wa kul-lan aa-tai-naa ḥuk-manw-wa 'il-manw-*	وَكُلًّا اٰتَيْنَا حُكْمًا وَّعِلْمًا
and We subjected the hills to praise Our Holiness along with David. and the birds too;	*wa sakh-kkar-naa ma-'a daa-woo-dal-ji-baa-la yu-sab-biḥ-na waṭ-ṭair.*	وَسَخَّرْنَا مَعَ دَاوٗدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ
and it was We Who did it.	*Wa kun-naa faa-'i-leen*	وَكُنَّا فٰعِلِيْنَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

استدراك

اليقين انترنيشنل، المجلد ٣٧، العدد ٣، بتاريخ ٧/٦/١٩٨٨م،
الغلاف الخارجي للركن العربي، السطر ٥، تحت العنوان:
ادخل "ماله" في مكان "مال".

وحدوه ولم يشركوا به شيئا ؟ قال : الله ورسوله اعلم .

قال : ان لا يعذبهم « مامن عبد يشهد ان لا اله الا الله وان محمدا رسول الله الا حرم الله عليه النار » « من لقى الله لا يشرك به شيئا دخل الجنة » .

قال معاذ فرحا بهذه البشرى : فاخبر الناس بهذا وابلغهم ما يسرهم يا رسول الله ؟ فاذن له ﷺ ان يبشر ، فحدث معاذ عمر- رضى الله عنهما - بهذا الحديث فقال له عمر : لا تعجل ولاتخبر الناس ، ثم دخل على رسول الله ﷺ ، فقال : يا نبى الله ، أنت افضل رايا . ان الناس اذا سمعوا ذلك اتكلوا عليها .

حق الله على العباد وحق العباد على الله

قال : فرده ، فرد عمر معاذا الى النبى — ﷺ — فقال معاذ : الا ابشر الناس يا رسول الله ؟

قال : لا دعهم فليتنافسوا فى الاعمال ، فانى اخاف ان يتكلوا .

وكتم معاذ الحديث فلم يحدث به حتى جاءه الموت ، فخاف الاثم ان هومات ولم يبلغ ماسمع فحدث به .

رضي الله عنه وارضاه ، ورضى عن الصحابة اجمعين ، وجعلنا من اهل هذه البشرى آمين .

من الواضح ان معاذا استاذن فى تبشير الناس وتحديثهم بهذا الحديث فلم يؤذن له . ومن الواضح انه حدث به عند موته .

وامام هذين الامرين الواضحين يبرز اشكال مؤداه . كيف خاف معاذ اثم الكتمان ؟ ولم يخف اثم مخالفة الرسول ﷺ ؟

وفى الجواب عن ذلك يقول النووى : كان معـ يحمط علما يخلف فواته وذهابه بموته ، فخشى ان يكو ممن كتم علما ، وممن لم يمتثل امر رسول الله - ﷺ فى تبليغ سنته ، فاخبر بالحديث مخافة الاثم ، وعـ ان النبى - ﷺ - لم يمنعه من الاخبار بالمقالة نهى تحريم

وحاصل هذا الجواب ان معاذا كان عليه ان يخت بين كتمان الحديث ، الامر الذى يبلغ الحرمة وبين تبليـ المكروه كراهه تنزيه ، فاحتاط وازال مايؤدى ا الحرمة .

وقال القاضى عياض : لعل معاذا لم يفهم من النبى — ﷺ — النهى ، لكن فهم انه ﷺ كسر عزمه عرص له من بشراهم .

فالقاضى عياض لا يرى نهيا اصلا ، لانهى تحر ونهى تنزيه فى فهم معاذ .

وقال بعضهم : لعل معاذا امتثل النهى عن التبشير فلما سمع بحديث ابى هريرة وفيه الامر بالتبشير اعتبـ ناسخا فحدث به خروجا من اثم الكتمان .

وقال ابن الصلاح ، منعه ﷺ من التبشير العلم خو من ان يسمع ذلك من لا خبرة له ولا علم ، فيغتر ويتكـ واخبر به ﷺ على الخصوص من امن عليه الاغتر والاتكال من اهل المعرفة ، فانه ﷺ اخبربه معاذا فسلك معاذ هذا المسلك فاخبر به من الخاصة من رآه اهـ لذلك . . . . . .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

حق الله على العباد وحق العباد على الله

الدكتور موسى شاهين لاشين

عن معاذ بن جبل قال كنت ردف النبى ﷺ ، ليس بينى وبينه الا مؤخرة الرحل ، فقال : يامعاذ ابن جبل . قلت : لبيك رسول الله وسعديك .

ثم سار ساعة : ثم قال : يا معاذ بن جبل . قلت : لبيك يا رسول الله وسعديك .

ثم سار ساعة : ثم قال : يا معاذ بن جبل : قلت : لبيك رسول الله وسعديك .

قال : هل تدرى ما حق الله على العباد ؟ قلت الله ورسوله اعلم .

قال : فان حق الله على العباد ان يعبدوه ، ولا يشركوا به شيئا .

ثم سار ساعة ، ثم قال : يا معاذ بن جبل . قلت : لبيك رسول الله وسعديك .

قال هل تدرى ما حق العباد على الله اذا فعلوا ذلك ؟

قال : قلت : الله ورسوله اعلم .

قال : ان لا يعذبهم .

كثيرا ما خرج المسلمون للجهاد مشاة ليس معهم ما يكفيهم من الابل او الحمير ، وكثيرا ما كان الحمار يحمل اثنين ، وكذلك البعير ، وكثيرا ما كان الجمع منهم يتعاقب الركوب على دابة واحدة لاتكاد تميز بين صاحبها ومرافقيه .

أشتراكية فريدة لانراها فى ارقى الامم على مر العصور ، وتكافل اسلامى لاعهدله فى اى دستور او تشريع ، و (ديمقراطية) عالية لاتكاد تميز فيها بين القائد والجنود .

هذا رسول الله ﷺ ، افضل الخلق على الاطلاق و سيد ولد آدم ولافخر ، وقائد الامة وراعيها ، يركب حمارا فى غزوة من الغزوات ، ويركب غيره من جنده النوق والجمال ، وليس هذا فحسب ، بل و يردف خلفه على حماره احد الصحابة الاجلاء : معاذ بن جبل .

ثم يضرب المثل الاعلى فى حسن المؤانسة ، وازالة الوحشة لدى رفيق السفر فيناديه : يا معاذ ابن جبل ، فيجيب معاذ : لبيك وسعديك يا رسول الله . اجابة لندائك ، ثم اجابة وسعدا بخطابك بعد سعد يارسول الله .

ويسكت رسول الله - ﷺ - فترة من الوقت، والراحلة تسير ، يسكت لحظات تمر على معاذ كساعات تثور فيها غريزة حب الاستطلاع وتتقد فيها نار الملهوف لسماع الحديث ، ويرقب الامر ، فاذا به يسمع النداء للمرة الثانية : يا معاذ بن جبل : فيسرع بالاستجابة لبيك وسعديك يا رسول الله ، وتمضى لحظات سكون مثل التى مضت بعد النداء الاول والراحلة تسير ، ثم يسمع النداء للمرة الثانية . يا معاذ بن جبل ، فيبادر بالاستجابة اسرع واسرع من المرتين السابقتين . لبيك وسعديك يا رسول الله .

فقال رسول الله ﷺ : هل تعلم حق الله على العباد و واجبهم نحوه ؟

قال معاذ : الله ورسوله اعلم .

قال ﷺ : حق الله على العباد ان يوحدوه ولايتخذوا اربابا من دونه ، ولا يشركوا به شيئا .

ثم سكت ﷺ لحظات اخرى كالسابقة والقافلة تسير ، ثم قال : يا معاذ بن جبل ، قال : لبيك وسعديك يا رسول الله .

قال : هل تعلم حق العباد ومالهم عند الله اذا

الإمام مسلم حدثنا يحى بن أيوب وقتيبة وعلى ابن حجر قالوا حدثنا إسماعيل بن جعفر عن العلاء عن أبيه عن ابى هريرة رضي الله عنه أن رسول الله ﷺ قال «فضلت على الأنبياء بست أعطيت جوامع الكلم ، وبصرت بالرعب ، وأحلت لى الغنائم . وجعلت لى الأرض مسجدا وطهورا ، وارسلت إلى الخلق كافة ، وختم بى النبيون» ورواه الترمذى وابن ماجة من حديث إسماعيل ابن جعفر وقال الترمذى حسن صحيح .

(حديث آخر) قال الزهرى أخبرنى محمد ابن جبير ابن مطعم عن أبيه رضي الله عنه قال سمعت رسول الله ﷺ يقول « إن لى أسماء : أنا محمد ، وأنا أحمد وأنا الماحى يمحو الله تعالى بى الكفر . وأنا الحاشر الذى يحشر الناس على قدمى . وأنا العاقب الذى ليس بعده نبى» أخرجاه فى الصحيحين ، وقال الإمام أحمد حدثنا يحيى بن اسحاق حدثنا ابن لهيعة عن عبد الله بن هبيرة عبد الرحمن ابن جبير قال سمعت عبد الله بن عمرو يقول : خرج علينا رسول الله ﷺ يوما كالمودع فقال « أنا محمد النبى الأمى - ثلاثا ولا نبى بعدى ، أوتيت فواتح الكلم وجوامعه وخواتمه وعلمت كم خزنة النار وحملة العرش ، وتجوز بى ، وعرفت وعرفت أمتى ، فاسمعوا وأطيعوا مادمت فيكم ، فإذا ذهب بى فعليكم بكتاب الله تعالى أحلوا حلاله وحرموا حرامه » تفرد به الإمام أحمد .

ورواه الإمام أحمد أيضا عن أحمد بن اسحاق عن ابن لهيعة عن عبد الله بن هبيرة عن عبد الله بن شريح الخولانى عن ابى قيس مولى عمرو بن العاص عن عبد الله بن عمرو رضى الله عنهما فذكر مثله سواء والأحاديث فى هذا كثيرة ، فمن رحمة الله تعالى بالعباد إرسال محمد ﷺ إليهم ثم من تشريفه لهم ختم الأنبياء والمرسلين ، وإكمال الدين الحنيف له . وقد أخبر الله تبارك وتعالى فى كتابه ورسوله ﷺ فى السنة المتواترة عنه أنه لانبى بعده ليعلموا أن كل من ادعى هذا المقام بعده فهو كذاب أفاك دجال ضال مضل ، ولوتخرق وشعبذ و أتى بانواع السحر و الطلاسم والنيرنجيات ، فكلها محال وضلال عند أولى الألباب كما اجرى الله سبحانه وتعالى على يد الأسود العنسى باليمن مسيلمة الكذاب باليمامه من الأحوال الفاسدة والأقوال الباردة ما علم كل ذى لب وفهم وحجى أنهما كاذبان ضالان لعنهما الله ، وكذلك كل مدع لذلك إلى يوم القيامة حتى يختموا بالمسيح الدجال ، فكل واحد من هؤلاء الكذابين يخلق الله تعالى معه من الأمور مايشهد العلماء والمؤمنون بكذب من جاء بها وهذا من تمام لطف الله تعالى بخلقه فانهم بضرورة الواقع لايأمرون بمعروف ولاينهون عن منكر إلا على سبيل الاتقان أو لما لهم فيه من المقاصد إلى غيره ويكون فى غاية الافك والفجور فى اقوالهم وأفعالهم كما قال تعالى (هل انبئكم على من تنزل الشياطين تنزل على كل أفاك أثيم) الآيه وهذا بخلاف حال الانبياء عليهم الصلاة والسلام فانهم فى غاية البر والصدق الرشد والاستقامة والعدل فيما يقولونه ويأمرون به وينهون عنه ، مع مايؤيدو به من الخوارق للعادات والأدلة الواضحات والبراهين الباهرات فصلوات الله وسلامه عليهم دائما مستمراً مادامت الارض والسموات .

ماخوذ من تفسير ابن كثير

بسم الله الرحمن الرحيم

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اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

القرآن

ما كان محمد ابا احد من رجالكم ولكن رسول الله وخاتم النبيين وكان الله بكل شئ عليما .

وقوله (ما كان محمد ابآ احد من رجالكم) نهى ان يقال هذا زيد بن محمد ، اى ان محمدا لم يكن اباه وان ، قد تبناه فانه ﷺ لم يعش له ولد ذكر حتى بلغ لم ، فانه ﷺ ولد له القاسم والطاهر من خديجة رضي الله عنها وا صغارا ، وولد له صلى الله وعليه وعلى آله وسلم اهيم من مارية القبطية فمات ايضاً رضيعاً وكان له ﷺ خديجة أربع بنات : زينب ورقية وأم كلثوم وفاطمة ى الله عنهم أجمعين فمات فى حياته ﷺ ثلاث أخرت فاطمة رضى الله عنها حتى أصيبت به ﷺ ثم ماتت ه لستة أشهر وقوله تعالى (ولكن رسول الله وخاتم ين وكان الله بكل شئ عليما) كقوله عز وجل (الله أعلم ث يجعل رسالته) فهذه الآية نص فى أنه لانبى بعده ذا كان لانبى بعده فلا رسول بالطريق الأولى والأحرى ن مقام الرساله اخص من مقام النبوة فان كل رسول ى ولا ينعكس وبذلك وردت الأحاديث المتواترة عن سول الله ﷺ من حديث جماعة من الصحابة رضى الله عنهم . الامام أحمد حدثنا أبو عامر الأزدى حدثنا زهير ابن مد عن عبد الله بن محمد بن عقيل عن الطفيل بن أبى ن كعب عن أبيه رضي الله عنه عن النبى ﷺ قال « مثلى فى النبيين كمثل رجل بنى دارا فأحسنها وأكملها وترك فيها موضع لبنة لم يضعها فجعل الناس يطوفون بالبنيان ويعجبون منه ويقولون لو تم موضع هذه اللبنة ؟ فأنا فى النبيين موضع تلك اللبنة » ورواه الترمذى عن بندار عن أبى عامر العقدى به وقال حسن صحيح (حديث آخر) قال الامام أحمد حدثنا عفان حدثنا عبد الواحد بن زياد حدثنا المختار ابن فلفل حدثنا أنس بن مالك رضي الله عنه قال : قال رسول الله ﷺ « إن الرسالة والنبوة قد انقطعت فلا رسول بعدى ولانبى» قال فشق ذلك على الناس فقال «ولكن المبشرات » قالوا يا رسول الله وما المبشرات ؟ قال « رؤيا الرجل المسلم وهى جزء من اجزاء النبوة » وهكذا رواه ترمذى عن الحسن بن محمد الزعفرانى عن عفان ابن مسلم به وقال صحيح غريب من حديث المختار بن فلفل .

(حديث آخر) قال الإمام أحمد حدثنا يونس ابن محمد حدثنا حماد بن زيد حدثنا عثمان بن عبيد الراسى قال سمعت أبا الطفيل رضي الله عنه يقول : قال رسول الله ﷺ « لا نبوة بعدى إلا المبشرات » قيل وما المبشرات يا رسول الله ؟ قال « الرؤيا الحسنة — او قال — الرؤيا الصالحة »

(حديث آخر) عن أبى هريرة رضي الله عنه أيضا قال

بسم الله الرحمن الرحيم

عن ابن عباس رضي الله عنه قال : كان رسول الله ﷺ بمكة ، ثم امر بالهجرة ونزل عليه . وقل رب ادخلنى مدخل صدق واخرجنى مخرج صدق واجعل لى من لدنك سلطانا نصيرا "

(رواه الترمذى)

" قال الحسن البصرى فى تفسير الآية ان كفار مكة لما ائتمروا برسول الله ﷺ ليقتلوه اوليطردوه او يوثقوه فاراد الله قتال اهل مكة ، امره يخرج الى المدينة وهو الذى قال له الله عزوجل " وقل رب ادخلنى مدخل صدق . .

التحرير

لاحظر

على نقل المواد المنشورة فى مجلة اليقين انترنيشنل اقتباسا أو ترجمة أو بأية طريقة أخرى ، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا بنسخة منها ، إلا إننا لا نسمح بنقل ترجمة القرآن الكريم بالإنجليزية أو الكتابة الصوتية بالحروف الرومانية التى تنشر على صفحات اليقين قرين النص العربى على التوالى فى كل عدد من المجلة .

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إندونيسيا	٢٠٠,٠٠
بنامة ، أمريكا الجنوبية وجزائر الهند الغربية	٢٧٥,٠٠
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القرآن : ماكان محمد ابا احد من رجالكم ....

— هذه الآية نص فى انه لانبى بعده (ﷺ) واذا كان لا نبى بعده فلا رسول بعده بالطريق الاولى و الاحرى .

— قال رسول الله ﷺ : ان الرسالة والنبوة قد انقطعت فلا رسول بعدى ولانبى

— وقال ﷺ : فاذا ذهب بى فعليكم بكتاب الله تعالى ، احلوا حلاله وحرموا حرامه .

حق الله على العباد وحق العباد على الله

— ان حق الله على العباد ان يعبدوه ، ولايشركوا به شيئا .

— وحق العباد على الله ان لا يعذبهم ان وحدوه ولم يشركوا به شيئا .

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In the name of Allah, the All Compassionate, the Most-Merciful

CONQUEST OF MAKKAH
(II) Hour of Triumph

While the Muslim army was moving towards Makkah, the Holy Prophet asked Hazrat 'Abbas (*Razi Allahu 'anhu*) to take Abu Sufyan to the top of the hill so that he could see for himelf the soldiers of God on their march, full of zeal and majesty. As the forces began their move, tribal contingents surged forth to join them The Ghifar flag was the first to be seen Others followed, all armed to the teeth, raising full-throated cries of *Allahu Akbar* Last came the Ansar Abu Sufyan looked at each contingent Their shining equipment dimmed his eyes In a state of utter surprise, he cried, "What a soldiery in this!"

Last of all came the Holy Prophet like the luminous sun casting its lustre all around. His face was resplendent with heavenly radiance He allayed all fear of bloodshed and, instead, proclaimed: "It is the day when the Ka'ba shall be restored to its dignity " While the Holy Prophet entered from the higher side, Hazrat Khalid bin Walid (*Razi Allahu 'anhu*) made his entry from the lower side

AMNESTY: Quran Majeed makes it clear that Holy Ka'ba is a place of peace and tranquillity, so much so that even the pursuit of land-game is forbidden in the sacred precincts (5:99) It says

> "God made the Ka'ba the Sacred House, an asylum of security for men —" (5:100)

Promptly therefore was declared amnesty to whosoever laid down his arms, sought shelter in the house of Abu Sufyan, closed his own door, or entered the Ka'ba Arabs themselves in general regarded Ka'bah as the place of the highest sanctity. The Haram, or the Sanctuary proper, was the House of Immunity where blood must never be shed.

KHALID'S ACTION: However, a group of the Quraish chose to offer resistance. They shot arrows at the detachment under Khalid's command. As a sequel, three Muslims got Killed This deliberate mishap constrained Hazrat Khalid to retaliate to quell the enemy He ordered a counter-attack. The opponents took to their heels, leaving their thirteen men dead on the spot

The Holy Prophet noticed the flashing of swords and the bloodshed. He questioned Khalid who said that it was the unbelievers who had opened the attack. The matter was let off as the Will of God Nevertheless, the venerable House of God did get stained with blood. As this sacrilege was the offshoot of a holy war, it was feared that the sanctity of the Holy House might be lost for ever.

SANCTITY RESTORED: The Holy Prophet lost no time to dispel the doubt for ever He spoke to his Companions to the following effect:

> "The day God created the earth and the heavens, he made Makkah inviolate, and it must be inviolate by God's decree till the Day of Resurrection. Neither for any one before me was the sacrilege made venial, nor shall it be venial to anyone after me; and for me, too, the liberty was allowed for a number of hours only. No prey within its

bounds is to be started. No thorn or blade of grass on its soil is to be cut. Nor can anything lost therein be rightfully owned but by the person who had been searching for it."

IDOLS: The end-all and be-all of Jihad (holy war) in Islam is to exalt the Word of God and to establish His Oneness Ironically, the Holy Ka'bah, a living monument to the memory of Prophet Abraham, upon him be peace, — the great idol-breaker, had no less than three hundred and sixty idols installed in it, as if one for each day of the year. Inside the central sanctuary itself, that is the Ka'bah proper, were lodged idols believed to be gods and worshipped as such by the Quraish.

The Holy Prophet went round with a stick, knocking off the idols as he passed and reciting to Quranic verse:

> ". . . Truth has arrived, and falsehood perished, for falsehood is bound to perish" (17:81).

Before he would enter the Ka'bah, he ordered the removal of all the idols from there. Hazrat 'Umar (*Razi Allahu 'anhu*) complied. He erased the various portraits as well.

The Ka'bah having been purged of all pollution, the Holy Prophet asked Hazrat Bilal (*Razi Allahu 'anhu*) to raise the Call to Prayer (Azaan) from the roof-top of Ka'bah and they offered Prayer (Salaat).

ANCESTRAL HOUSE: The Holy Prophet always cherished great love for Makkah, the city of his birth, which he had to leave about seven years ago under duress. Now he stood there as the undisputed conqueror. He was asked if he would like to stay in his ancestral house. He said, "'Aqil has left no house for me to stay in, so I shall put up at Khief, where the Quraish had once made a league to uphold *heathenism in opposition* to Islam." (Bukhari).

The implication was that, under the Islamic law, a believer cannot inherit property from an unbeliever When his noble uncle Abu Talib had died, his son 'Aqil who was a non-believer then, had inherited his father's property and he sold the house to Abu Sufyan.

PROPHET OF MERCY. Almighty God Himself has testified about the Prophet of Islam:

> "We sent you not but as a mercy for the worlds." (21. 107).

The hardest testing ground for mercy is a battlefield where causes clash with one another, where swords are crossed ruthlessly, and where the ultimate aim is to shed the blood of the enemy.

Abu Sufyan and his wife Hind were among the bitterest enemies of the Holy Prophet and his mission. Hind got the Holy Prophet's dear uncle Hazrat Hamza (*Razi Allahu 'anhu*) killed in the Battle of Uhud and herself opened his chest and chewed his liver. She now came to be converted to Islam. She was wearing a veil to avoid in particular her being readily recognised. Even here she was fearless and insolent as the following conversation that went between the Holy Prophet and herself, would show:

— Make no partners with God.
— You did not ask men to give such a pledge. However, I do promise that.
— You should not commit thefts.
—I do at times help myself to a few coins out of the cash of my husband Abu Sufyan. I know not if that is wrong.
— Do not indulge in infanticide.
— We brought up our children till they came of age, and you killed them at Badr. Now it is for you to settle your accounts with them.

And lo, all her past misdeeds were pardoned and she was admitted to the faith of Islam with a clean slate.

And as for Abu Sufyan himself who vied with Abu Jahl in torturing and tormenting the Holy Prophet and his noble Companions, and who gave very tough times to the believers in the battle-fields, the following dialogue ensued between the Holy Prophet and him:

— Why, O Abu Sufyan! Is it that you still believe not that there is no god save Allah?
— Had there been any, he should have helped us now.
— Do you doubt that I am His Messenger?
— Of this I am not quite convinced.

This is reported by Tabari, but Sahih Bukhari has it that he became a true Muslim in the end. His past guilts were pardoned He began a new life under Islam, gained high status, and played important role in times to come

We shall conclude this theme in our next issue, Insha' Allah.

AL-HADIS: Ja'ber reported that the Messenger of Allah said: He who flees away from epidemic. is like one who flees away from the holy war; one who is patient therein shall have the reward of a martyr. (Ahmad)

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

IQBAL

To Karl Marx

(Rendered from Urdu)

This chess-board of intellect and wisdom,
What a display of intricate dialectics!
Lo, the world no more can stand ideas outworn.
O master of political economy!
What after all is contained in your books? —
Save graphic charts of economic curves,
And twists and perversities.
Your slim reason only draws a curtain —
To conceal the blood —
That man's avarice has shed —
In temples, churches and seminaries —
Of the Western world

—*M. M. ANSARI*

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The Quran and modern science: consistent or inconsistent?

By Ijaz Ahmad Qamar

Throughout history, people in various cultures have reflected on nature, attempted to discover its laws and have sought to subjugate and subdue it. Our Holy Scripture, the Quran, enjoins the twin pursuit of reflection (i.e. science) and mastery over nature (i.e. technology). It says:

> "Allah is He Who made it possible for you to acquire mastery over the ocean, thus your craft can go to and from between places with Allah's command, Allah is He, Who gives you subjection over all that is in heaven and on earth· Herein are Allah's signs for people who reflect".

It is worth noting at the outset that in contrast to 250 verses in the Quran which are of legislative character, there are some 750 verses (almost one-eighth of the Book) which exhort people to study nature, to reflect, and to make the best use of reason in search for the ultimate.

The Holy Prophet Mohammad emphasized that the quest for knowledge and sciences was obligatory upon every man and woman He enjoined to seek knowledge even if they had to travel to Cathay (China) in its search. This indicates that he had scientific, rather than religious knowledge, in mind

Maurice Bucaille, a French surgeon and a writer, in his perceptive book, The Bible, The Quran And Science, states various premises. At one place he says that there is not a single verse in the Quran where natural phenomena are described and which contradict what we know for certain from our discoveries in sciences of today.

To this premise may be added another premise. Throughout Islamic history there has never been an incident like that of Copernicus, Galileo or Bruno. There has been persecution, denunciation, even excommunication over doctrinal differences, but never for scientific beliefs. As against this, for example, scientific development was opposed in the Christian world for many centuries by the authorities of the time. It is on record that measures were taken against those who sought to enlarge science, these measures made scientists to go into exile to avoid being hurt at the stake, unless they recanted, changed their attitude or begged for pardon.

There was a time in the pre-Islamic history when most men and their institutions refused to accept Copernicus' suggestion that earth travelled around the motionless sun and the moon, instead of the other way around. As a result Copernicus' book remained on the prohibited list for 200 years A century later the Pope of the time had Galileo's books burned and he was sentenced to jail for his scientific assertions. He was threatened to be burnt alive if he did not recant his theory that the earth revolved around the sun.

In Islam however science and scientists were treated differently. How seriously did early Muslims take up the injunctions of the Quran and of the Holy Prophet, one may ask. Barely 100 years after the death of the Holy Prophet in 632 A.D. the Muslims made it

their task not only to master the then known sciences, they also acquired an exclusive ascendency in the creation of new vistas of sciences which lasted over the next 350 years.

A measure of scientific achievements under Islam is evident in a monumental work entitled History of Science by George Sarton. He divides the story of scientific achievement into ages or periods, each period lasting about half a century. With each half century he associates one central figure. Thus 500-400 B C. is the age of Plato, followed by the half centuries each of Aristotle, of Euclid, of Archimedes and so on. From 600 to 700 A.D. is the Chinese century, and then from about 750 to 1100 A.D. (i.e. 350 years) is the unbroken succession of the ages of men belonging to the culture and the commonwealth of Islam, i.e. Jabir, Khwarizmi, Razi, Masudi, Abul Wafa, Al Biruni, Avicenna, Ibn-ul-Hatham and Omar Khayam.

In these 350 years, Arabs, Turks, Afghans, Persians, who were chemists algebraists, clinicians, geographers, mathematicians, physicists and astronomers, played important roles on the world stage of Islam.

It was only after 1100 A D. that the first Western names like Gerard of Cremona and Roger Bacon began to appear However, for another 250 years they shared the honours with men of the Islamic commonwealth like Ibn Rushd, Musa-bin-Maimoun, Nasiruddin Tusi, Ibn Nafis — the man who anticipated Harvey's theory of blood circulation.

In addition to the emphasis laid on scientific observation and experimentation in the Islamic scripture and the sayings of the Holy Prophet, an aspect of reverence was attached to the sciences and scientific enterprise in Islam, it was infact the official patronage enjoyed in Islamic countries for scientific activities.

Islamic commonwealth of science cut across nations, colours and other barriers. Early Muslim society was tolerant of people who were outside the Islamic fold. Where Muslim society decayed, science lost its vitality and force. So long as the authorities patronized sciences the torch of science was kept burning.

We find the 8th through 12th century of the Christian era to be the zenith of Islam During that period a large number of studies and discoveries were made at Islamic universities The entire corpus of the then known knowledge was translated in the religious language of Arabic. The remarkable cultural resources (libraries) were well stocked. The Khalifa's library at Cordoba of the then Muslim Spain contained 400,000 volumes of books — a remarkable collection at the time. That is why scholars from all over Europe went to study at Cordoba during that time.

It is surprising to find that there are so many statements in the Quranic text, revealed 14 centuries ago, which refer to diverse subjects and all of them totally in keeping with the modern scientific knowledge. One is wonderstruck when one finds the sheer abundance of the subjects discussed, e.g., the creation, astronomy, the explanation of certain matters concering earth, the animal and plant kingdoms, and human reproduction to name a few.

"If I had to stop and ask myself: if a man was the author of the Quran, how could he have written facts in the 7th century A.D. that today are shown to be in keeping with the modern scientific knowledge?" says Maurice Bucaille. I refer to above. "In my opinion," he says, "there is no explanation, there is no special reason why an inhabitant of the Arabian Peninsula — have had scientific knowledge on subjects that was centuries ahead of our own."

Now I come to the specific examples from the Quran which highlight scientific phenomena and are found in concordance with the contemporary knowledge discovered after centuries of research. I will touch upon three areas of scientific endeavours.

I. CREATION OF THE HEAVENS AND THE EARTH:

The Quran (41:9-12) Chapter Haa Mim Al-Sajdah says, "Say, do you really disbelieve in Him Who created the earth in two periods? And do you set up equals to Him. That is the Lord of the worlds. He placed therein firm mountains rising above its surface, and blessed it with abundance, and provided therein its foods in proper measure in four periods — alike for all seekers. Then He turned to the heavens, which it something like smoke, and said to it and to the earth, come ye, both of you in obedience willingly or unwillingly. They said we come willingly. So he completed them in the form of 7 heavens in two days and He revealed to each heaven its function. And we adorned the lowest heaven with lamps for light and provided it with the means for protection. That is the decree of the Mighty, and the all knowing"

The six periods (i.e. two plus four) referred to above cover the formation of the celestial bodies, the earth and the development of the earth until it became inhabitable by human beings. In the case

of the earth the events described in the above Quranic verses happened over four periods. One could see in them the four geological periods described by modern science. If we take the sun and its subproduct the earth as an example, science informs us that their formation occurred by a process of condensation of the primary nebula and their separation This is exactly what the Quran expresses when it refers to the process that produced a fusion and subsequent separation starting from a celestial smoke. So we see the correspondence between the Quran and the facts of science

The plurality of the heavens expressed in the Quran by No 7 is confirmed by modern science due to the observations astrophysists have made on the galactic system and their very large numbers (No 7 is used 24 times throughout the Quran for various numerical quantities. It often carries the meaning of many. The Greeks and Romans also used the No. 7 to mean an undefined idea of plurality).

Although not all the questions raised by the Quranic verses have been completely confirmed by the scientific data as yet due to lack of research, there is in any case absolutely no contradiction between the information in the Quran on the creation and modern knowledge on the formation of the universe.

II ASTRONOMY IN THE QURAN

Apart from the verse I translated above there are about 40 verses in the Quran which provide information on astronomy including the nature of the heavenly bodies (i.e. sun, moon, stars, planets), celestial organisations (i e. the existence of moon, the sun, orbits), the sequence of day and night, evolution of the heavens and the conquest of space. For the sake of brevity I will just take up the conquest of space which is happening in our day and age of science.

The Quran says, "O company of jin and men, if you have power to break through the confines of the heavens and the earth, then break through them But you cannot break through except with authority." (55:33) Chapter Al-Rahman. This verse has been variously interpreted.

My inclination is that this points to the making of rockets, sputniks and spaceships etc The verse definitely indicates the possibility that men will one day achieve what we today call the conquest of space The text of the verse predicts not only the penetration through the region of the heavens but also the earth i e the exploration of its depths

The other two remarkable verses on this subject read as, "And even if we opened to them a gate in heaven, and they kept ascending through it, they would surely say only our eyes are dazed rather we are a bewitched people" (15 14 & 15) Chapter Al-Hijr.

These verses express the astonishment at the spectacular appearance of the planets and the stars from above entirely different from anything we could imagine and experience from the earth below This is exactly how astronauts have experienced the remarkable adventure during spaceflights around and above the earth.

Here again it is difficult not to be impressed, when comparing the text of the Quran with the data of modern science, by statements that simply cannot be ascribed to the thought of a man (i e the Holy Prophet Mohammed) who lived 14 centuries ago. It must be the revelation of the superior Being, we call Allah.

III. BIOLOGY IN THE QURAN

There are numerous Quranic verses on the origin of life and other details in the vegetable and animal kingdoms, on human reproduction etc.

I will bring out just one verse which is very revealing in dealing with the sources of the constituents of animal milk. It reads as, "And surely in the cattle too there is a lesson for you. We provide for you drink out of that which is in their bellies from between the faces and the blood — milk pure and pleasant for those who drink it." (16:66) Chapter Al-Nahl.

This verse alludes to some subtle processes taking place inside the bellies of animals A study of these processes of conversion of grass and other feed which the animals eat into milk in their bellies could not have possibly been done in Prophet Mohammed's time. The present understanding of this concept is the result of the discoveries made in the chemistry and physiology of the digestive system. Once again current research has proven the scientific accuracy of the Quranic revelation.

I will also take the example from the field of human reproduction which eloquently proves the concordance of the Quran and the scientific facts.

Reproduction has always been surrounded by myths and superstitions. How could it be otherwise considering the fact that to understand its complex mechanism one had to possess knowledge of anatomy, embryology, obstetrics, basic sciences had to be founded to nurture physiology, and the discovery of microscope had to be made. All these were not present at the time of the Quranic revelation. Despite this, human repro-

duction is referred to in dozens of verses of the Quran in various contexts. Its precise mechanism in clearly defined stages is explained in the Quran in an understandable language in strict accordance with what was to be discovered much later.

The Quran says (39.6) Chapter Al-Zumar "He creates you in the wombs of your mothers formation after formation in three veils of darkness." Not long ago I came across a news item in the Toronto *Globe and Mail* with a headline: Embryo Development Described in Koran, University of Toronto Scientist says. According to this story, Dr Keith Moore, a leading embryologist of the University of Toronto found an accurate description of the human embryo's stage by stage development in the Quran, which was proposed by western experts in 1940 and later proved in the next 15 years.

Dr. Moore is amazed at the accuracy of the Quranic statements made in the 7th century. He also says that he subsequently examined both the old and new Testaments but could find no parallel to the Quranic verses. He asserts that the verses along with some sayings of the Prophet Mohammad help to close the gap between science and religion which had existed for many many years.

Dr. Moore's research was done jointly with Dr. TVN Persaud of the University of Manitoba and Dr Marshal Johnson of the Jefferson Medical Centre in Philadelphia, USA. These scientists see in the verse quoted above three anatomical layers that protect an infant during the gestation period, the abdominal wall, the uterus itself and the surroundings of the foetus i.e. placenta, embryonic membranes and amniotic fluid). So in a nutshell the Quranic statements express in simple terms the truth of primordial importance which human beings have taken centuries to discover.

Lastly I must emphasize that in Islam, religion and science have always been considered twin sisters, and why it should be otherwise when for Muslim the Quranic religion is the word of God and science is the work of God. How could the word and the work of one true God be inconsistent? If we perceive any inconsistency between the two, it is our faith which guides us what to choose. Here I would like to quote from one of the lectures of Dr. Professor Abdus Salam, our Nobel Laureate.

He says, "Personally for me, my faith was predicted by the timeless spiritual message of Islam, on matters on which physics is silent It was given meaning to me by the very first verse of the Holy Quran after the opening chapter: This is the Book, wherein there is no doubt, a guidance to God-fearing, who believe in the unseen "

The unseen is beyond the reach of the human ken and this is the limitation of science, which can only be surmounted by unfolding Allah's supreme knowledge through scientific research by human beings. I conclude with a quote from the Holy Quran which speaks volumes of the eternal wonders in sciences. "To Allah belongs whatever is in the heavens and the earth, verily, Allah is self-sufficient, praiseworthy, and if all the trees on earth were pens, and the sea was ink, seven seas after it to replenish, yet would the words of thy Lord never be exhausted. Surely thy Lord is mighty and all wise."

(*Courtesy:* DAWN)

Importance of Qur'an Majeed and Sunnah in our Life

By M. Iqbal Abbasi

The Quran Majeed is the prime source of all Islamic conduct, but as it provides the basic principles, the details are to be derived from the deeds and words of Holy Prophet Muhammad (S.A.W.S) as confirmed in Quran Majeed — 16 44

> ".... And We have sent down to you the Message that you may explain clearly to men what is sent for them, and that they may reflect."

Even the Salaat (prayers) stressed over seven hundred times in the Quran Majeed could hardly be possible without the demonstration of its actual performance by the Holy Prophet, so also the Zakaat, Fasting, Pilgrimage (Hajj) and all other matters of life. It is the bounden duty of the believers to do exactly what they are told to do, as enjoined in the Quran Majeed— 59:7: ".... And whatever the Apostle assigns to you, take it; and whatever he forbids abstain (from it)."

Besides the oft-repeated Quranic Command: "Obey God and obey the Apostle", there are such clear admonitions as in 4 80:

> "He who obeys the Apostle, obeys God; but if any turn away, We have not sent you as a warder over them"

And further in 33 36 If

any one disobeys God and His Apostle, he is indeed on a clearly wrong path."

What in fact is needed is not only mere obedience but obedience with spontaneity, earnestness and sincere devotion, so very essential for realisation of the true spirit of Islam —— complete surrender to the Will of God, as elaborated in the Quran Majeed — 3:31:

"Say: If you do love God, follow me. God will love you and forgive your sins. . . "

The closer we are in our allegiance and devotion to the Holy Prophet, the nearer we get to God and the more of His blessings are for us. We do make tall claims of being the followers of *Sunnah* and are loudest advocates for Nizam-e-Mustafa but in our actual life most of us follow our own fancies, deliberately disregarding the *Sunnah* despite such clear Quranic strictures as contained in 8:20-22:

"O you who believe! Obey God and His Apostle, and turn not away from him, when you hear (him speak). Nor be like those who say, 'We hear', but they hear not: For the worst of beasts in the sight of God are the deaf and the dumb those who understand not."

In terms of the Quran Majeed 18:104, such people are like:

"Those whose efforts have been wasted in this life, while they thought they were acquiring by their works"

Many people have such a smug sense of self-righteousness that while they go on doing wrong, they think they are acquiring merit. Those are the people whom the Quran Majeed decries — 25:43:

"Do you see such a one as takes for his god his own passion (or impulse)? Could you be a disposer of affairs for him?"

It is vain to hope that such a man could be given the lead, unless and until his wanton desires are killed, and he is willing to submit to the right guidance.

Let alone the alien social etiquettes and ostentatious life style, even the sanctity of religious rites has not been spared from innovations in the religion quite oblivious of the Quranic affirmation — 5 3.

". . . . This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. ——"

Those involved in innovations in the religion are worse off than the sinners who at least are conscious of their misdeeds and, being ashamed, have possibilities of repentance, while the former in their self-deception are proud of their assumed 'good deeds', little realising the Divine Dictum contained in 35:8:

"Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it as good (equal to one who is rightly guided)? — "

True believers do have absolute faith in God and His Apostle. They make sincere efforts to comply with their commands. It is acclaimed in the Quran Majeed 33 36:

"It is not befitting to a believer, man or woman, when a matter has been decided by God and his Apostle, to have any option about their decision: If anyone disobeys God and His Apostle, he is indeed on a clearly wrong path."

Despite such clear Quranic advice, we do find a large number of people involved in innovations in the religion. How this happens and who are protected is also explained in the Quran Majeed, that ever since the descent of Adam from Heaven, Iblis has been after the humans — 15:39-40:

"(Iblis) said: O my Lord! Because you have put me in the wrong, I will make (wrong) fair-seeming to them on the earth and I will put them all in the wrong, except Your servants among them, sincere and purified (by Your grace)."

The only way to defeat his evil designs is to follow God's chosen Prophet — 33:21:

"We have indeed in the Apostle of God a beautiful pattern of conduct for anyone whose hope is in God and the Final Day (of Judgment), and who remembers God much."

Much to our advantage the life and practices of the Holy Prophet stand faithfully recorded and preserved for guidance; what is needed is a firm resolve for sincere submission to the Sacred record (i.e. the Quran Majeed and the Sunnah).

AL-SUNNAH

WORSHIP BY NIGHT

By Syed Mahmood Akhtar

Worship by night, especially during its later part, is much commended by God. He says in Qur'an Majeed:

"Stand (to prayer) by night, but not all night, half of it, or a little less, or a little more; and recite the Qur'an in slow, measured rhythmic tones." (73:2, 3, 4).

"Truly the rising by night is most potent for governing (the soul) and most suitable for (framing) the Word (of Prayer and Praise)." (73:6).

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) described the merit of every night to the following effect.

"Our Lord, the Blessed and the Glorious, descends every night to the Heaven of the world and stays there till the last third of the night and says· Who is there to call Me, so that I should respond to him, who is there to ask Me, so that I should confer upon him; and who is there to seek forgiveness from Me, so that I should forgive him?" (Bukhari).

Other Traditions (*Ahaadith*) in this regard run as under

"There is an hour in the night in which if a Muslim asks good from God in regard to the affairs of the world and those of the hereafter, it would be granted to him and this (facility is provided to the worshipper) every night" (Muslim).

"God is nearest to His servant in the cover of the latter part of the night and if you are able to be amongst those who remember God at that hour, do it." (Tirmizi).

Those who leave their bed by night and stand for prayer, will receive glad tidings of Paradise:

"Then the crier (angel) from God will proclaim for those servants who remained away from their bed by night for offering prayer. They will stand up at his voice, but there will be very few of such people! They will enter into Paradise without accountability, by the order of God" (Baihaqi).

In Islam every night is excellent for offering prayer besides the five obligatory daily prayers. However, there are certain special nights too which excel all other nights in comparative merit. Hazrat 'Aayeshah (*Razi Allahu 'anhaa*) narrates·

"God opens the gates of His Blessings and Favours (upon His servants) during four nights: during the nights of Eed-ul-Azhaa, Eed-ul-Fitr, and the fifteenth of Sh'abaan During this (last named) night the time of a person's death, the quantity of the means for his sustenance during the (coming) year, and his entitlement or not for Pilgrimage (Hajj) are decided. And lastly, the night of al-Arafah (that is, the ninth night of Zil-Hujjah). During these four nights the gates of God's Blessedness remain widely open till the Azaan of the Fajr (Dawn) prayer." (Baihaqi)

In the following lines we shall describe the virtues of the month of Sh'abaan and its fifteenth night.

Sh'abaan is the eighth lunar month of the year according to the Islamic calendar The month stands second in order of sanctity after Ramadhan. Its virtues may be judged by the fact that the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) used to say that Sh'abaan was his month whereas the month of Ramadhan belonged to God. He kept fast during most of Sh'abaan. Sometimes he kept continuous fasts and sometimes intermittently in order to avoid any impression of their being obligatory in nature like the fasts of the month of Ramadhan. In this connection the Holy Prophet once said:

"Your deeds should be according to your ability. By God you will be tried of your deeds but He will not be exhausted in granting you His blessings and rewards." (Muslim).

The fasts of Sh'abaan are supererogatory (*nafl*). They may be likened to offering *Sunnat* prayer before offering the *Farz* prayer. One of the advantages of offering *Sunnat* prayer is to be able to fully concentrate and prepare one's mind for the *Farz* (obligatory) prayer. By keeping fasts during Sh'abaan a Muslim prepares himself mentally for the coming fasting in the following month of Ramadhan

Hazrat Usaamah bin Zayd (*Razi Allahu 'anhu*) once asked the Holy Prophet the reasons of his keeping fasts almost continuously during Sh'abaan. The Holy Prophet replied:

"This is the month of Sh'abaan occurring between the months of Rajab and Ramadhan. During this month deeds of the people will be presented before the Lord of the Worlds I wish that when my deeds are put up I may be counted as one among the fasting persons" (Nisa'i).

MIDDLE NIGHT (14th/15th OF SH'ABAAN

(*Shab-i-Braa'at*)

The virtues of this night are lesser than that of *Laila-tul-Qadr* associated as believed generally, on the 27th night of Ramadhan But no one can deny its excellence. We quote hereunder a few Ahaadith of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) on the matter:

1. "O 'Aayesha! Do you know how rewarding is the night, that is the night occurring in the middle of Sh'abaan. She said: God's Messenger, what lies therein? Thereupon he said: It is in this very

night that the record is prepared of every human being who has to be born during the (coming) year and the record is prepared of every human being who has to die during the year, and (it is during this night) that deeds (of the people) are lifted (to the heaven) and their provisions descend." (Baihaqi)

2. "When it is the fifteenth night of Sh'abaan, offer the prayer during the night and observe fast during the day for God, the Exalted and the Glorious, descends to the heaven of the world as the sun sets and says: Is there any one to seek forgiveness, so that I should forgive him...." (Baihaqi)
3. "Verily God, the Exalted and the Glorious, comes down to the heaven of the world in the middle night of Sh'abaan and forgives sins even if they are more abundant than the hair of the goats of Banu Kalb." (Tirmizi, Ibn Maja)

In short, it is imperative upon every Muslim, man or woman, to earnestly and sincerely ask forgiveness of God every night, especially during the middle night of Sh'abaan and on the twenty-seventh night of Ramadhan about which we shall discuss later, Insha' Allah.

It is narrated by Hazrat Jabir (*Razi Allahu 'anhu*) that the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said:

"There is a moment in every night wherein if a Muslim prays for his well-being here and in the hereafter, when God will accept it." (Muslim)

Indeed God is Oft-Forgiving and Most-Merciful!

Islamic Centre in Budapest

AN Islamic centre, consisting of a mosque, a library, offices and spaces for ritual purposes, is to be built in Budapest shortly.

The Hungarian State welcomed the relevant initiative of the Muslim World League, and concrete talks are in progress on the construction of the religious and cultural centre.

The approximately 3,000 followers of Islam in Hungary will thus have a valuable asset, and the centre will also enrich the country's culture. The founding of the centre contributes to deepening relations between Hungary and the Muslim countries

Interest in Hungary has always been considerable for the Islamic religion and culture Several Hungarian scholars have won international respect for their studies on the theme

Gyula Germanus (1884-1979) dealt with the cultural history of the Muslim peoples and with Arab literature He was invited to deliver lecturers by several Arab and Indian universities and was called Shaikh Abdul Karim in the Arab world

Armin Vambery (1832-1913) travelled in Central Asia, and was an authority on Turkish philology He spent four years in Constantinople in the mid-19th century, teaching the language and learning about the Oriental customs, which he later discussed in several of his works

Ignac Goldziher (1850-1921) wrote the history of Islam applying a modern critical method.

Islam was recognised in Hungary as a religion by an act of 1916, which ensured its operational conditions. Today some 3.000 Muslim citizens live, study and work in the country.

The Hungarian government, in keeping with the obligations it has undertaken under the Helsinki Final Act and with its constitutional concept, wishes to ensure the opportunity for a free exercise of religion for followers of Islam, and is ready to participate in evolving the required conditions.

The Saudi Arabian leader of the European Centre of the Muslim World League, Kamal Siray Aldin, first held talks one year ago with State Secretary Imre Miklos, President of the State Office for Church Affairs. Dr. 'Abdullah Omar Naseef, General Secretary of the Muslim World League, recently held talks in Hungary and visited several possible sites suitable for the construction of the centre

The costs are to be covered by the league, the Hungarian State ensures the place and assists construction. Both sides make efforts to settle the open issues. final designs and legal, cultural and economic problems in the interest of beginning the project as soon as possible.

The endeavour to provide conditions for practising the Islamic religion is in accordance with the church policy of the Hungarian State. Hungary maintains friendly relations with a number of States in which Muslim people constitute the overwhelming majority of the population, and it is hoped the centre will promote the cooperation and contribute to closer cooperation between the Hungarian churches and denominations and the world Islamic organisations. It is also stressed that the country's culture will be considerably enriched by the centre.—*Andras Lantai.*

The essence of prayers in Islam

By Mehdi Ali Siddiqi

Ritual prayers, five times a day, is the most important obligatory institution of worship in Islam But the irony is that the word 'ritual' gives it a lifeless formal connotation. Or, as Tennyson said, in another context, makes it sound:

A sad mechanic exercise, Like
dull narcotics numbing pain

Whereas, the fact is that it is the epitome of our whole faith — devotion to Allah institutionalised. And the postures adopted therein symbolise not only physical but heart and soul surrender to Him and His Will.

SOVEREIGNTY

The Surah, Al-Hamd, repeated in every Raka't expresses this complete surrender in word and deed When we recite it, we acknowledge Allah's Omnipotent, Omniscient sovereignty over the universe. We also recall His unbounded Beneficence and unlimited Mercy. For, let us remember, that were His Mercy and Beneficence not greater and all-pervading than His power to frustrate and destroy, no life will exist, no seed grow and fructify and flower. We are reminded that One Day we have to render account to Him of what we have done in our lives. We repeat that we worship Him alone and can only be helped in our life's struggles by Him and nobody else. We pray that He guide us on the right path described in the Qur'an that will bring us success here and in the hereafter, like the path of those that were favoured by Him and not of those who incurred His displeasure, nor of the direction-less who are lost.

This recital, at least seventeen times a day, counting mandatory prayers only, if at all recited with the real awareness of what it implies, can only rescue the prayers from becoming 'a sad mechanic exercise' It will help recall again and again the whole philosophy of Islam. True all this belongs to that realm of consciousness which is difficult to voluntarily invoke unless reminded of, and aroused to, it again and again — an ethereal, abstract idea, which ordinary mortals are apt to forget. The busy common man is reminded repeatedly five calls a day and by reciting seventeen times the meaningful Al-Hamd — at once a symphony of Allah's praise and acknowledgement of His Power beseeching the Beneficent, the Merciful's help.

It is obvious that there is a set purpose in institutionalising this devotional exercise and also its collective offering and performance Those learned translators of the Holy Quran who render 'Yaqeemoonus Salat' as 'steadfast devotion', miss the point that unless tangible practice is prescribed for him the common man, busy in his every day affairs, is not only apt but most likely to forget his own utter powerlessness to succeed in his worldly quests unless willed by his own Creator, Guide and Wellwisher. All wealth and wishes and welfare depend on His Will and Mercy and not only on one's own efforts, though that Will and Mercy should be recognised and invoked at every stage and step not only by recitation but action as well.

These concepts are bound to induce an idea as well as attitude of equality of man, as all and every one is powerless before the All-Powerful whom we thus invoke so regularly. Remove that Omnipotent and Omniscient from the field of consciousness and there remain only our desires, and men and mechanics involved in their fulfilment, to take possession of an empty brain or emotional vacuity — a helpless, rudderless ship at sea. But coupled with the congregational process prescribed, the sense of equality, is fortified by demonstration so graphically described by 'Allama Iqbal in terms of Mahmood and Ayaz.

The only distinction between individuals then is that of functions — the Imam leads but reciting Allah's word and carrying through a process reaching us down from the Prophet Muhammad, (*'Alaihis-Salat-wat-Tasleem*) Can a sensitive soul miss the symbolism performance of the whole? And can we deny that the Companions of the Prophet and any one else offering his prayers in the same frame of mind and spirit, became unconscious of the outer world and environment. The psychological effect must have been tremendous, recharging them to achieve whatever they set their minds and hands to achieve For has not Allah, in His infinite mercy, promised "Call on Me: I will answer your (Prayer)" (Al-Qur'an· 40·60). And will His response overlook our ultimate welfare.

MUSLIM SOCIETY

Now, if these mental and moral attitudes do provide a guidance as they should, can Muslim society repudiate that it has to restructure itself on the pattern of a congregation offering prayers. The difference therein is on a functional and not personal level. The Imam as qualified as implied in the Quranic term 'Atqakum', (Al-Qur'an, 49:13) enjoys the position of only a leader of the congregation or Ameer of the Islamic society. The equality and fraternity of the rest is self-evident. And the direction: "And when the

prayer is finished then you may disperse through the land and seek of the bounty of Allah: and celebrate the praise of Allah often, (unlimited) so that you may prosper", is not meant for Jumaah prayers alone. (Al-Qur'an, 62:10).

The social implications of our mandatory institutions of worship are lost on our own selves but it was not lost, so far as the ritual prayers are concerned on an agnostic Russian gentlemen visiting a friend of mine in Pakistan. He watched keenly for a few days his host attending the five daily prayers regularly and remarked: "I have watched your routine and it is wonderful — the punctuality, the hygiene, the community approach, the regular relaxation, the concentration and the light exercise It is wonderful, why doesn't your government penalise those who do not do it?" "I do not know," said my friend, "but is it all not far different than an opiate of the people?"

The timing and spacing of the prayers throughout the day are superb The longest interval is the period when a man is mentally and physically at his best. He can energetically work for five to seven hours at a stretch. And if you are concerned enough you can take a hint about the periods meant for privacy and rest from the Verse of the Qur'an: "before the morning prayers and the time you put off your clothes for the noon and after the evening prayers.." (Al-Qur'an, 24:58). Obviously the rest of the day is for your job and public and private affairs as shown by the reported practices of our Prophet (peace be upon him) — a model for us in character and conduct of private and public affairs, as Allah says: "You have indeed in the Messenger of Allah a beautiful pattern of conduct for anyone whose hope is in Allah and the Final Day and who engages much in the praise of Allah". (Al Qur'an, 33:31). Does not all this division of work and rest periods make the controversy about the weekly holiday irrelevant?

(Courtesy: **DAWN**)

Opening new doors for Muslims in Thailand

By Maisoon Hussein

She is President of the biggest Muslim women's organisation in Thailand — respected as such both within the country and abroad. But Thai Muslims look up to Khunying Sangdau Siamwalla (Muslim name Zubaidah), a silveryhaired, 68-year-old, not for the size of her organisation but its work.

The Muslim Women's Foundation has three major projects. It is running schools; an orphanage and a loan system to help the poor in the area, both Muslims and non-Muslims.

The schools — a primary for boys and a primary and a secondary for girls — provides free education, food and clothes for poor students, irrespective of religion.

The orphanage, only for Muslims, does far more than just house parentless children Scholarships are extended upto University or technical school and then the trained persons are placed in suitable jobs. "Today, 1000 orphans are standing on their own feet — working as nurses, teachers; and in department stores and foreign embassies" The orphanage was set up some 25 years ago.

The loan system, too, is an endeavour to open new doors for the poor. Interest-free loans upto 3,000 bhat (25 bhat make a dollar) are given on application to the local poor. How do they certify the loans are well used and returned?

"Through a close follow-up. Our volunteers, some 500, visit such families and see they return a little of the loan every day, even if just one bhat.

"Only parents of children in our school qualify. We tell them this is 'hot money', just for the poor. If they cheat us they will land in trouble and their children will have to leave our school. That helps."

Last year 500 families benefitted from the loans. This year, a hundred. The loans are used to set up fruit and vegetable stalls, and to buy goods that sell with profit.

Zubaidah Siamwalla who was here recently here as President Zia-ulHaq's guest, to attend the APWA Conference, explained the Foundation's beginnings.

"In the 60s, the Muslim Women's Organisation which I headed, invited the King and Queen of Thailand, a first time by a Muslim organisation, during Eid-ul-Fitr celebrations. The King donated generously. We got a four-acre land in the middle of Bangkok city. And this became the Muslim Women's Foundation."

Monetary help and support extended by the Royalty and the Thai government has continued. In Thailand, the King under the Constitution is patron of the minorities — the Muslims, Hindus, Christians and Sikhs, and as such, supports deserving organisations.

For instance, "Every month, the government sends village leaders, housewives body and girls to participate in the Foundation's seminar." The leaders learn from the Foundation's uplift work and

seek to duplicate this in their own villages.

This amity, which goes beyond tolerance, between religious groups is also reflected within the Foundation where the Secretary and some volunteers are non-Muslims; and without. The Christian Foundation for instance, gives the Muslim Foundation a donation of a million bhat every year. This is then used to serve the locals in the area — both Muslims and non-Muslims.

"We have no conflicts," assures Zubaidah Siamwalla smilingly This surprises Muslims from other countries. To them she says, "I can only invite you to come have a look."

The Foundation's strength owes much to Zubaidah Siamwalla's. To acquire additional funds she met heads of state of the Muslim world, including Saudi Arabia, Qatr. Dubai, Morocco, Iran, Malaysia and Pakistan, in the early years of the Foundation.

The uplift of Thai Muslims was a dream Zubaidah nourished when just in school. "Most Muslim parents then did not allow their daughters to study."

She undertook voluntary social work after graduating, and felt urged to do even more after marriage, by her husband who said, "Life is very short. We must do all we can to help people."

The same zeal has filtered into the family. Her son, Ahmad Siamwalla, for instance, has computerised the Quran — the first such effort — in Arabic and other languages, in the loving memory of his father. Some 50 Muslim scholars participated in this project.

This activity was a part of the Islamic Social and Economic Development Foundation, of which Zubaidah Siamwalla is also President. Its other endeavours include promoting vocational education and providing living quarters to the needy.

(*Courtesy*: DAWN)

'Umrah visas: new procedure announced

In view of the difficulties faced by 'Umrah pilgrims in obtaining 'Umrah visas it has been decided in consultation with the Saudi Embassy that with effect from April 7 visa applications will be received by the Ministry of Religious Affairs which will obtain 'Umrah visas from Saudi Embassy on behalf of the applicant.

The applicant proceeding for 'Umrah must fulfil the following conditions.

He/she must be of or above 30 years of age. He/she must produce valid vaccination certificate against meningitis issued by a registered medical practitioner

Ladies must be accompanied by *Shary'ee Mehram*. In case relationship with Mehram is not established through passport/identity cards, the lady must produce an affidavit to establish her relationship with the accompanying *Mehram*.

The following procedure will be adopted in this regard. 'Umrah visa application forms will be supplied to the Director Haj, Madinatul Hujjaj near Kohi Noor Mills, Rawalpindi, and Director Haj, Baitul Hujjaj, Molvi Tamizuddin Khan Road, Karachi, for distribution among the intending 'Umrah pilgrims.

The applicants will apply for 'Umrah visa in person to Director Haj, Rawalpindi/Karachi on a prescribed form available from Madinatul Hujjaj, Rawalpindi Baitul Hujjaj, Karachi.

Director Haj, Rawalpindi/Karachi will issue visa application forms to those who fulfil the conditions mentioned above and produce valid international certificate, return air ticket and original national identity card.

The applicant will deposit the visa form duly filled in along with with Director Haj and obtaining three passport size photographs, valid international passport and a copy of identity card with the Director Haj.

Director Haj Rawalpindi/Karachi will obtain visas from Saudi Embassy Consulate and return the passport to the applicant within a week of the date on which visa form and passport were deposited by the applicant.

The applicant should appear in person for depositing documents with Director Haj and obtaining passport after endorsement of visas from Director Haj. In exceptional cases where the applicants are unable to come in person they may send any relation with a letter of authority and copy of the identity card of the persons authorised to deposit/collect the documents.

Mehrams may deposit documents or obtain passports on behalf of the ladies they are accompanying.

No agent will be allowed to apply for 'Umrah visa on behalf of his client

All Correspondence should please be addressed to

The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan).
Phone : 52 43 25

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ش=s	ح=h	ز=z	ص=s	ض=d	ط=t	ظ=z	ع='	ء=' (Jerk)	
Bold	Madd	آ=aa	وٗ=oo	يٗ=ee	Fine	Madd	آ=aa	و=oo	ى=ee

Part 17 Iq-ta-ra-ba lin-naas — *Chapter 21 Al-Am-bi-yaa'* — ١٧- اقترب للناس ٢١- الانبياء

	SECTION 3 (*Contd.*)	*RU-KOO' 3 (Contd.)*	ركوع ٣ (تتبع)
38	And they say: When will this promise (of the threat) be made good,	38. *Wa ya-qoo-loo-na ma-taa haa-zal-wa'-du*	وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ
	if you speak the truth?	*in kun-tum saa-di-qeen.*	إِن كُنتُمْ صَادِقِينَ ۝
39	If those who disbelieve but knew (the time) when	39 *Lau ya'-la-mul-la-zee-na ka-fa-roo hee-na*	لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ
	they will not be able to ward off the fire from their faces,	*laa ya-kuf-foo-na 'anw-wu-joo-hi-hi-mun-naa-ra*	لَا يَكُفُّونَ عَن وُجُوهِهِمُ النَّارَ
	nor from their backs nor shall they be helped.	*wa laa 'an zu-hoo-ri-him wa laa-hum yun-sa-roon*	وَلَا عَن ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ۝
40	No, but it shall come upon them unawares and stupefy them,	40 *Bal ta'-tee-him bagh-ta-tan fa-tab-ha-tu-hum*	بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ
	then they will not be able to avert it,	*fa-laa yas-ta-tee-'oo-na rad-da-haa*	فَلَا يَسْتَطِيعُونَ رَدَّهَا
	neither will they be respited	*wa laa hum yun-za-roon*	وَلَا هُمْ يُنظَرُونَ ۝
41	And indeed Messengers have been mocked at before you,	41. *Wa la-qa-dis-tuh-zi-a bi-ru-su-lim-min qab-li-ka*	وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ
	but that (doom) which they used to mock at turned over those of them who used to mock.	*fa-haa-qa bil-la-zee-na sa-khi-roo min-hum-maa kaa-noo bi-hee yas-tah-zi-oon.*	فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝

Part 17 Iq-ta-ra-ba lin-naas		Chapter 21 Al-Am-bi-yaa'	١٧-اقترب للناس ٢١-الانبياء
SECTION 4		RU-KOO' 4	ركوع ٤
42. Say (O Muhammad) Who guards you by night and day	42	*Qul maieen-yak-la-u-kum bil-lai-li wan-na-haa-ri*	قُلْ مَنْ يَّكْلَؤُكُمْ بِالَّيْلِ وَالنَّهَارِ
from (the punishment of) the All-Compassionate?		*mi-nar-raḥ-maan.*	مِنَ الرَّحْمٰنِ ؕ
But no, they turn away from remembrance of their Lord		*Bal hum 'an zik-ri rab-bi-him mu'-ri-ḍoon.*	بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُوْنَ ۝
43 Or have they gods besides Us that shield them?	43	*Am la-hum aa-li-ha-tun tam-na-'u-hum-min doo-ni-naa.*	اَمْ لَهُمْ اٰلِهَةٌ تَمْنَعُهُمْ مِّنْ دُوْنِنَا ؕ
They cannot help even themselves,		*Laa yus-ta-ṭee-'oo-na naṣ-ra an-fu-si-him*	لَا يَسْتَطِيْعُوْنَ نَصْرَ اَنْفُسِهِمْ
nor can they be helped by Us.		*wa laa hum-min-naa yuṣ-ḥa-boon.*	وَلَا هُمْ مِّنَّا يُصْحَبُوْنَ ۝
44 No, but (the fact is that) We provided these people and their forefathers with enjoyment,	44.	*Bal mat-ta'-naa hāa-u-lāa-i wa aa-bāa-a-hum*	بَلْ مَتَّعْنَا هٰٓؤُلَآءِ وَاٰبَآءَهُمْ
until the life span grew long for them.		*ḥat-taa ṭaa-la 'a-lai-hi-mul-'u-mur.*	حَتّٰى طَالَ عَلَيْهِمُ الْعُمُرُ ؕ
Do they not see that We keep the land (in their control) reducing from its borders?		*A-fa-laa ya-rau-na an-naa na'-til-ar-ḍa nan-qu-ṣu-haa min aṭ-raa-fi-haa*	اَفَلَا يَرَوْنَ اَنَّا نَاْتِى الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا ؕ
Are they now going to prevail?		*A-fa-hu-mul-ghaa-li-boon.*	اَفَهُمُ الْغٰلِبُوْنَ ۝
45 Say (O Prophet) I only warn you by what is revealed (to me),	45	*Qul in-na-māa un-zi-ru-kum bil-waḥ-yi*	قُلْ اِنَّمَاۤ اُنْذِرُكُمْ بِالْوَحْىِ ۖ
and the deaf do not hear the call when they are warned		*wa laa yas-ma-'uṣ-ṣum-mud-du-'āa-a i-zaa maa yun-za-roon.*	وَلَا يَسْمَعُ الصُّمُّ الدُّعَآءَ اِذَا مَا يُنْذَرُوْنَ ۝
46. And if but a breath of your Lord's chastisement were to touch them,	46	*Wa la-im-mas-sat-hum naf-ḥa-tum-min 'a-zaa-bi rab-bi-ka*	وَلَئِنْ مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ

	English		Transliteration	Arabic
	they would surely say O, alas, we were indeed wrongdoers:		la-ya-qoo-lun-na yaa-wai-la-nāa in-naa kun-naa zaa-li-meen.	لَيَقُولُنَّ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ۝
47	And We shall set up the just balances for the Day of Resurrection,	47.	Wa na-da-ul-ma-waa-zee-nal-qis-ta li-yau-mil-qi-yaa-ma-ti	وَنَضَعُ الْمَوَٰزِينَ الْقِسْطَ لِيَوْمِ الْقِيَٰمَةِ
	so that no soul shall be wronged in the least		fa-laa tuz-la-mu naf-sum shai-aa	فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا
	And if there be (any deed worth) the weight of the grain of a mustard seed,		Wa in kaa-na mis-qaa-la hab-ba-tim-min khar-da-lin	وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ
	we shall bring it out. And sufficient are We to take account		a-tai-naa bi-haa. Wa ka-faa bi-naa haa-si-been.	أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ۝
48	And indeed We gave Moses and Aaron the Criterion (of right and wrong),	48	Wa la-qad aa-tai-naa moo-saa wa haa-roo-nal-fur-qaa-na	وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَٰرُونَ الْفُرْقَانَ
	and a light and an admonition for the God-fearing,		wa di-yāa-anw-wa zik-ral-lil-mut-ta-qee-nal-	وَضِيَآءً وَذِكْرًا لِّلْمُتَّقِينَ ۝
49	Who fear their Lord without seeing (Him)	49	la-zee-na yakh-shau-na rab-ba-hum bil-ghai-bi	الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ
	and they dread the Hour (of Judgement)		wa hum-mi-nas-saa-'a-ti mush-fi-qoon.	وَهُم مِّنَ السَّاعَةِ مُشْفِقُونَ ۝
50	This is a blessed Reminder that We have sent down	50	Wa haa-zaa zik-rum-mu-baa-ra-kun an-zal-naah.	وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَٰهُ
	Will you then deny it?		A-fa-an-tum la-hoo mun-ki-roon.	أَفَأَنتُمْ لَهُۥ مُنكِرُونَ ۝
	SECTION 5	.	RU-KOO' 5	
51.	And before that We gave Abraham his right course,	51	Wa la qad aa-tai-nāa ib-raa-hee-ma rush-da-hoo min qab-lu	وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ
	and We are Aware of him;		wa kun-naa bi-hee 'a-li-meen.	وَكُنَّا بِهِۦ عَٰلِمِينَ ۝

	English		Transliteration	Arabic
52.	When he said to his father and his people:	52	*Iz qaa-la li-a-bee-hi wa qau-mi-hee*	إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ
	What are these images to which you are devoted?		*maa haa-zi-hit-ta-maa-see-tul-la-tee an-tum la-haa 'aa-ki-foon*	مَا هَٰذِهِ التَّمَاثِيلُ الَّتِي أَنتُمْ لَهَا عَاكِفُونَ ۝
53.	They said: We found our forefathers worshipping them.	53	*Qaa-loo wa-jad-nāa aa-bāā-a-naa la-haa 'aa-bi-deen*	قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ۝
54.	He said: You and your forefathers	54	*Qaa-la la-qad kun-tum an-tum wa aa-bāā-u-kum*	قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَآبَاؤُكُمْ
	were in obvious error		*fee da-laa-lim-mu-been*	فِي ضَلَالٍ مُّبِينٍ ۝
55.	They said: Have you come to us with the Truth,	55	*Qaa-lōo a-ji'-ta-naa bil-haq-qi*	قَالُوا أَجِئْتَنَا بِالْحَقِّ
	or are you of those given to jesting?		*am an-ta mi-nal-laa-'i-been.*	أَمْ أَنتَ مِنَ اللَّاعِبِينَ ۝
56	He said: No, your Lord is the Lord of the heavens and the earth	56	*Qaa-la bar-rab-bu-kum rab-bus-sa-maa-waa-ti wal-ar-dil-*	قَالَ بَل رَّبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ
	who created them and I am one of those testifying to it		*la-zee fa-ta-ra-hun-na wa a-na 'a-laa zaa-li-kum-mi-nash-shaa-hi-deen.*	الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُم مِّنَ الشَّاهِدِينَ ۝
57	And by God, I will surely plot against your idols	57	*Wa tal-laa-hi la-a-kee-dan-na as-naa-ma-kum*	وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُم
	after you have turned your backs.		*ba'-da an tu-wal-loo mud-bi-reen*	بَعْدَ أَن تُوَلُّوا مُدْبِرِينَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is freed from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

حقوق الرجال والنساء

ويمضى الرسول ﷺ فى خطبة الوداع ، فيبين للناس حقوقهم على نسائهم وحقوق نسائهم عليهم « إن لكم على نسائكم حقاً ، ولهن عليكم حقاً ، لكم عليهن أن لا يوطئن فرشكم غيركم ، ولايدخلن أحداً تكرهونه بيوتكم إلا بإذنكم فإن فعلن ، فإن الله أذن لكم أن تعظوهن تهجروهن فى المضاجع وتضربوهن ضرباً غير مبرح فإن انتهين وأطعنكم فعليكم رزقهن وكسوتهن بالمعروف ، واستوصوا بالنساء خيراً ، فإنهن عوان عندكم لايملكن لأنفسهن شيئاً ، وإنكم إنما أخذتموهن بأمانة الله واستحللتم فرجهن بكلمة الله » .

إنصاف المرأة

☐ لقد كانت المرأة فى الجاهلية أحقر شأناً من الرقيق ، ليس لها نصيب من الميراث ولا رأى لها فى زواجها ، وبعض العرب كانوا يئدون البنت فى مهدها . فلما جاء الإسلام أنصف المرأة ، وقضى على هذا الظلم ، وورث النساء ، وجعل للمرأة البالغة الرأى فى زواجها ، وحرم الوأد واستنكره . وقرر أن للمرأة حقوقاً وعليها واجبات وللرجل حقوق وعليه واجبات .

صيانة الأعراض

فمن حق الرجل على زوجته . أن تحفظ عرضه فى نفسها، وفى بناته وأخواته فلا تخونه شئ من ذلك ، وأن تبتعد عما من شأنه أن يؤدى الى الخيانة ، أو يثير الشبهات فلا تأذن لصديقه أو لأى اجنبى كان بدخول منزله فى غيبته ، فإن ذلك مصدر شر واسع عريض .

ومن حقوق الزوجة على الزوج : أن يحسن عشرتها، وذلك بالبشاشة فى وجهها وحسن الحديث معها ، وأن يعظها بالقدوة الحسنة وبالمعروف عندما تخطئ ، وإذا رأى فيها مايخالف الشرع أو الأدب ، أظهر الجد وامتعض حتى تثوب الى رشدها قال الله تعالى « وعاشروهن بالمعروف » .

ومن حقوق الزوجة على الزوج أن ينفق عليها نفقة معتدلة فلا يكون فيها تقتير ولا إسراف ، كما قال الله تعالى « ولاتجعل يدك مغلولة إلى عنقك ولا تبسطها كل البسط فتقعد ملوماً محسوراً » .

طـريـق الـهـدايـة

☐ وحث الرسول ﷺ المسلمين على التمسك بكتاب الله ، والاهتداء بتعاليمه ، وتنفيذ أحكامه واتباع سنته ودعاهم إلى أن يعرضوا كل خلاف على كتاب الله وسنة نبيه ﷺ فقال . « تركت فيكم ما إن تمسكتم به لن تضلوا أبدا كتاب الله وسنتى » .

فكتاب الله عزوجل هو الهادى الذى لا يضل من اهتدى به وهو العدل الذى لا يظلم من قضى به ، وهو الحق الذى لا يأتيه الباطل من بين يديه ولا من خلفه .

☐ فالإسلام قد عم نوره الآفاق واحكام الشريعة قد بلغت ، ونزل عليه قول الحق تبارك تعالى : « اليوم اكملت لكم دينكم وأتممت عليكم نعمتى ورضيت لكم الإسلام دينا » ما أعظم فضل الله على هذه الأمة فى هذا اليوم العظيم .

وفقنا الله إلى العمل بكتابه ، والاهتداء بهدى رسوله ﷺ .

بشكر مجلة منبر الاسلام

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا — على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته — لكل هول من الأهوال مقتحم

إنفسكم ولا تنابزوا بالألقاب » .

حرمة الأموال

□ وقرر الرسول ﷺ حرمة الأموال ، وهذا حافز قوى يدفع المؤمن إلى عمل بهمة ونشاط ، وإلى المنافسة فى تجويد العمل وإتقانه ، ذلك أن الإنسان يخرج لكسب القوت ، ويتعب فى الحياة بدافع من غريزة حب التملك ، التى فطره الله عليها ، حتى يتمتع بما يملك ، ويدخر مايدخره لنفسه وعياله ولهذا أقر الإسلام الملكية الفردية بوسائلها المشروعة يقول الله سبحانه وتعالى « للرجال نصيب مما اكتسبوا وللنساء نصيب مما اكتسبن » .

وصانها وحفظها من عبث الغير بها ، فحرم الغصب ، وأكل المال بالباطل ومن احترام هذا الحق وصيانته عقوبة السارق الصارمة يقول الله سبحانه وتعالى : « والسارق والسارقة فاقطعوا أيديهما جزاء بما كسبا نكالا من الله » .

وتاكيداً لحرمة الملكية الفردية أجاز الإسلام لصاحب المال أن يدافع عن ماله من الغصب أو السرقة فإن قتل فهو شهيد يقول الرسول ﷺ : من قتل دون ماله فهو شهيد ، ومن دون عرضه فهو شهيد » .

قرار حاسم

□ وانتقل عليه الصلاة والسلام فى خطبة من الوصية بحماية حقوق الإنسان إلى قرار حاسم أعلنه على الحاضرين، ولمن ياتى بعدهم من الأمم فقال عليه الصلاة والسلام « الا إن كل شئ من أمر الجاهلية تحت قدمى موضوع : دماء الجاهلية موضوعة وربا الجاهلية موضوع » .

وقد أبطل الرسول ﷺ بهذ القرار أفعال الجاهلية ومحا مابقى عالقاً من آثار مفاسدها ، واستأصل شرها .

فكل ما كانت الجاهلية تفخر وتتمسك به من تقاليد العصبية المذمومة والفخر بالأحساب ، والطعن فى الأنساب، والتعامل بالربا ، باطل مات اعتباره .

تحريم الربا

□ ويبدأ الرسول ﷺ بذوى قرباه قبل أن يبـ بغيرهم من الناس فيقول عليه الصلاة والسلام : « وا أول ربا أبدأ به ربا عمى العباس بن عبد المطلب ، وأو دم أبدأ به دم ابن ربيعة بن الحارث ابن عبد المطلب » .

وكان لعمه العباس بن عبد المطلب أموال عليها ربا. فهو أول ما يضع الرسول ﷺ من الربا ، وكان لبنى عبد المطلب دم عند هذيل فى الجاهلية فهو أول دم يبد به رسول الله ﷺ من دماء الجاهلية ، فلا يكون للناس عليه حجة ويكون لهم عذر فى الامتناع عن تنفيذ أوا الله وا وامره والرباء محرم بالكتاب والسنة والإجماع قال الله تعالى : وأحل الله البيع وحرم الربا » ،

ابتزاز وأحقاد

□ وحرم الإسلام الربا لما يسببه من اضرار جسيمة ففى الربا قضاء على روح التعاون والرحمة ، ففى المجتمع الذى يشيع فيه التعامل بالربا نرى المرابين كالذئاب لا هـ لهم إلا ابتزاز أموال الفقراء ، كل واحد ينتظر الفرصة التى تمكنه من افتراس الآخر وأكله ـ كذلك فهو يزرع الأحقاد والحزازات فى النفوس ، ويقطع مابين الناس من أواصر الأخوة والمحبة ، وليس آلم لنفس الإنسان من أن يرى ماله أكل واخذ منه بدون وجه حق ! ! هذا فضلا عما فى الربا من تعطيل للمال أن يستغل فى الطرق المشروعة من تجارة أو صناعة أو زراعة .

لذلك جاء الإسلام بتحريم الربا تحريماً قطعياً لا هوادة فيه يقول الله سبحانه وتعالى : « يا أيها الذين آمنوا اتقوا الله وذروا مابقى من الربا إن كنتم مؤمنين . فإن لم تفعلوا فأذنوا بحرب من الله ورسوله وإن تبتم فلكم رءوس أموالكم لا تظلمون ولا تظلمون » .

، الدعوة ، ليتعلموا الأعمال الصحيحة للحج من
ول المعصوم ﷺ فلايقعوا فى رواسب التقاليد الجاهلية
ـة ولينالوا شرف الصحبة فى هذه الحجة العظيمة ،
هذه الحجة كانت خطبة الوداع تلك الخطبة التاريخية
يمة الجامعة التى توج بها تبليغه لرسالة ربه وأحكام
، حيث لخص لهم تعاليم الإسلام ونظامه فى كلمات
ة ، وموعظة مختصرة أحاطت على قصرها بالداء
صفت الدواء .

حقـــوق الإنســـان

□ مائة ألف أو يزيدون ، وقفوا منصتين إلى
يلقى عليهم من وصايا قيمة وعظات بالغة .

وكانما قد حس الرسول ﷺ بدنو الأجل ، واقتراب
فكان فى أول خطبته للناس قوله : « ايها الناس ،
ا قولى لا ادرى لعلى لا القاكم بعد عامى هذا بهذا
ف أبدا » .. وساد الصمت جميع الحاضرين ،
صتت الدنيا لتسمع مايقوله محمد عليه الصلاة والسلام .
و الآن يلخص المبادئ التى جاء بها وجاهد فى سبيلها ،
كلمات جامعة فيقول عليه الصلاة والسلام « أيها
، إن دماءكم واموالكم عليكم حرام إلى ان تلقوا ربكم
ـمة يومكم هذا فى شهركم هذا فى بلدكم هذا ، ألا هل
، ، اللهم فاشهد ، فمن كانت عنده أمانة فليؤدها إلى
ائتمنه عليها » .

اعــلان عالمـــى

□ وهذا اول إعلان عالمى لحقوق الإنسان فى الإسلام
فيه الرسول ﷺ حماية الأنفس والأموال والأعراض
، أساس ضرورى لحياة الأمة : الأمن على النفس
، والعرض ففى ظلال هذا الأمن تعيش الأمة حياة
سعيدة ينعم كل فرد فيها بالطمانينة والرخاء — إن
، نعمة وهبها الله للإنسان ، وصيانة الحياة والمحافظة
عليها من أبرز أهداف الإسلام ، ولاغرابة فى ذلك فإن
تعذيب الحيوان وقتله ظلماً ، يعده الله العدل الرحيم
جريمة يدخل فيها الإنسان النار ، فكيف بتعذيب إنسان
وقتله ؟ يقول الرسول ﷺ : « دخلت امرأة النار فى
هرة حبستها فلاهى أطعمتها ولاهى تركتها تأكل من
خشاش الارض » .

حــق الحـــياة

□ فإذا كانت هذه نظرة الإسلام إلى قيمة الحياة
فى المخلوقات الدنيا فكيف تكون عنايته وجائزته لمن
يدعم حق الحياة بين الناس ؟ وكيف تكون نقمته وعقوبته
لمن يستهين بهذا الحق ؟

إن القرآن الكريم يعد ازهاق الروح جريمة ضد
الإنسانية كلها ويعد إنجاءها من الهلاك نعمة على الإنسانية
كلها يقول الله سبحانه وتعالى : « من أجل ذلك كتبنا على بنى
اسرائيل أنه من قتل نفساً بغير نفس أو فساد فى الارض
فكانما قتل الناس جميعاً ومن احياها فكانما أحيا الناس
جميعاً » .

وكذلك حرم الإسلام كل أعتداء على عرض الإنسان
وشرفه ، وكرامته وصيانة للأعراض شرع الإسلام حد الزنى قال
تعالى : « الزانية والزانى فاجلدوا كل واحد منهما مائة
جلدة ولا تأخذكم بهما رأفة فى دين الله إن كنتم تؤمنون
بالله اليوم الآخر وليشهد عذابهما طائفة من المؤمنين »
كما شرع حد القذف قال تعالى : « والذين يرمون
المحصنات ثم لم يأتوا باربعة شهداء فاجلدوهم ثمانين
جلدة ولا تقبلوا لهم شهادة أبداً وأولئك هم الفاسقون »
كما حرم الإسلام السخرية من المسلم ، ونهى عن اللمز
والتنابز بالألقاب وسوء الظن فقال تعالى : « يا أيها الذين
آمنوا لايسخر قوم من قوم عسى أن يكونوا خيراً منهم
ولا نساء من نساء عسى أن يكن خيراً منهن ولاتلمزوا

بسم الله الرحمن الرحيم

بلغ العلى بكماله   كشف الدجى بجماله

حسنت جميع خصاله   صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

نظرات فى حجة الوداع ...

بقلم الاستاذ محمد عبد الواحد ابراهيم

* حدث فريد وخطير ، ذو أثر كبير فى حياة الإسلام والمسلمين ، سيظل التاريخ يذكره علماً لانتصار الحق . واندحار الباطل والشرك ذلك : هو التقاء الرسول ﷺ بامته فى حجة الوداع ، بعد جهاد استمر عشرين عاماً او يزيد انتهى باستتباب الأمر له فى جزيرة العرب ، وبتطهير الحرم وما حوله من رجس الوثنية وأنصارها فى السنة العاشرة من الهجرة ولقد أروت هذه الحجة ظمأ المؤمنين ، الذين كانوا متعطشين لمعرفة مناسك الحج . وكيفية أدائها ، ذلك أنها جاءت فى وقت انتشر فيه الإسلام فى جزيرة العرب ، وكثر عدد المسلمين وقوى الإيمان ، وصار الناس فى مسيس الحاجة إلى الإلمام بمناسك الحـــج .

مـــناســـك الحـــج

* فقد تعلم الصحابة من الرسول ﷺ : الصلاة وعدد ركعاتها وكيفية أدائها وقال لهم عليه الصلاة و السلام : (صلوا كما رأيتمونى أصلى) ، والصيام من حيث كيفيته وابتدائه وانتهائه ، والزكاة من حيث الأموال التى تجب فيها ومقدار الواجب فيها ، وبقى أن يعلمهم الرسول ﷺ مناسك الحج وكيفية أدائهم لشعائره بعد أن طمس الإسلام تقاليد الجاهلية المتوارثة فى الحج ، وطهره من ادناس الشرك وتم ذلك فى السنة التاسعة من الهجرة عندما حج ابوبكر بالناس ولم يكد يصل إلى أماكن المناسك ، حتى نزلت أوائل سورة براءة ، تعلن كلمة الإسلام النهائية فى علاقة المشركين بمكة وفى زيارة بيت الله الحرام فيرسل الرسول ﷺ ابن عمه على بن ابى طالب رضي الله عنه ليبلغ عنه هده الآيات وأن يذيع فيهم رسالة التى تضمنت : « أن لا يحج بعد العام مشرك وأن لايطوف بالبيت عريان » .

* ولم يحج بعد هذه العام مشرك ، ولم يطف بالبيت عريان ، وخلصت الكعبة رمزاً لعبادة الله وحده ، وعادت كما طهرها إبراهيم عليه السلام للطائفين والعاكفين والركع السجود ، ولما علا أمر الإسلام على هذا النحو ، وتمت كلمة الله الحسنى على العرب اطمأن قلب الرسول ﷺ على أن بلغ رسالة ربه ، وأدى الأمانة ، وتوجهت نفسه الكريمة ، إلى أداء فريضة الحج ؛ شكراً لله الذى نصره وأعزه وعصمه ، حتى أدى مهمته ، وبياناً لمناسك الحج وإبلاغاً لحقائق الإسلام .

خطبــة تــاريخيــة

.. وفى السنة العاشرة من الهجرة أذن رسول الله ﷺ فى الناس ، أنه حاج إلى بيت الله الحرام ، فجاء الناس من انحاء الجزيرة : قريبها وبعيدها ، استجابة

حقوق الرجال والنساء

ويمضى الرسول ﷺ فى خطبة الوداع ، فيبين للناس حقوقهم على نسائهم وحقوق نسائهم عليهم « إن لكم على نسائكم حقاً ، ولهن عليكم حقاً ، لكم عليهن أن لا يوطئن فرشكم غيركم ، ولايدخلن أحداً تكرهونه بيوتكم إلابإذنكم فإن فعلن ، فإن الله أذن لكم أن تعظوهن تهجروهن فى المضاجع وتضربوهن ضرباً غير مبرح فإن انتهين وأطعنكم فعليكم رزقهن وكسوتهن بالمعروف ، واستوصوا بالنساء خيراً ، فإنهن عوان عندكم لايملكن لأنفسهن شيئاً ، وإنكم إنما أخذتموهن بأمانة الله واستحللتم فرجهن بكلمة الله » .

إنصاف المرأة

□ لقد كانت المرأة فى الجاهلية أحقر شأناً من الرقيق ، ليس لها نصيب من الميراث ولا رأى لها فى زواجها ، وبعض العرب كانوا يئدون البنت فى مهدها . فلما جاء الإسلام أنصف المرأة ، وقضى على هذا الظلم ، وورث النساء ، وجعل للمرأة البالغة الرأى فى زواجها ، وحرم الوأد واستنكره . وقرر أن للمرأة حقوقاً وعليها واجبات وللرجل حقوق وعليه واجبات .

صيانة الأعراض

فمن حق الرجل على زوجته : أن تحفظ عرضه فى نفسها ، وفى بناته وأخواته فلا تخونه شئ من ذلك ، وأن تبتعد عما من شأنه أن يؤدى الى الخيانة ، أو يثير الشبهات فلا تأذن لصديقه أو لأى اجنبى كان بدخول منزله فى غيبته ، فإن ذلك مصدر شر واسع عريض .

ومن حقوق الزوجة على الزوج : أن يحسن عشرتها، وذلك بالبشاشة فى وجهها وحسن الحديث معها ، وأن يعظها بالقدوة الحسنة وبالمعروف عندما تخطئ ، وإذا رأى فيها مايخالف الشرع أو الأدب ، أظهر الجد وامتعض حتى تثوب الى رشدها قال الله تعالى « وعاشروهن بالمعروف » .

ومن حقوق الزوجة على الزوج أن ينفق عليها نفقة معتدلة فلا يكون فيها تقتير ولا إسراف ، كما قال الله تعالى « ولاتجعل يدك مغلولة إلى عنقك ولا تبسطها كل البسط فتقعد ملوماً محسوراً » .

طريق الهداية

□ وحث الرسول ﷺ المسلمين على التمسك بكتاب الله ، والاهتداء بتعاليمه ، وتنفيذ أحكامه واتباع سنته ودعاهم إلى أن يعرضوا كل خلاف على كتاب الله وسنة نبيه ﷺ فقال : « تركت فيكم ما إن تمسكتم به لن تضلوا أبدا كتاب الله وسنتى » .

وكتاب الله عزوجل هو الهادى الذى لا يضل من اهتدى به وهو العدل الذى لا يظلم من قضى به ، وهو الحق الذى لا يأتيه الباطل من بين يديه ولا من خلفه .

□ والإسلام قد عم نوره الآفاق واحكام الشريعة قد بلغت ، ونزل عليه قول الحق تبارك تعالى : « اليوم اكملت لكم دينكم وأتممت عليكم نعمتى ورضيت لكم الإسلام دينا » ما أعظم فضل الله على هذه الأمة فى هذا اليوم العظيم .

وفقنا الله إلى العمل بكتابه ، والاهتداء بهدى رسوله ﷺ .

بشكر مجلة منبر الاسلام

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى .

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا — عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ — لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

أنفسكم ولا تنابزوا بالألقاب » .

حرمة الأموال

□ وقرر الرسول ﷺ حرمة الأموال ، وهذا حافز قوى يدفع المؤمن إلى عمل بهمة ونشاط ، وإلى المنافسة فى تجويد العمل وإتقانه ، ذلك أن الإنسان يخرج لكسب القوت ، ويتعب فى الحياة بدافع من غريزة حب التملك ، التى فطره الله عليها ، حتى يتمتع بما يملك ، ويدخر مايدخره لنفسه وعياله ولهذا أقر الإسلام الملكية الفردية بوسائلها المشروعة يقول الله سبحانه وتعالى « للرجال نصيب مما اكتسبوا وللنساء نصيب مما اكتسبن » .

وصانها وحفظها من عبث الغير بها ، فحرم الغصب ، وأكل المال بالباطل ومن احترام هذا الحق وصيانته عقوبة السارق الصارمة يقول الله سبحانه وتعالى : « والسارق والسارقة فاقطعوا أيديهما جزاء بما كسبا نكالا من الله » .

وتاكيداً لحرمة الملكية الفردية أجاز الإسلام لصاحب المال أن يدافع عن ماله من الغصب أو السرقة فإن قتل فهو شهيد يقول الرسول ﷺ : من قتل دون ماله فهو شهيد ، ومن دون عرضه فهو شهيد » .

قرار حاسم

□ وانتقل عليه الصلاة والسلام فى خطبة من الوصة بحماية حقوق الإنسان إلى قرار حاسم أعلنه على الحاضرين، ولمن يأتى بعدهم من الأمم فقال عليه الصلاة والسلام « الا إن كل شئ من أمر الجاهلية تحت قدمى موضوع : دماء الجاهلية موضوعة وربا الجاهلية موضوع » .

وقد أبطل الرسول ﷺ بهذ القرار أفعال الجاهلية ومحا مابقى عالقاً من آثار مفاسدها ، واستأصل شرها .

فكل ما كانت الجاهلية تفخر وتتمسك به من تقاليد العصبية المذمومة والفخر بالأحساب ، والطعن فى الأنساب، والتعامل بالربا ، باطل مات اعتباره .

تحريم الربا

□ ويبدأ الرسول ﷺ بذوى قرباه قبل أن يبدأ بغيرهم من الناس فيقول عليه الصلاة والسلام : « وأن أول ربا أبدأ به ربا عمى العباس بن عبد المطلب ، وأول دم أبدأ به دم ابن ربيعة بن الحارث ابن عبد المطلب » .

وكان لعمه العباس بن عبد المطلب أموال عليها رباء فهو أول ما يضع الرسول ﷺ من الربا ، وكان لبنى عبد المطلب دم عند هذيل فى الجاهلية فهو أول دم يبدأ به رسول الله ﷺ من دماء الجاهلية ، فلا يكون للناس عليه حجة ويكون لهم عذر فى الامتناع عن تنفيذ أوامر الله وا وامره والرباء محرم بالكتاب والسنة والإجماع قال الله تعالى : وأحل الله البيع وحرم الربا » ،

ابتزاز وأحقاد

□ وحرم الإسلام الربا لما يسببه من اضرار جسيمة ففى الربا قضاء على روح التعاون والرحمة ، ففى المجتمع الذى يشيع فيه التعامل بالربا نرى المرابين كالذئاب لا هم لهم إلا ابتزاز أموال الفقراء ، كل واحد ينتظر الفرصة التى تمكنه من افتراس الآخر وأكله ــ كذلك فهو يزرع الأحقاد والحزازات فى النفوس ، ويقطع مابين الناس من أواصر الأخوة والمحبة ، وليس آلم لنفس الإنسان من أن يرى ماله أكل واخذ منه بدون وجه حق ! ! هذا فضلا عما فى الربا من تعطيل للمال أن يستغل فى الطرق المشروعة من تجارة أو صناعة أو زراعة .

لذلك جاء الإسلام بتحريم الربا تحريماً قطعياً لا هوادة فيه يقول الله سبحانه وتعالى : « يا أيها الذين آمنوا اتقوا الله وذروا مابقى من الربا إن كنتم مؤمنين . فإن لم تفعلوا فأذنوا بحرب من الله ورسوله وإن تبتم فلكم رءوس أموالكم لا تظلمون ولا تظلمون » .

لتلك الدعوة ، ليتعلموا الأعمال الصحيحة للحج من الرسول المعصوم ﷺ فلايقعوا فى رواسب التقاليد الجاهلية البائدة ولينالوا شرف الصحبة فى هذه الحجة العظيمة ، وفى هذه الحجة كانت خطبة الوداع تلك الخطبة التاريخية العظيمة الجامعة التى توج بها تبليغه لرسالة ربه وأحكام دينه ، حيث لخص لهم تعاليم الإسلام ونظامه فى كلمات جامعة ، وموعظة مختصرة أحاطت على قصرها بالداء ووصفت الدواء .

حقــوق الإنســان

□ مائة ألف أو يزيدون ، وقفوا منصتين إلى ما سيلقى عليهم من وصايا قيمة وعظات بالغة .

وكأنما قد حس الرسول ﷺ بدنو الأجل ، واقتراب المنية فكان فى أول خطبته للناس قوله : « ايها الناس ، اسمعوا قولى لا ادرى لعلى لا القاكم بعد عامى هذا بهذا الموقف أبدا » ... وساد الصمت جميع الحاضرين ، وأنصتت الدنيا لتسمع مايقوله محمد عليه الصلاة والسلام . ها هو الآن يلخص المبادئ التى جاء بها وجاهد فى سبيلها ، فى كلمات جامعة فيقول عليه الصلاة والسلام « أيها الناس إن دماءكم واموالكم عليكم حرام إلى ان تلقوا ربكم كحرمة يومكم هذا فى شهركم هذا فى بلدكم هذا ، ألا هل بلغت ، اللهم فاشهد ، فمن كانت عنده أمانة فليؤدها إلى من ائتمنه عليها » .

اعــلان عالمــى

□ وهذا اول إعلان عالمى لحقوق الإنسان فى الإسلام قرر فيه الرسول ﷺ حماية الأنفس والأموال والأعراض واول أساس ضرورى لحياة الأمة : الأمن على النفس والمال والعرض ففى ظلال هذا الأمن تعيش الأمة حياة آمنة سعيدة ينعم كل فرد فيها بالطمانينة والرخاء — إن الحياة نعمة وهبها الله للإنسان ، وصيانة الحياة والمحافظة عليها من أبرز أهداف الإسلام ، ولاغرابة فى ذلك فإن تعذيب الحيوان وقتله ظلماً ، يعده الله العدل الرحيم جريمة يدخل فيها الإنسان النار ، فكيف بتعذيب إنسان وقتله ؟ يقول الرسول ﷺ : « دخلت امرأة النار فى هرة حبستها فلاهى أطعمتها ولاهى تركتها تأكل من خشاش الارض » .

حــق الحــياة

□ فإذا كانت هذه نظرة الإسلام إلى قيمة الحياة فى المخلوقات الدنيا فكيف تكون عنايته وجائرته لمن يدعم حق الحياة بين الناس ؟ وكيف تكون نقمته وعقوبته لمن يستهين بهذا الحق ؟

إن القرآن الكريم يعد ازهاق الروح جريمة ضد الإنسانية كلها ويعد إحياءها من الهلاك نعمة على الإنسانية كلها يقول الله سبحانه وتعالى : « من أجل ذلك كتبنا على بنى اسرائيل أنه من قتل نفساً بغير نفس أو فساد فى الارض فكأنما قتل الناس جميعاً ومن احياها فكأنما أحيا الناس جميعاً » .

وكذلك حرم الإسلام كل أعتداء على عرض الإنسان وشرفه ، وكرامته وصيانة للأعراض شرع الإسلام حد الزنى قال تعالى : « الزانية والزانى فاجلدوا كل واحد منهما مائة جلدة ولا تأخذكم بهما رأفة فى دين الله إن كنتم تؤمنون بالله اليوم الآخر وليشهد عذابهما طائفة من المؤمنين » كما شرع حد القذف قال تعالى : « والذين يرمون المحصنات ثم لم يأتوا باربعة شهداء فاجلدوهم ثمانين جلدة ولا تقبلوا لهم شهادة أبداً وأولئك هم الفاسقون » كما حرم الإسلام السخرية من المسلم ، ونهى عن اللمز والتنابز بالألقاب وسوء الظن فقال تعالى : « يا أيها الذين آمنوا لايسخر قوم من قوم عسى أن يكونوا خيراً منهم ولا نساء من نساء عسى أن يكن خيراً منهن ولاتلمزوا

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

نظرات فى حجة الوداع ...

بقلم الاستاذ محمد عبد الواحد ابراهيم

* حدث فريد وخطير ، ذو أثر كبير فى حياة الإسلام والمسلمين ، سيظل التاريخ يذكره علماً لانتصار الحق . واندحار الباطل والشرك ذلك : هو التقاء الرسول ﷺ بامته فى حجة الوداع ، بعد جهاد استمر عشرين عاماً او يزيد انتهى باستتباب الأمر له فى جزيرة العرب ، وبتطهير الحرم وما حوله من رجس الوثنية وأنصارها فى السنة العاشرة من الهجرة ولقد أروت هذه الحجة ظمأ المؤمنين ، الذين كانوا متعطشين لمعرفة مناسك الحج. وكيفية أدائها ، ذلك أنها جاءت فى وقت انتشر فيه الإسلام فى جزيرة العرب ، وكثر عدد المسلمين وقوى الإيمان ، وصار الناس فى مسيس الحاجة إلى الإلمام بمناسك الحج .

مناسك الحج

* فقد تعلم الصحابة من الرسول ﷺ : الصلاة وعدد ركعاتها وكيفية أدائها وقال لهم عليه الصلاة و السلام : (صلوا كما رأيتمونى أصلى) ، والصيام من حيث كيفيته وابتدائه وانتهائه ، والزكاة من حيث الأموال التى تجب فيها ومقدار الواجب فيها ، وبقى أن يعلمهم الرسول ﷺ مناسك الحج وكيفية أدائهم لشعائره بعد أن طمس الإسلام تقاليد الجاهلية المتوارثة فى الحج ، وطهره من ادناس الشرك وتم ذلك فى السنة التاسعة من الهجرة عندما حج ابوبكر بالناس ولم يكد يصل إلى أماكن المناسك ، حتى نزلت أوائل سورة براءة ، تعلن كلمة الإسلام النهائية فى علاقة المشركين بمكة وفى زيارة بيت الله الحرام فيرسل الرسول ﷺ ابن عمه على بن ابى طالب رضي الله عنه ليبلغ عنه هذه الآيات وأن يذيع فيهم رسالة التى تضمنت: « أن لا يحج بعد العام مشرك وأن لايطوف بالبيت عريان » .

* ولم يحج بعد هذه العام مشرك ، ولم يطف بالبيت عريان ، وخلصت الكعبة رمزاً لعبادة الله وحده ، وعادت كما طهرها إبراهيم عليه السلام للطائفين والعاكفين والركع السجود ، ولما علا أمر الإسلام على هذا النحو ، وتمت كلمة الله الحسنى على العرب اطمأن قلب الرسول ﷺ على أن بلغ رسالة ربه ، وأدى الأمانة ، وتوجهت نفسه الكريمة ، إلى أداء فريضة الحج ، شكراً لله الذى نصره وأعزه وعصمه ، حتى أدى مهمته ، وبياناً لمناسك الحج وإبلاغاً لحقائق الإسلام .

خطبة تاريخية

. . وفى السنة العاشرة من الهجرة أذن رسول الله ﷺ فى الناس ، أنه حاج إلى بيت الله الحرام ، فجاء الناس من انحاء الجزيرة : قريبها وبعيدها ، استجابة

بسم الله الرحمن الرحيم

عن انس رضي الله عنه ان ابا بكر رضي الله عنه حدثه قال : قلت للنبي ﷺ وهو فى الغار . (وقال مرة : ونحن فى الغار) : لو ان احدهم نظر الى قدميه لابصرنا تحت قدميه . قال : يا ابا بكر ما ظنك باثنين الله ثالثهما .

(متفق عليه)

فى الحديث رد الرسول ﷺ على ما همس ابوبكر رضي الله عنه اشفاقا ووجلا وفى رده ﷺ الثقة الكاملة فى نصر الله عزوجل والرد صادر من اعماق الايمان وقوة اليقين : يا ابا بكر ما ظنك باثنين الله ثالثهما .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
بعد مراجعتها فى ضوء أجور البريد الباكستانى المعلنة من قبل مكتب البريد الباكستانى،
إعتباراً من ١/٧/١٩٨٦ م

داخل باكستان: ٧٠/- روبية باكستانية بإضافة ٥/- روبيات فى حالة التسديد بشيك مصرفى كراتشى

بالعملة الباكستانية أو ما يعادلها من دولار أمريكى

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بالبريد البحرى

(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية . ٩٤٫٠٠
(ب) جميع البلاد الأخرى ... ... ١٤٥٫٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)
داخل باكستان ٣٫٥٠ روبيات خارج باكستان بالبريد الجوى ١٫٠٠ دولار امريكى

أعداد المجلة السابقة للسنة الكاملة متوفرة لتكمل مجلدات مجلة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٣ كل منها مقابل ١٢٥ روبية والعدد ٣٤ مقابل ١ روبية، و ذلك ماعدا أجرة البريد

رسم العضوية فى المجلة مدى الحياة :
لساكنى باكستان ١٠٠٠٫٠٠ روبية ولغير ساكنى باكستان ٢٥٠٫٠٠ دولارا أمريكا .

لا حظر
على نقل المواد المنشورة فى مجلة اليقين إنترنيشنل إقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا بنسخة منها، إلا إننا لا نسمح بنقل ترجمة القرآن الكريم بالإنجليزية أو الكتابة الصوتية بالحروف الرومانية التى تنشر على صفحات اليقين قرين النص العربى على التوالى فى كل عدد من المجلة.

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التسديد مقدما

والله ولى التوفيق ه

المجلد ٣٧ ٢١ شوال ١٤٠٨هـ الموافق ٧ يونيو ١٩٨٨م العدد ٣

نظرات فى حجة الوداع

— قال رسول الله ﷺ . ايها الناس ان دماءكم واموالكم عليكم حرام الى ان تلقوا ربكم ...

— ان الحياة نعمة وهبها الله تعالى للانسان . .

— حرم الاسلام كل اعتداء على عرض الانسان وشرفه وكرامته ..

— قرر الرسول ﷺ حرمة الاموال : من قتل دون مال فهو شهيد .

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IN THIS ISSUE Page

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بسم الله الرحمن الرحيم

In the name of Allah, the All Compassionate, the Most Merciful

CONQUEST OF MAKKAH
(I) From Lull to Storm

If we turn the time machine fourteen centuries back and come to the tenth of Ramadhan of the year 8 A.H., we find the Prophet of Islam, upon him be peace and blessings of God, engaged in mounting an all-out attack on Makkah because of clear breaches by the Makkans of the Truce of Hudaibiya concluded in 6 A H to maintain peace between the forces of Islam in Madinah and the polytheists of Makkah

PROVOCATION Since very long the Arab tribes of the Khuza'a and the Banu Bakr used to be at daggers drawn They availed themselves of the option of alliance given by the Peace Treaty of Hudaibiya The former entered into alliance with the Muslims while the latter worked out treaty arrangements with the Quraish However, the Banu Bakr felt that it was time to settle old scores and they therefore chose suddenly to fall upon the Khuza'a They were openly aided by the Quraish in this behalf. Their notables such as 'Ikrima, Safwan, and Suhail fought against the Khuza'a who had to take refuge in Holy Ka'bah The Banu Bakr went to the extent of defiling the sanctity of the sanctuary. The sacred soil of Ka'bah was drenched with blood of the Khuza'a people.

The Khuza'a despatched a forty-man delegation to call on the Holy Prophet, under the leadership of 'Amr ibn Salim. The Holy Prophet happended to be inside the Mosque when all of a sudden he heard a remonstrating voice, calling:

"O God! I will remind Muhammad of the Treaty concluded between us and his Venerable family. O Messenger of God! Come to our rescue, call upon the men of God, and they shall all come to render help."

When the Holy Prophet heard the whole story, he felt distressed about the situation as it had developed The ten-year truce stipulated in the Treaty of Hudaibiya (6 A.H.) was broken by the Quraish so soon.

OPTIONS: The Holy Prophet sent an emissary to Makkah offering the following three options

(1) Blood-money of the murdered men should be paid; or

(2) The Quraish should give up their alliance with the Banu Bakr; or

(3) The Peace Treaty of Hudaibiya should be declared null and void.

The Quraish in the first instance offered to accept the alternative of nullification of the Treaty but, on further thought, they despatched Abu Sufyan to the Holy Prophet to plead for the renewal of the Treaty The Holy Prophet made no reply to this suggestion.

Abu Sufyan then pleaded with Hazrat Abu Bakr, 'Umar, 'Ali, and Fatima (*Razi Allahu 'anhum*) and eventually went to the Holy Mosque where he on his own re-affirmed the Treaty. On reaching Makkah, when Abu Sufyan briefed his people about what he had done, they disapproved of it, saying:

"This means neither peace so that we might not be worried any longer, nor war so that we should get prepared for it"

PROPHET'S DISPOSITION: Assessing the situation as a whole, the Holy Prophet set about to get ready for a march against Makkah. Emissaries were sent to the allies to come well equipped for the fight Precautions had to be taken to keep the whole thing secret. It seemed that the time had come to strive for the attainment of the Victory promised by Almighty God in the wake of the Peace Treaty of Hudaibya:

"Verily We have granted you a manifest Victory" (48·1).

ABRAHAM'S TRADITIONS: It seemed that the time was nigh for the culmination of the traditions of Prophet Abraham, upon him be peace, about whom God said:

"Abraham was indeed a model, devoutly obedient to God, (and) true in faith, and he joined no gods with God." (16:120).

And furthermore, He counselled:

"There is for you an excellent example (to follow) in Abraham and those with him, when they said to their people We are clear of you and of whatever you worship besides God; we have rejected you and there has arisen, between you and us, enmity and hatred for ever, unless you believe in God and Him alone —" (60:4).

'Allama Shibli Nu'mani has written, "The foremost duty of the heir to the mission of Prophet Abraham was the revival of pure monotheism and the purgation of the Ka'bah of all that was unholy. The incessant aggression by the Quraish, and the hostile attitude of the Arabs in general, did not allow the Prophet of Islam to acquit himself of this sacred duty for full twenty-one years. The Peace Treaty of Hudaibiya did, no doubt, bring a temporary peace which enabled the devotees of the Ka'bah to pay a brief visit to their ancestral monument, but the Quraish did not abide by the Peace Treaty of Hudaibiya. There is, after all, a limit to forbearing and forgiving. It was now time for the Light of Truth to shine forth and dispel the dark shadows." (Sirat-un-Nabi, Vol I).

MARCH TO MAKKAH· In short, on the tenth of Ramadhan in the eight year of the Hijrah, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) marched from Madinah with ten thousand well equipped saintly Companions of his, in full glory and splendour On the way allies joined the expedition. Martin Lings describes the scene, "The tents had already been loaded on to the transport camels, and the Prophet had at last called for the standards and pennants to be brought to him These he mounted one by one, placing each in the hand of the bearer he had chosen for it He told 'Abbas to accompany Abu Sufyan as far as the narrow end of the valley, and keep him there, so that he could see for himself the size of the army as it passed There would be time enough for him then to return to Quraysh and deliver his message, for a single man could reach Mecca by a more direct way than the army would take.... 'Who is that?' said Abu Sufyan, pointing to the man at the head of the host that now came into sight. 'Khalid the son of Walid', said 'Abbas. and when he came level with them Khalid uttered three magnifications, *Allahu Akbar*.—The last of the squadrons was the Prophet's own, consisting entirely of Emigrants and Helpers. The glint of their steel gave them a greenish-black appearance for they were fully armed and armoured, only their eyes being visible. The Prophet had given his standard to Sa'd ibn 'Ubadah, who led the van, and as he passed the two men at the side of the route he called out: 'O Abu Sufyan, this is the day of slaughter The day when the inviolable shall be violated The day of God's abasement of the Quraysh.' The Prophet was in the midst of the troop, mounted on Qaswa, and on either side of him were Abu Bakr and Usayd, with whom he was conversing. 'O Messenger of God,' cried Abu Sufyan when he came within earshot, 'hast thou commanded the slaying of the people?' — and he repeated to him what Sa'd had said. 'I adjure thee by God,' he added, 'on behalf of thy people, for thou art of all men the greatest in filial piety, the most merciful, the most benificent' 'This is the day of mercy', said the Prophet, 'the day on which God has exalted Quraysh.' — When the army had passed, Abu Sufyan went back to Mecca with all speed and standing outside his house he shouted at the top of his voice to a quickly gathering crowd: 'O men of Quraysh, Muhammad is here with a force ye cannot resist. Muhammad is here with ten thousand men of steel. And he had granted me that whoso entereth my house shall be safe'." (Muhammad, pp 297-298).

Note the silver lining of mercy even in the dark cloud of an impending war, the mercy that knew no bounds so much so that the very house of his arch-enemy Abu Sufyan was designated as a sanctuary.

At Marr-al-Zahran the believers struck their camps spreading over a vast area. The place was at a distance of merely one march to Makkah, or even less. In pursuance of the Holy Prophet's directive, each one of the forces lit up his fire

which turned the barren desert into a field of impressive light, Edward Gibbon has said, "Enthusiasm and discipline impelled the march, and preserved the secret till the blaze of ten thousand fires proclaimed to the astonished Koreish the design, the approach, and the irresistible force of the enemy." (The Decline and Fall of the Roman Empire)

BIBLE'S PROPHECY· According to an interpretation, this expedition marked the fulfilment of the prophecy made by Prophet Moses, upon him be peace, which is still extant in the Old Teatament, as follows:

> "— he shined forth from mount Par'an and he came with ten thousand saints —" (Deut 33·2).

From the Peace Treaty of Hudaibiya, the Prophet of Islam and his followers marched forward to conquer Makkah and to purify Holy Ka'bah. Thus they marched from the lull to the storm

We shall continue the theme in our next issue, Insha' Allah

New body likelv for promotion of Arabic

A body of the institutions engaged in the promotion of Arabic language in the Arab and other Islamic countries is in the offing.

A recommendation to this effect was made at the International Arabic Language Conference held recently in Karachi.

In all, 38 foreign delegates including those from 17 Islamic States besides 28 from Pakistan and others from all over the world participated in the three-day conference which made a number of other recommendations, including

Appeal to the Arab and Muslim States to introduce legislation to safeguard Arabic language and protect Arabic script against any change or substitution to keep the connection between the language and religion.

Appeal to the Arab States to arrange more scholarships for non-Arab Muslim students, and teachers, books cassettes, etc., for the Institutions, Schools, Universities, engaged in promoting Arabic language.

Emphasis on research, teaching methodology of Arabic language for non-Arabs.

Exchange of delegates and educational visits among institutions engaged in promotion of Arabic.

Appeal to Muslim states to introduce educational programmes on TV, Radio, etc., in Arabic language, and compulsory teaching of Arabic upto secondary level.

Society for the promotion of Arabic to prepare a directory of organizations, centres, and institutions concerned with promotion of Arabic.

To hold such conferences once every two years to conside the role of the Kingdom of Saudi Arabia in promoting Arabic language. The delegates expect that one of the Saudi Arabian Universities will host the next conference

The Society should constitute a committee for the follow-up of these recommendations and report at the next Conference.

It may be mentioned that a delegate from King Saud University, Dr. Marzouk S. Tanbak, Vice-Dean and Professor of Arabic, had announced a donation of Rs. 50,000 for the Society for the Promotion of Arabic and also royalty on his own books.

IQBAL

God's Command to Angels

(Rendered from Urdu)

Arise and wake the poor of My World,
Shake the foundations of the palaces of the rich;
Warm up the blood of the slaves with the fire of certainty,
Let the poor bird give fight to the eagle;
The time for people's sovereignty is nigh,
Raze every relic of old that you come across,
Of the field that yields no sustenance to the peasant,
Burn every ear of grain
Why should there be veils —
Between the Creater and His creatures?
Turn the priests out from the church
Some worship Me with prostrations,
Others circle round the idols;
Better put out the lights —
Of the mosque and the temple.
Marble slabs cause me dismay and disgust,
Rather build for me another holy house of mud.
Modern civilization is but a glass-blower's shop,
Teach a mad-man's ways —
To the Poet of the East.

—M. M. ANSARI

AL-HADIS: Hazrat Ayesha (*Razi Allahu 'anha*) reported that the Messenger of Allah kissed Osman-bin-Mazun while he was dead. He was weeping till the tears of the Prophet flowed down upon the face of Osman (*Razi Allahu 'anhu*). (Tirmizi).

AL-QUR'AN

Qur'an Majeed in the Light of its own Interpretations

By Syed Mahmood Akhtar

Qur'an Majeed is the last and final Revealed Book on earth for the guidance of mankind Besides the Book of Abraham (87 19), God earlier revealed three Books in the following order:

1. Pentateuch (*Tawraat*) "It was We Who revealed the Law (to Moses): therein was guidance and light .... " (5:44)
2. The Psalms (*Zaboor*): " .... And to David We gave the Psalms" (4: 164).
3. The Gospel (*Injeel*): " .... We sent after them Jesus, the son of Mary, and bestowed on him the Gospel . . " (57:27).

The Fourth and the Final Scripture is:

4. Al-Qur'an — God says
"It is We Who have sent down the Qur'an to you by stages" (76:23).
"This (Qur'an) is the Book; in it is guidance sure, without doubt...." (2:2).
"(It is) a Qur'an in Arabic, without any crookedness (therein), in order that they may guard against Evil." (39.28).

BOOK OF FIRST MAGNITUDE

One can gather from Qur'an Majeed itself that it is a look of the first magnitude. There is no doubt about it. Its immensity could be judged from its verse:

"Had We sent down this Qur'an on a mountain, verily you would have seen it humble itself and cleave asunder for fear of God...." (59:21).

UNIQUENESS OF ITS VERSES

Qur'an Majeed contains the exact words of God, the like of which no one can ever produce in any age and clime. God Himself has thrown a challenge therein before all men and jinns (genii) to produce the like of it:

"Say (O Prophet) If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support." (17.88)

On another occasion God has demanded from the infidels to produce only ten Soorahs similar to those contained in Qur'an Majeed. let alone the whole Qur'an·

"Or they may say. 'He (the Prophet) forged it.' Say, 'Bring you then TEN Soorahs forged, like unto it, and call (to your aid) whomsoever you can, other than God! — if you speak the truth!" (11.13).

The intensity of this challenge has further been reduced by God when He demands of them to produce only one Soorah like the one contained in Qur'an Majeed:

"And if you are in doubt as to what we have revealed from time to time to Our servant, then produce a Soorah like thereunto; and call your witnesses or helpers (if there are any) besides God, if your doubts are true." (2:23).

And also —

"Or do they say, 'He forged it'? Say: Bring then a Soorah like unto it, and call (to your aid) anyone you can, besides God, if it be you speak the truth!" (10:38)

And again —

"Or do they say: He fabricated the (Message)? Nay, they have no faith! Let them then produce a recital like unto it, if it be they speak truth!" (52.33-34).

MUHAMMAD WAS NOT THE AUTHOR OF QUR'AN MAJEED

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) did not know to read or write. How could he, therefore, write the superb Qur'an Majeed·

"And you were not (able) to recite a Book before this (Book came) nor are you (able) to transcribe it with your right hand; in that case, indeed, would the talkers of vanities have doubted" (29 48).

"You knew not (before) what was Revelation and what was Faith...." (42:52).

While depicting in Qur'an Majeed the story of Virgin Mary (Hazrat Maryam) and Hazrat Zakariya (*'alaihimas salaam*), God says:

"This is part of the tidings of the things unseen, which We reveal unto you (O Apostle!) by inspiration. You were not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary; nor were you with them when they disputed the (point)." (3:44).

In the story of Moses Qur'an Majeed reminds the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) as follows:

"You were not on the Western side when We decreed the Commission to Moses, nor were you a witness (of those events). But We raised up new generations, and long were the ages that passed over them. But you were not a dweller among the people of Madyan, rehearsing Our Signs to them. But it is We Who send apostles (with inspiration). Nor were you at the side of (the Mountain of) Tur when We called (to Moses)...." (28:44-46). "Such are some of the stories of the Unseen, which We have revealed unto you; before this neither you nor your People knew them " (11 49)

In short Qur'an Majeed is God's Revelation. It is not, and it cannot be, the composition of an unlettered man like the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) who did not know how to read or write nor was he aware of the conduct of the past nations vis-a-vis their Prophets to narrate stories about them in the Qur'an

THE CONTENTS OF QURAN MAJEED

1. " By Qur'an, full of wisdom " (36:2).
2. "By the Qur'an, full of admonition." (38 1)
3. "We sent down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe, to the unjust it causes nothing but loss after loss " (17:82).
4. "And it certainly is a Guide and a Mercy to those who believe." (27:77).
5. "This is the Book; in it is guidance sure, without doubt to those who fear God " (2,2).
6. "Behold this is the Word that distinguishes (Good from Evil), It is not a thing for amusement " (86 13-14)
7. ".. These are Ayaat of Revelation of a Qur'an that makes things clear " (15 1)

ITS PROTECTION AND PERPETUITY GUARANTEED BY GOD

Quran Majeed is the Last Revealed Book sent upon the Last of the Prophets, the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) It will not be perished, changed or modified by the passage of time like the fate meted out to the earlier Revealed Books that is the Pentateuch (*Tawraat*), the Psalms (*Zaboor*) or the Gospel (Injeel), which are no longer available in their original forms God has, on the other hand, enjoined upon Himself in Qur'an Majeed its protection:

"We have, without doubt, sent down the Message (Qur'an), and We will assuredly guard it". (15 9).

The Real Motives of the Prophet

By M.A. Khokhar-Barking

Sir Washington Irving, in his book 'Life of Mohamet' (Bell and Daldy, London) seeking to discover the real motive of 'Mohamet' in giving himself for a Prophet of God, put the following questions, which he himself answered:

Was it riches? His marriage with Khadija had already made him wealthy; for years preceding his 'Pretended vision' he had manifested no desire to increase his store.

Was it distinction? He already stood high in his native place, as a man of intelligence and probity He was of the illustrious tribe of Koreish and of the most honoured branch of that tribe.

Was it power? The guardianship of the Kaaba, and with it the command of the sacred city, had been for generations in his immediate family and his situation and circumstances entitled him to look forward with confidence to that exalted trust.

In attempting to subvert the faith, in which he had been brought up, he struck at the root of all these advantages. On that faith were founded the fortunes and dignities of his family. To assail it must draw on himself the hostility of his kindred, the indignation of his fellow citizens and the horror and odium of all his countrymen who were worshippers of Kaaba.

Was there anything brilliant in the outset of his prophetic carrier to re-pay him for these sacrifices and lure him on? On the contrary, it was begun in doubt and secrecy For years it was not attended by any material success. In proportion as he made known his doctrines and proclaimed his revelations, they subjected him to ridicule, scorn, obloquy and finally to the persecution, which ruined the fortunes of himself and his friends, compelled some of his family and followers to take refuge in a foreign land, obliged him to hide from sight in his native city and finally drove him forth a fugitive to seek an uncertain home elsewhere.

Why should he persist for years in a course of 'imposture' which was thus prostrating all his worldly fortunes, at a time of life when it was too late to build them up anew?

He was forty years of age before he first broached his doctrines. He suffered year after year

to steal away, before he promulgated them outside of his own family. When he fled from Mecca, 13 years had elapsed from the announcement of his mission and from being a wealthy merchant, he had sunk to be a ruined fugitive. When he reached Medina, he had no idea of the worldly power that awaited him; his only thought was to build a humble mosque where he might preach; and his only hope, that he might be suffered to preach with impunity.

His military triumph awakened no pride, no vainglory, as they would have done had they been effected for selfish purposes. In the time of his greatest power he maintained the same simplicity of manners and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room, any unusual testimonial of respect was shown him. If he aimed at universal dominion it was the dominion of faith; as to the temporal rule which grew up in his hands, he used it without ostentation and he took no step to perpetuate it in his family.

"The riches which poured upon him from tribute and the spoils of war were expended in promoting the victories of the faith; and in relieving the poor among its votaries; so much that his treasury was often drained of its last coin. Omar Ibn Al Hareth declares that 'Mohamed' at his death, did not leave a golden 'dinar', nor a silver 'dirham, nor a 'slave' nor 'anything' but his grap mule 'Duldul' his 'arms' and the 'ground' which he bestowed on his wives, his children and the poor. It is this perfect abnegation of self connected with this apparently heart-felt piety, running throughout the various phases of his fortune, which perlex one in forming a just estimate of 'Mohamet's character. However, he betrayed the alloy of earth after he had wordly power at his command, the early aspirations of his spirit continually returned before him before all earthly things.

"Prayer, that vital duty of Islamism and that infallible purifier of the soul, was his constant practice. "Trust in God" was his comfort and support in times of trial and despondency. On the clemancy of God, we are told, he reposed all his hopes of supreme happiness. Ayasha (*Razi Allahu 'anha*) relates that on one occasion she enquired of him 'Oh Prophet, do none enter Paradise but through God's mercy? 'None, none and none', replied he, with earnest and emphatic repetition. But you, Oh Prophet, will not you enter excepting through His Compassion? Then 'Mahomet' put his hand upon his head and replied three times, with great solemnity, 'Neither shall I enter Paradise unless God covers me with His mercy' "

"When he hung over the death bed of his infant son Ibrahim, resignation to the Will of God was exhibited in his conduct under this keenest of afflications; and the hope of soon rejoining his child in Paradise was his consolation When he followed him to the grave, he invoked his spirit, in the awful examination of the tomb, to hold fast to the foundations of the faith, the unity of God and his own mission as Prophet.

"Even in his own dying hour, when there could be no longer a worldly motive for deceipt, he still breathed the same belief and the same religious devotion in his apostolic mission.

The last words that trembled on his lips ejaculated a trust of soon entering into blissful companionship with the Prophets who had gone before him."

(*Courtesy*: The straight Path)

(About 40 years ago, I happened to read this interesting book by Washington Irving, the famous American author, which was in two sizeable volumes. In recent years I read some abridged editions of the original work and found that some very enlightening passages about the Holy Prophet were missing in the later editions. It seems that the writer of the foregoing article has based it on one of the later editions of the original work.

I recapitulate here, in my words, for the information of our readers some of those missing observations of the author about the Holy Prophet which are still lingering in my memory:

1. After having carried out a thorough survey of the life and work of Muhammad (*Sallallahu 'alaihi wa sallam*), I have not been able to find a single word or deed of him on the basis of which I may say that he was not a Prophet of God
2. It is recorded in Christian Chronicles that in the night in which Muhammad (*Sallallahu 'alaihi wa sallam*) claimed to have gone up on his Night Journey to the heavens, the door of the Holy Mosque in Jerusalem from which he set off on his heavenly journey could not be closed, as was the practice, despite all efforts. The high priest of the Holy Mosque told his companions that the door could not be closed probably because of the visit of a Prophet.
3. There is also available a record that on the day Muhammad (*Sallallahu 'alaihi wa sallam*) was born a statue of Jesus Christ instal-

(*Contd. on Page* 19 *Col.* 1)

Interest in Arabic up worldwide

BY MAHMUDUL AZIZ

The Paksitani Muslims' love for Arabic language is synonimous with their love for Islam, and the Holy Quran.

In this province, the emergence of Sind as a 'Wilayat' under the administration of the Ummavi rulers through the Governor of Basra and in later years directly from Damascus, was the starting point of the growth of this language and its over all influence on the people here.

In the Sub-continent, the advent of the Moghuls, and the very strong Turkish and Persian influence they brought, resulted in the growth of a new class of Muslim scholars who were fully conversant with the Arabic, Turkish, and Persian languages. It was the admixture of these three languages with the Sanskrit language of India, that resulted in the growth of the Urdu language, which became the lingua franca of the Sub-Continent. However, Urdu had more Arabic and Persian in it than Sanskrit, thereby generating among the lovers of Urdu language the urge to learn both the Arabic and Persian languages.

In the early part of this country, with the growth of Muslim freedom Movement. The Muslim of the Sub-Continent maintained and strengthened their Islamic roots not only by adherence to Islam but also through propagation (Tableegh) and research work in Fiqah most of which in Arabic.

In present day Bangladesh, which was part of Pakistan till 1971, the number of Islamic institutions engaged in imparting religious education as also a working knowledge of the Arabic language was more than 15,000. The late Maulana Akram Khan translated the Holy Quran into the Bengali language and many religious scholars of Muslim Bengal have promoted the Arabic language with great devotion.

Each year tens of thousands of Pakistanis go to perform Hajj and Umra Since 1947 six million Muslims of Pakistan have performed the Hajj and Umra and have, therefore, acquired some rudimentary knowledge of the Arabic language. We must note here that what one remembers of the Arabic language as a pilgrim and a Hajj, one remembers well and does not forget easily Therefore, the Hajis in Pakistan provide the potential ground to work on by Arabic teachers in this country.

And what I state here with reference to Hajj and Umra about Pakistan in acquiring some knowledge of Arabic language, is equally true of every other non-Arab Islamic country.

In fact, in my travels through Indonesia, specially the Sulawesi area, I was happily surprised to find that a million people among the Indonesians spoke the Arabic language almost like their mother tongue. This was true also of many areas that I visited in Iran on the borders with Iraq, and in Turkey on the borders with Syria and Iraq.

In my travels through Turkey the reading of the Holy Quran and its memorisation is very popular among the Turkish Muslims. As far back as 1955, I ran into a group of village people in Turkey in the big village of Chihambeli, half way between Ankara and Konya, who communicated with me in the Turkish and Arabic language, and at least six of the 23 present in the Lokantara in the village had memorised the Holy Quran.

In the non-Muslim world China is another virgin ground where international effort for promotion of the Arabic language has to be made, specially by institutions from the Islamic countries such as the Rabita Alam al-Islami. The holding of a seminar by the Rabita in cooperation with the Islamic Association in China recently augurs well for the future.

In Europe, the country where interest in Arabic is growing by leaps and bounds, is Spain. It is natural because the Andalusia of the days of Arab rule has given to Spain much as its cultural heritage, which that nation is proud of.

However, the growing conversion to Islam in West Germany. Holland and Italy is another aspect which needs our attention. The interest of the West Europeans in Islam is a growing phenomenon. And, in the United Kingdom the situation is ever more promising.

In the United Kingdom, Islam is already the second most important religion after Christianity. I recall here the statement by Birmingham Councillor Mr. R. Grey last year at Karachi on a visit here, that Urdu as also Arabic are being taught to Muslim students in more than 40 Birmingham City Council schools.

AMERICAS; In the Americas the situation for Islam and Arabic,

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(*Contd. from Page* 18 *Col.* 3)

led in the Church at Constantinople suddenly fell down without any apparent cause.)

Iqbal Husain Ansari Assistant Editor (Arabic) Al-Yaqeen International.

since both go together, is very promising too. The emergence of Mohammed Ali, the boxing legend of the USA, as a devoted Muslim keen on imparting the knowledge of Holy Quran and teaching of Arabic language to fellow Muslim Americans is yet another manifestation of the growing tide for Arabic language in the Americas.

In Canada there are more than a quarter million Muslims who have set up nearly fifty mosques in important cities while mosques in other smaller towns are many. The bigger mosques have Islamic centres where Quran is taught and the memorisation of Holy Quran is encouraged.

And Arabic language grows in the Americas in spite of the Zionists and their supporters who have always looked upon Islam and Arabic as a danger to their evil dosigns against the Islamic world

The most important country for Arabic teaching and its assured growth in South America is Argentina followed by Brazil In fact in Argentina there are many Muslims from the Arab countries, settled there for generations who form the nucleus for the movement for learning Arabic in the South American continent.

We must not forget Japan, Korea, the Philippines, Thailand, Indonesia and India where Muslims minorities have begun showing growing interest in learning Arabic language. Similarly, in Australia and New Zealand, more than 50 Islamic centres provide a great potential for teaching of the Arabic language.

Coming back to Pakistan there are approximately 10.000 volunteer organisations teaching Arabic and the Holy Quran. At least 50 students are being taught the Arabic language in its elementary form by each one of these 10,000 institutions every year.

From each of these institutions we get an average of 100,000 persons annually who have at least the elementary knowledge of Arabic.

Then, there are in the country the universities which are also promoting the learning of Arab language. These higher institutions are awarding regular degree in the Arabic language.

During the past 40 years in present day Pakistan we have thus obtained through these universities 100,000 qualified persons in Arabic language who have obtained a degree or diploma from one of the recognised universities.

In the past 18 years of what is called New Pakistan the movement for learning the Arabic language and memorisation of the Holy Quran has gained momentum because of the wide-spread patronage and support to it both by the Government and the public.

The overall participation each year in these competitions by younger generation exceeds the figure of 100,000. The proper incentives for better acquisition of proficiency in recitation of the Holy Quran are an important reason for the growing popularity of the movement for learning Arabic These incentives include prizes in the form of money and certificates of proficiency in the recitation of the Holy Quran

Moreover, the religious element has been predominant in the learning of the Arabic language and the memorisation of the Holy Quran by the Muslims in Pakistan during the past 40 years of freedom. Therefore it can be safely said that at least 10.000 Muslims each year have memorised the Holy Quran, thus providing us with four million Huffaz-i-Quran.

There is also in Pakistan a very large section of population which has acquired a working knowledge of the spoken Arabic and of written Arabic.

There are also expatriate Pakistanis who have worked in the different Middle Eastern countries as also the Arab countries of Africa during the oil booms. Many of them have since returned home because the demand for foreign workers in these Arab countries has now reduced. The number of such Pakistanis who include skilled, semi-skilled and unskilled workers all over the country, is around two million.

In many cases the families of these expatriates also stay in the country of work and their number exceeds one million. Thus we have another three million persons in Pakistan who have a working knowledge of the spoken Arabic language and wish to improve that knowledge.

I must recall here the proposal made by the late Agha Khan at Karachi in 1954, when there was East as well as West Pakistan, that the Arabic language be made the national language of Pakistan It was a suggestion that was far ahead of time. However, today the ideal conditions exist to make Arabic the second most important language in Pakistan, as also the second most important language of the non-Arab Islamic countries It is indeed a challenge that we must accept as a duty to Islam and in the service of the Ummah

(Courtesy: Dawn)

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

ISLAMISATION OF CREDIT SYSTEM
Redefining Riba

The term 'Riba' should be redefined keeping in view the economic demands of the present time.

This seemed to be the point of consensus among most of the professional managers, bankers and economists who met in Karachi on April 11 at the Management Association of Pakistan (MAP) Seminar on "Islamisation of credit system Expectations and realities".

Both the Chairman of the seminar, Mr. N.H Jafarey, and the "amicus curiae" Dr Ehsan Rashid stressed that the various questions related to the "non-interest banking" in Pakistan could best be answered after the Riba was re-defined in the modern context

Dr. Ehsan Rashid disclosed that the panel of economist, and bankers, which was appointed to formulate the basic recommendations for the Islamisation of banking was not allowed to define Riba as it was not in its terms of reference

He observed that clarification on Riba should have been sought from the Muslim scholars internationally, as "it was not a non-serious issue to be let to the nit-wits."

Only after the clarification what is Riba, important related questions, he said, which were raised in the seminar and elsewhere could be answered.

National Bank President Haji Jabbar Ahmed Khan said in his opening speech that the present PLS banking system could at best be called "a non-interest system" and not the Islamic system because more is to be done to qualify it as Islamic banking system.

He explained that as Islamic banking was not a total economic system it could not meet the expectation of establishing an equitable order.

Haji Jabbar, who is known to be one of the architects of Islamic banking system in Pakistan, conceded that the mark-up under the new system had slightly increased over the interest in the previous system of conventional banking But the present cost of funds does not allow lesser mark-up, he added He also pointed out that the present system had two defects. goods bought to finance the client are sold back simultaneously and the bank does not take their possession, and the client is not allowed to rescind the buy-back agreement

On Mushrika, Haji Jabbar said there was a funny situation that the clients who are sought by the banks for such an agreement are not interested in it, and the clients who want such an arrangement are not wanted by the banks

The Pakistan Banking Council Chairman, Mr M R. Khan, stressed on the establishment of an effective legal system as an essential prerequisite for the integrity of financial system

Mr. Khan disclosed that 38 000 cases filed by the banks were pending in various courts for two to 15 years. involving an amount of Rs. 5.53 billion "The minimum losses to Pakistani banks alone on this score work out nearly to Rs. 600 million annually," he added

The PBC chairman said· "My experience of more than three decades in the field of banking tells me that a class of borrowers in Pakistan has rarely been happy either about the adequacy of banks' loaning facilities or about their costs. Introduction of non-interest based financing has really made no difference in this regard."

The misconception created by some people, Mr. Khan said, that mark-up system is more expensive to the users of banks resources compared to interest rates is wholly incorrect.

Under the interest based system, he explained, loans for working capital were normally being given previously at 14% p a., compounded quarterly, which worked out to 15.8% per annum on two-year basis. On top of this, if repayments were not made on time, as has generally been the case in Pakistan, penal interest used to be applied quite often at an escalating rate and the whole thing kept on snow-balling until the borrower often ended up with an interest rate as high as 24% per annum on his borrowings

Under the present system, he went on, the banks generally calculate mark-up at 43 paisas per Rs. 1,000 on daily product basis although it is fixed at 39 paisas per Rs 1,000 also in respect of good customers who provide import and export business to the bank On comparative basis the cost works out generally to 15 7% per annum.

The PBC Chairman said that if any upward change in the cost of funds takes place in future, it will be a reflection of the market forces and will have nothing to do with the non-interest based system. "As you are aware", he added, "the State Bank has laid down a range of 10% — 20% for banks for charging mark-up.

"Frankly, we have to move ultimately to a position where a system of risk-pricing of loans is introduced in which good borrowers will pay less but risky ones and those

with unsatisfactory track record, will have to pay more."

Mr. M. R. Khan maintained in his paper that the average mark-up rate of 43 paisas per Rs. 1,000 on daily product basis normally charged by banks is the bare minimum they can afford. The average cost of PLS deposit funds to the banks works out at 10.12% Under SBP's regulations, he explained, 5% of the funds have to be kept in cash and a further 30% in Government securities which presently yield only 6% per annum. Banks have also been providing concessional credit to priority sectors of the economy.

Earlier, in a speech, Mr. Yousuf Shirazi alleged that the interest rates have been increased by the banks in the name of Islamisation of banking damaging the competitiveness of the business concerns

He pointed out that while the developed nations are lowering the interest rates to boost investments, the rates are being raised and called mark-up in Pakistan.

Mr. Shirazi also criticised the government policy of raising the debt equity ratio to 60·40. This would mean, he claimed, that only big business houses who have substantial capital can come in industry.

He feared that this policy may once again lead to the concentration of industrial wealth in a few hands and may lead to political instablity once again.

Mr. Shirazi also pointed out that because of the high financial cost foreign investment is not coming in capital-intensive projects and, on the contrary, the system is only attracting the foreign banks

He urged the architects of the Islamic banking that if the system was not developed fully theoretically, it should have been deferred instead of implementing it and hampering the industrialisation of the country.

This view was also shared by some other participants.

Mr. N. H. Jafarey spoke on the necessity of Ijtehad and said the present situation demands it in the case of Riba.

BOOK REVIEW

The discovery of Islam

When Akbar S. Ahmed started planning his book "Discovering Islam — Making sense of Muslim History and Society" (Published by Routledge & Kegan Paul, London and New York 1988) he may not have had J.L. Nehru's "Discovery of India" in mind. But a reader of his book, especially one in the tangled South Asian context, is certainly reminded by it of the great Indian statement's search for his national identity in the form of a scintillating historical, cultural, social and political view of its past.

But apart from the possibility of such a reminder, there is very little resemblance between the two authors, or in the conclusions of their voyages of discovery. Where the tone of Mr Nehru was confident and his intention was to paint a heroic picture of India's past, especially in its grandeur in the classical Hindu era, the tone of Mr Ahmed is hesitant and tentative, and his intention does not have much of the heroic stance in its rather condensed view of Islamic history and its fragmentary portrayal of Islamic society.

Mr. Nehru wrote his "Discovery of India" at a time when the struggle for Indian independence had reached its ultimate climatic point of fulfilment. The book contains a self image of the Indian middle class looking expectantly and optimistically forward to the destiny of a nation whose social, cultural and political future is assured and full of promise. In the case of Mr. Ahmed's historical and anthropological overview of Islamic society there seems to be no such assurance although it has been written in the context of the euphoria of a world wide resurgence of Islam.

In fact we have here a sense of loss and a premonition of catastrophe. Towards the end of his introduction of the book he says:

"The modern Muslim intellectual exists in a state of despair, torn between an ideal world he cannot order and a reality he cannot master . . Revolutions, riots and rebellion shake Muslim society. Muslim nations, across the world, confront Muslim neighbours with unease and often hostility negating the concept of Muslim brotherhood. To confuse matters further most of the Muslim nations are ruled by authoritarian figures in or out of uniform often employing an Islamic idiom to support their rule. Ethnicity and nationalism create divisions in the community, destroying the notion of Muslim brotherhood. A chilling sense of Islamic dissolution is setting in."

It is in this context of a disintegrating community and a discrepancy between the Islamic ideal and the Islamic reality that Mr. Ahmed writes and it is because of this context that he is moved to take up the task — "There is thus an urgency in our task of discovering Islam."

"Discovering Islam" is not a history of Islam although much of the book deals with the past of the Muslim civilisation, and tries to suggest theories of movement in its history. The first part dealing with "the pattern of Islamic History" is mainly concerned with the hiatus which is found between the ideal of Muslim behaviour established by the Holy Prophet (peace be on him) in his time, through the Quran and the Sunnat, and the practice of the Muslim ruling classes in later times of Empires with their grandeur and glory.

Even when Mr. Ahmed comes to the description of the state of contemporary Muslim society we find him dwelling upon the same theme of the vast dissimilarity between the ideal values of Islam, even those upheld by the elders of the community and their actual behaviour patterns Especially emphasised are the social values, like collective good in preference to individual interest, and egalitarianism, in which Muslim societies throughout the world have proved to be grossly deficient, even with the enabling means provided by the fabulous wealth of the petrodollars

Another Islamic value which was thrown overboard quite early in the history of the Muslim civilisation was the principle of human brotherhood as opposed to the pride of race and tribe Ethnicity with the preferment of Arab over non-Arab came to be asserted quite early, and definitely became established with the end of the age of the Khulafa-i-Rashedeen The Arab ascendency was already corroded from within when the Mongol invasion put an end to it, leaving various ethnic elements free to carve out independent kingdoms and empires for themselves.

Mr. Ahmed has divided the Islamic history after the Khulafa-i-Rashedeen into broad categories of:

— The Arab dynasties
— The three Muslim empires
— Islam of the Periphery
— Islam under European rule, and
— Contemporary Islam

Though all of these stages and categories, by no means exhausting the variety and complexity of the history of Muslim civilisation, Mr. Ahmed traces the theme of the pursuit of the ideal by the Muslims. But the underlying motif in all succeeding ages remains the distance between the ideal and the real. Even the reformist movements to assert the ideal led in time to the imposition of new dynastic and ethnic forms right down to our own period of radical fundamentalist approaches to Islamic reality.

In the case of contemporary Islam we come across a new framework of the hiatus between the ideal and the real. Much of this section of Mr Ahmed's book deals with the affluent societies which have grown around the vast earnings from the Middle Eastern oil The most important fact about these societies and their dependencies is the inordinately swift transformation of an erst-while tribal into a superficially "modern" community infected with most of the vices and few of the virtues of the Western civilisation. It is the very rapid pace of this transformation which has caused a greater dislocation in the Islamic community then the gradual and steady social, ethnical and cultural changes brought into the life of many urban Muslim communities through direct Western Imperialist domination or its indirect influence

The changes brought into Muslim societies through the effect of direct or indirect colonialism changed their fundamental character. Where the change has not completely subverted the Islamic ideals and the traditional past, it has perverted them beyond recognition. Mr. Ahmed dwells upon the devastation brought to Muslim society of India by the British conquest, especially the way it affected the cultural elite of Delhi, the imperial centre. It was a deliberate erosion of the "Muslimness" of the Muslims.

In this context one is tempted to point out that the subversion and the perversion of the Islamic ideals under colonial conquest and domination was perhaps not so much an effect of the domination of an alien race on the Islamic ideals and the "Muslimness" of the Muslims, but a shift from an already subverted and perverted Muslim society. This society had deviated from its original locus by centuries of un-Islamic feudal social practice.

One of the sociological concepts conspicuously absent from the analysis of Mr. Ahmed is the concept of politico-economic social forms. He is a sociologist but one who leans heavily on the theoretical and practical instruments of the comparatively recent science of anthropology. His sociology does not have any use for the effect of the change of social formations on cultural and ethical behaviour patterns. Instead of the politico-economic categories, although he does refer briefly to Marx and Weber he talks about "the West", "Europe" etc. when he refers to vast changes in the Muslim society of South Asia, which is his area of reference much of the time when discussing the recent history of Islam.

Because of this lacuna in his sociological method he seems to be missing the real motive forces which underlay the major part of the Islamic history and tradition. The Islamic ideals, political, ethical

and social, were to a large extent connected with the tribal society of Arabia of the times of the Prophet and the Khulafa-i-Rashedeen. Islam as a social ideal was a movement for the reform of the traditional tribal Arab society which had been corrupted by the alien influences of Persian and Byzantine feudalisms and the values of a nascent merchant capitalism. Hence the denunciation of the rich and of wealth and the idealisation of a life of poverty and of a collective approach to social life. This is where its egalitarianism, fraternity and social and human solidarity comes from.

But soon after the end of the era of the Khulfa-i-Rashedeen who tried to enforce strictly the ideals and principles laid down by the Holy Prophet (peace be on him), the Arab society turned into an empire following in the footsteps of the Sassanian Persian and Byzantine feudal monarchies. The only elements thenceforward in Muslim society who were serious about practising Islamic ideals and principles were the early jurists, the scientists and idealistic men of knowledge, and the sufis The manner in which all these elements were persecuted by the feudal elite is common knowledge. Mr. Ahmed has emphasised the role of these elements in keeping alive the pristine purity of Islamic ideals What he has failed to underline is the feudal nature of the society against which they were waging an Islamic struggle.

Again, the nature of the changes brought about by colonialism — socio-economic, political and cultural — has not been analysed. Nor has it been realised that the significance of these changes has to be referred back to the essential nature of the Muslim civilisation from the time of its passage from Arab tribalism to Arab Imperialism. The glory and grandeur of Baghdad, and Cairo and Delhi which are pointed out as the climactic periods of this civilisation can by no means be ragarded as Islamic in their nature. It would be more appropriate to refer to this vast world-wide civilisation in its heyday as the feudal civilisation, which can be regarded as the core of the model feudal formation of human society.

The decay and downfall of Muslim civilisation had nothing to do with the exhaustion of Islamic society and of Islamic ideals It was the decay and downfall of the feudal formation of human history What was defeated and overpowered by the new and vigorous civilisation from the West was not Islam, or Islamic civilisation, or Islamic ideals, but feudalism, world-wide feudal civilisation and feudal ideals and traditions.

In this context one must point out that many of the heroic fighters against Imperialist domination in 1857 were not really fighting for Islam but rather for feudalism which was on its way out in India as in the rest of the world

Similarly it must be pointed out that much of the struggle for a new, modern, western oriented culture in the South Asian region — by the Muslim social reformers — was a matter of adjusting their behaviour patterns to the new world civilisation based on the capitalist form of economic production and its social, political and cultural necessities

This process of adjustment was started late in Muslim society — much later than in the Hindu society of South Asia. It is still continuing in Muslim society, in both South Asia and the rest of the world. One of the most powerful forces in recent times impelling Muslim society towards this adjustment is the tremendous effort towards modernisation of life and society in Muslim countries as an effect of the newly acquired Arab wealth. The various political, economic, social, cultural, and educational movements going on in the Muslim world at large as well as in the wealthy Arab and other middle eastern countries, are a part of this tremendous effort of world-wide Muslim society to shed its feudal form and come to terms with the modern industrial (capitalist and socialist) economic system All the conflicts — both ideological and socio-economic — of Muslim world have to do with the various stages of this all embracing process of change Although the symptoms of this vast change can be dealt with in anthropological terms, yet it is more relevant, scientifically, to apply politico-economic criteria for a full understanding of the transformation going on. Only then will it be apposite to say of this study, as Mr Ahmed says at the end, that it is "a sociological exercise, not a theological explanation of Islam "

(DISCOVERING ISLAM — Making sense of Muslim History and Society. By Akbar S Ahmad, Pp 251, Routledge & Kegan Paul (London & New York), 11 New Fetter Lane, London EC4P 4EF)

— *Courtesy* Dawn

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Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi-3 (Pakistan)
Phone : 52 43 25***

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṯ=ث	ḥ=ح	ẓ=ز	ṣ=ص	ḍ=ض	t=ط	ẓ=ظ	'=ع	t=ط (Jerk)	
Bold	Madd	آ=ãã	وٓ=õõ	یٓ=ẽẽ	Fine	Madd	آ=āa	وٓ=ōo	یٓ=ēe

Part 17 *Iq-ta-ra-ba lin-naas* — *Chapter* 21 *Al-Am-bi-yāa'* — ١٧ - اقترب للناس ٢١ - الانبيآء

	SECTION 2 (*Contd*)		*RU-KOO'* 2 (*Contd*)	رکوع ٢ (متبع)
21	Or have they taken gods from the earth	21.	*A-mit-ta-kha-zoo aa-li-ha-tam-mi-nal-ar-ḍi*	اَمِ اتَّخَذُوٓا اٰلِهَةً مِّنَ الْاَرْضِ
	(and) they will raise (the dead) to life?		*hum yun-shi-roon.*	هُمْ يُنْشِرُوْنَ ۝
22	Had there been any gods other than Allah (in between the two (i e the heaven and the earth)	22	*Lau kaa-na fee-hi-māa aa-li-ha-tun il-lal-laa-hu*	لَوْ كَانَ فِيْهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ
	they both would have fallen into disorder.		*la-fa-sa-da-taa.*	لَفَسَدَتَا ۚ
	So Glorified is Allah. the Lord of the 'ARSH (throne of Supreme Authority)		*Fa-sub-ḥaa-nal-laa-hi rab-bil-'ar-shi*	فَسُبْحٰنَ اللّٰهِ رَبِّ الْعَرْشِ
	above what they describe (Him to be).		*'am-maa ya-ṣi-foon.*	عَمَّا يَصِفُوْنَ ۝
23	He will not be questioned for what He does, while they	23	*Laa yus-a-lu 'am-maa yaf-'a-lu*	لَا يُسْئَلُ عَمَّا يَفْعَلُ
	will be questioned		*wa hum yus-a-loon.*	وَهُمْ يُسْئَلُوْنَ ۝
24	Have they taken gods besides Him?	24	*A-mit-ta-kha-zoo min doo-ni-hẽe aa-li-hah.*	اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً ۭ
	Say Bring your proof		*Qul haa-too bur-haa-na-kum.*	قُلْ هَاتُوْا بُرْهَانَكُمْ ۚ
	This is the message from those who are with me		*Haa-zaa zik-ru mam-ma-'i-ya*	هٰذَا ذِكْرُ مَنْ مَّعِيَ

	English		Transliteration	Arabic
	and the message from those who were before me.		*wa zik-ru man qab-lee.*	وَذِكْرُ مَنْ قَبْلِي
	But most of them do not know the Truth,		*Bal ak-sa-ru-hum laa ya'-la-moo-nal-haq-qa*	بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ
	so they are turning away (from it).		*fa-hum-mu'-ri-doon.*	فَهُمْ مُعْرِضُونَ ۝
25	And We never sent any Messenger before you	25.	*Wa maa ar-sal-naa min qab-li-ka mir-ra-soo-lin*	وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ
	without revealing to him		*il-laa noo-hee i-lai-hi*	إِلَّا نُوحِي إِلَيْهِ
	that there is no God save Me, so worship Me (alone)		*an-na-hoo laa i-laa-ha il-laa a-na fa'-bu-doon*	أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدُونِ ۝
26	And they say: The All-Compassionate has taken (for himself) a son;	26	*Wa qaa-lut-ta-kha-zar-rah-maa-nu wa-la-dan*	وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا
	Holy is He (above such imputations).		*sub-haa-nah.*	سُبْحَانَهُ
	On the contrary, they are (Allah's) honoured servants.		*Bal 'i-baa-dum-muk-ra-moo-na*	بَلْ عِبَادٌ مُكْرَمُونَ ۝
27	They precede Him not in speech,	27.	*laa yas-bi-qoo-na-hoo bil-qau-li*	لَا يَسْبِقُونَهُ بِالْقَوْلِ
	and they carry out His command		*wa hum bi-am-ri-hee ya'-ma-loon.*	وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ۝
28	He knows what is before them and what is behind them,	28	*Ya'-la-mu maa bai-na ai-dee-him wa maa khal-fa-hum*	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
	and they do not intercede except for him whom He approves,		*wa laa yash-fa-'oo-na il-laa li-ma-nir-ta-daa*	وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ
	and they tremble for fear of Him.		*wa hum-min khash-ya-ti-hee mush-fi-qoon*	وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ۝
29.	And whoever of them says: I am a god besides Him,	29.	*Wa maieen-ya-qul-min-hum in-nee i-laa-hum-min doo-ni-hee*	وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَٰهٌ مِنْ دُونِهِ

English	Transliteration	Arabic
then that one We shall award Hell.	*fa-zaa-li-ka naj-zee-hi ja-han-nam.*	فَذٰلِكَ نَجْزِيْهِ جَهَنَّمَ
Thus do We repay the wrongdoers.	*Ka-zaa-li-ka naj-ziz-zaa-li-meen.*	كَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ
SECTION 3	*RU-KOO' 3*	رکوع ۳
30 Did not those who disbelieve see	30. *A-wa lam ya-ral-la-zee-na ka-fa-roo*	اَوَلَمْ يَرَ الَّذِيْنَ كَفَرُوْٓا
that the heavens and the earth were joined together,	*an-nas-sa-maa-waa-ti wal-ar-da kaa-na-taa rat-qan*	اَنَّ السَّمٰوٰتِ وَالْاَرْضَ كَانَتَا رَتْقًا
then We tore them apart and made	*fa-fa-taq-naa-hu-maa Wa ja-'al-naa*	فَفَتَقْنٰهُمَا ۭ وَجَعَلْنَا
every living thing from water	*mi-nal-maa-i kul-la shai-in haieey.*	مِنَ الْمَاۗءِ كُلَّ شَيْءٍ حَيٍّ
Will they not even then believe (in Allah)?	*A-fa-laa yu'-mi-noon.*	اَفَلَا يُؤْمِنُوْنَ
31. And We firmly set mountains (as balancing weights) on the earth,	31 *Wa ja-'al-naa fil-ar-di ra-waa-si-ya*	وَجَعَلْنَا فِي الْاَرْضِ رَوَاسِيَ
lest it should shake with them, and We made therein ravines,	*an ta-mee-da bi-him wa ja-'al-naa fee-haa fi-jaa-jan su-bu-lal-*	اَنْ تَمِيْدَ بِهِمْ ۠ وَجَعَلْنَا فِيْهَا فِجَاجًا سُبُلًا
so that they may find guidance	*la-'al-la-hum yah-ta-doon.*	لَّعَلَّهُمْ يَهْتَدُوْنَ
32 And We made the sky a roof, well-guarded	32 *Wa ja-'al-nas-sa-maa-a saq-fam-mah-foo-zanw-*	وَجَعَلْنَا السَّمَاۗءَ سَقْفًا مَّحْفُوْظًا ښ
and still they turn away from its signs	*wa hum 'an aa-yaa-ti-haa mu'-ri-doon*	وَّهُمْ عَنْ اٰيٰتِهَا مُعْرِضُوْنَ
33. He it is Who created the night and the day,	33 *Wa hu-wal-la-zee kha-la-qal-lai-la wan-na-haa-ra*	وَهُوَ الَّذِيْ خَلَقَ الَّيْلَ وَالنَّهَارَ
and the sun and the moon,	*wash-sham-sa wal-qa-mar.*	وَالشَّمْسَ وَالْقَمَرَ ۭ
each one floating in an orbit.	*Kul-lun fee fa-la-kieen-yas-ba-hoon*	كُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ

Part 17 Iq-ta-ra-ba lin-naas — *Chapter 21 Al-Am-bi-yāā'* — ١٧ - اقترب للناس ٢١ - الانبيآء

	English		Transliteration	Arabic
34.	And We have not appointed immortality for any man before you.	34	*Wa maa ja-'al-naa li-ba-sha-rim-min qab-li-kal-khuld.*	وما جعلنا لبشر من قبلك الخلد
	If you die, will they remain immortal?		*A-fa-im-mit-ta fa-hu-mul-khaa-li-doon.*	افاين مت فهم الخلدون
35	Every soul has to taste death	35	*Kul-lu naf-sin zāā-i-qa-tul-maut.*	كل نفس ذآئقة الموت
	And We test you by evil and good by way of trial		*Wa nab-loo-kum bish-shar-ri wal-khai-ri fit-nah.*	ونبلوكم بالشر والخير فتنة
	And to Us you shall be returned		*Wa i-lai-naa tur-ja-'oon.*	والينا ترجعون
36	And when those who disbelieve see you	36	*Wa i-zaa ra-aa-kal-la-zee-na ka-fa-roo*	واذا راك الذين كفروا
	they take you only for mockery		*ieen-yat-ta-khi-zoo-na-ka il-laa hu-zu-waa.*	ان يتخذونك الا هزوا
	(They say): Is it he who makes a mention of your gods?		*A-haa-zal-la-zee yaz-ku-ru aa-li-ha-ta-kum.*	اهذا الذي يذكر الهتكم
	And yet they reject all mention of the All-Compassionate.		*Wa hum bi-zik-rir-raḥ-maa-ni hum kaa-fi-roon.*	وهم بذكر الرحمن هم كفرون
37.	Man has been created of haste (as his nature)	37	*Khu-li-qal-in-saa-nu min 'a-jal.*	خلق الانسان من عجل
	I will soon show you My signs,		*Sa-u-ree-kum aa-yaa-tee*	ساوريكم ايتي
	so do not ask Me to hasten (them)		*fa-laa tas-ta'-ji-loon.*	فلا تستعجلون

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

صادق وهو ينأى بنفسه عن النفاق والرياء والادعاء . . هو لا يقول شيئا ويفعل غير ما يقول . . ثم إنه يأبى ن يقول شيئا لا يفعله . . وهو لا يفعل فى الخفاء ما نجل ان يعلمه الناس عنه . . ولا ينهى عن خلق ويأتى مثله . . ولا يعد بشئ ثم يخلف وعده مع قدرة الوفاء بما وعد .

يقول الحق تبارك وتعالى : « ياايها الذين آمنوا لم تقولون مالا تفعلون . كبر مقتا عند الله ان تقولوا مالا تفعلون » (الصف / ٢ ٣) .

الاخلاص لله فى العمل هو من صفات المؤمن الصادق . . وعمل غير المؤمن باطل وغير مقبول :

المؤمن يذكر الله دائما فى نفسه . . فهو اذ يرى آياته سبحانه وتعالى فى الكون من حوله . . وآياته سبحانه فى نفسه . يذكر قدرته عزوجل فيتحرك وقلبه معلق بربه . . يطلب عونه . ويسأله التوفيق ، ويتقيه فى كل قول . . وفعل .

والاخلاص لله فى العمل يبدأ باسم الله الرحمن الرحيم . . تخرج من لسان رطب بذكر الله . . ومن قلب سليم . . قلب رجل يسعى إلى الفوز برضاء الله معتمدا عليه لا على احد من اهل الدنيا ـ بعد أن اخذ بالأسباب التى جعلها الله تعالى لتحكم الحركة فى الحياة . . فالله مولاه . . نعم المولى ونعم النصير .

هذا شئ عن العلم والعمل فى الاسلام ...

وبذلك نكون قد تحدثنا عن اهم المبادئ والقيم التى تحكم المجتمع الاسلامى . . ونكون قد بينا ما اجملناه فى مستهل الفصل الاول من ان الاسلام يحرر الانسان ويسوى بين الناس : ويقيم قواعد العدالة : ويضع اسس التكافل الاجتماعى : ويمنع القهر والاستغلال ويدعو للعلم : ويمجد العمل ويرفعه إلى مرتبة العبادة اذا كان العامل مؤمنا بالغيب ، مقيما للصلاة ، فاعلا للزكاة ، صائما ، حاجا ، منفقا فى سبيل الله ، مسارعا إلى فعل الخيرات مخلصا وجهه لله رب العالمين

بشكر مجلة منبر الاسلام

شهر فيه ليلة خير من الف شهر

* عن أنس بن مالك رضي الله عنه قال : دخل رمضان ، فقال رسول الله صلى الله عليه وسلم إن هذا الشهر قد حضركم ، وفيه ليلة خير من الف شهر من حرمها فقد حرم الخير كله ولا يحرم خيرها إلا محروم . رواه ابن ماجه : وإسناده حسن إن شاء الله تعالى .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ۞ عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ ۞ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

يحج البيت الحرام إن استطاع . . وذلك وفق احكام المقررة شرعا لهذه العبادات . كذلك عليه ايضا أن يسعى لطلبه العلم فهو فريضة على كل مسلم كما قال الرسول الاعظم ... وعليه ان يسعى لكسب عيشه ولايكون عالة على احد غير نفسه مادام غير عاجز عن الكسب . . والعمل الذى يكسب منه ينبغى ان يكون حلالا طيبا ليكون رزقه منه حلالا طيبا . . فلا يجوز ان يشتغل بعمل حرام او تكون بعض عناصره حراما .

وبقدر هذه الاعمال الصالحة تكون منزلة الرجل او المراة فى الآخرة : « انظر كيف فضلنا بعضهم على بعض وللآخرة اكبر درجات واكبر تفضيلا » (الاسراء / ٢١) . . فالتفاوت بين الناس فى الآخرة اكثر مما هو فى الدنيا ولقد قيل إن درجات النعيم والعذاب لاتقف عند حد (١) :

إن إتقان العمل امر واجب :

قال رسول الله ﷺ : (إن الله يحب اذا عمل احدكم عملا أن يتقنه) . . ومن هذا الحديث نعرف أن من لايتقن عمله ، فقد أتى ما لا يحبه الله ، اى أنه أغضب ربه سبحانه وتعالى .

كم من المسلمين يتقن عمله ؟ من العاملين فى الحكومة اوما يسمى بالقطاع الخاص ؟ كم عددهم ؟ ودعك من ذكر الاهمال الفاحش أو الغش الدنئ الذى تقع بسببه الكوارث . فساكن منهارة ، وسلع فاسدة ، وحقوق ضائعة . . فلم يقف الأمر عند ترك إتقان العمل ، بل تجاوزه إلى الغش فيه وإلى الفساد .

ومن اسف انك تجد الكثيرين فى مجتمعاتنا ، يضايقهم ان يوجد بينهم من يتقن عمله يخلص لله فيه ـ

والاخلاص جزء لايتجزا من إتقان العمل . . بل هو روح هذا الاتقان ـ فيحاولون أولا أن يثبطوا همته . . ثم يحاربونه بالسخرية منه . . ثم بالكيد له ليتخلصوا منه حتى لا تفضحم المقارنة بين عمله وعملهم . . سلوكه وسلوكهم .

هذا ، ومن يسعى لاتقان عمله عليه أن يتعلم ويتدرب ليصل إلى معرفة تامة بدقائق عمله . . ثم يؤدية على الوجه الأكمل لينال رضاء الله ورضاء الصالحين من الناس . . وكفاه فى دنياه راحة ضميره . . وحب الخلق له . . والبركة التى يضعها الله تعالى فى رزقـــه .

الأجر العادل حق للعامل دون نقص او تسويف :

يقول الرسول الكريم : (اعطوا الأجير اجره قبل ان يجف عرقه) : . كلمات قليلة ، ولكن عطاءها كبير ، ومدلولها شامل : . . فيها دعوة لأن يؤدى كل انسان واجبه وان ينال حقه . وفيها دعوة إلى إقامة علاقة ودية ومتزنة بين العامل ، ينجز عمله . . وصاحب العمل يعجل باعطائه أجره الذى يستحقه بنفس راضية ودون ان ينتقص منه شيئا .

وصاحب العمل فى ظل مبادئ الاسلام ، يسعى لشئ نافع طيب ، كما ان راس ماله كله حلال .

والعامل يؤدى ما عليه من عمل بإتقان ودون تاخير او تسويف . . ثم يحصل على اجره فور انتهائه من عمله دون نقصان بل ربما زاده صاحب العمل نظير إخلاصه او سرعته فى إنجاز عمله .

ينبغى أن يكون فعل المؤمن مطابقا لقوله ، فلا يقول شيئا ويفعل غيره . . او يقول ولا يفعل : المؤمن

الكفر . . الحياة ثم الموت ثم النشور ... كل هذا وغيره كثير موجود فى القرآن . . وواضح ان ذلك كله . . هو دعوة للعلم . . العلم بكل اهتماماته .

لذلك فإن الاسلام يدعو من بين ما يدعو إليه ، إلى العلم . . وقد قال رسول الله ﷺ : (طلب العلم فريضة على كل مسلم . .) . والاسلام رفع من شان العلماء . . لانهم بما اوتوا من بصيرة ، وبما درسوا للوصول إلى حقائق الاشياء ، تيسر لهم اكثر من غيرهم ان يدركوا بعض جوانب من عظمة الخالق عزوجل . . فامتلات قلوبهم إجلالا له سبحانه وخشية منه . . وذلك لما عرفوا من الحق « ... إنما يخشى الله من عباده العلماء » (فاطر/٢٨) .

وينبغى ان ينتفع المرء بما تعلمه ... فمن الناحية الدينية ، تستقيم عقيدته وتصفو من الشوائب . . ويزداد إيمانا . . وعليه ان يعمل بما تعلم . . ينبغى الا يحتفظ لنفسه بما عرف من علوم الدين . . بل ينقله ويعلمه لزوجه وابنائه بالقدر الملائم ، ثم لعشيرته . . واما علوم الدنيا ، فعليه ان ينتفع بما تعلم ، فيتقن عمله ويخلص فيه . . ينبغى الا يحبس علمه وخبرته عن غيره من المسلمين وخاصة ممن يعملون معه ، وذلك ليرتفع مستوى ادائهم لاعمالهم . . ويرتفع مستوى معيشتهم ، ويعم الخير المجتمع .

فالعلم هو وسيلة لمعرفة الدنيا التى نعيش فيها ، فنتصل إلى امرين :

اولهما ان ندرك بعقولنا ان هناك خالق مدبر للكون ليس لقدرته حدود . . وليس كمثله شئ . . فنعبده حق عبادته .

وثانيهما : ان نخفف أعباء الحياة ، ونجعلها اكثر سهولة ويسرا . . ، وان نرتقى بالانسان حتى يحقق الناس اكبر قدر من الحياة الطيبة الكريمة .

وبذلك ينال الانسان خيرى الدنيا والآخرة .

وإننا لنجد فى القرآن الكريم نحو ثلثمائة وستين آية تتحدث عن العمل ، كما ان الاحاديث النبوية الشريفة كثيرة فى هذا الشان . ويتبين من تلك الآيات القرآنية والاحاديث النبوية ، قيام بعض المبادئ . . نذكر اهمها فيما يلى .

١ - ان الايمان الصحيح يدفع صاحبه إلى العمل الصالح .

٢ - رفع الاسلام العمل إلى مقام العبادة ... والعمل واجب ، وبه تقدر درجة المؤمن فى يوم الحساب .

٣ - يجب ان يتقن العامل عمله .

٤ - الاجر العادل حق دون نقص او تسويف للعامل الذى ادى عمله .

٥ - ينبغى ان يكون فعل المؤمن مطابقا لقوله . . فلا يقول شيئا ويفعل غيره . . او يقول ولايفعل .

٦ - الاخلاص فى العمل من صفات المؤمن الصادق وعمل غير المؤمن باطل وغير مقبول .

رفع الاسلام مكانة العمل إلى مقام العبادة . . والعمل واجب . . وبه تقوم درجة المؤمن فى يوم الحساب : قدم قوم على النبى ﷺ فقالوا إن فلانا يصوم النهار، يقوم الليل ويكثر من الذكر ، فقال الرسول الكريم : (ايكم يكفيه طعامه وشرابه ؟) فقالوا : كلنا ، فقال عليه الصلاة والسلام (كلكم خير منه) ان على المسلم أن يقيم الصلاة ، ويؤتى الزكاة ، ويصوم رمضان ،

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

مجتمع العلم والعمل

الاسلام دين الفطرة . . وهو دين العقل . . وقد كلفنا الله سبحانه وتعالى باستخدام عقولنا وحواسنا التى وهبنا إياها . . ونعى القرآن الكريم على الاقوام الذين عبدوا الاصنام واتخدوا من دون الله آلهة لايملكون لهم ضرا ولا نفعا . . إذ عطلوا عقولهم . . « افلم يسيروا فى الارض فتكون لهم قلوب يعقلون بها او آذان يسمعون بها فإنها لاتعمى الابصار ولكن تعمى القلوب التى فى الصدور » . (الحج / ٤٦) .

وما كان يجوز لهم ان يشركوا بالله لمجرد انهم وجدوا آباءهم كذلك يفعلون : « و اذا قيل لهم تعالوا إلى ما انزل الله وإلى الرسول قالوا حسبنا ما وجدنا عليه آباءنا ، او لو كان آباؤهم لا يعلمون شيئا ولا يهتدون » . (المائدة / ١٠٤) - وعندما استنكر إبراهيم عليه الصلاة والسلام من ابيه وقومه ماهم عليه من ضلال إذ يعبدون الاصنام « قالوا وجدنا آباءنا لها عابدين / قال لقد كنتم انتم وآباؤكم فى ضلال مبين » . (الانبياء /٥٣ - ٥٤) .

كما ان الناس مكلفون بالسير فى الارض والتفكر فى قدرة الله . . وكيف بدا الخلق : « قال سيروا فى الارض فانظروا كيف بدا الخلق ثم الله ينشئ النشاة الآخرة ، ان الله على كل شئ قدير » (العنكبوت / ٢٠)

وهم مكلفون بالتفكر فى انفسهم : « او لم يتفكروا فى انفسهم . » (الروم / ٨) - كما طلب إلى الناس ان يتدبروا القرآن داته فيتبين لكل ذى عقل انه من عند الله : « افلا يتدبرون القرآن ولو كان من عند غير الله لوجدوا فيه اختلافا كثيرا » (النساء/٨٢) .

استخدام العقل والملاحظة وسيلة التعلم

ومن الحقائق المعروفة ان استخدام العقل والحواس فى الملاحظة والتدبر ، هو وسيلة التعلم . . واسلوب العلم.

وواضح من الآيات الكثيرة فى القرآن الكريم ، والتى طلبت الى الناس استخدام ابصارهم وسماعهم وعقولهم فى تدبر آيات الله فى الكون: تعاقب الليل والنهار، حركات النجوم والكواكب ، ظاهرة السحاب والامطار ، ابعاد الفضاء السحيقة ، الزرع واختلاف الوانه ومذاقه ، الماء وخلق كل شئ حى، اختلاف الوان الناس واختلاف السنتهم ، الانعام كالابل وغيرها ، الطيور ، الحشرات كالنحل والعنكبوت ، تاريخ الاقوام السابقة على نزول القرآن ، قصص الانبياء ، احكام الزواج والطلاق والميراث ، قواعد التعامل بين الناس فى البيع والشراء ، الخير والشر، الثواب والعقاب، النفس الانسانية ومايعتريها من يأس ورجاء . . وحب وكره ، الايمان ، والنفاق ،

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البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة ...	٢١٠٫٠
أستراليا، كندا، جزائر فيجی، نيوزيلنده و الولايات المتحدة الأمريكية .	٢٥ ر
الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية .. أفغانستان، أبوظبی، البحرين، بورما، الدوحة، دبی، الهند، الكويت	١٣ ر
سری لانكا، الشارقة و المملكة العربية السعودية ...	١٩٠٫٠
إندونيسيا	٢٠٠٫٠٠
باسفة، أمريكا الجنوبية وجزائر الهند الغربية ...	٢٧٢٫٠٠

بالبريد البحری

(ا) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية	٩٤٫٠٠
(ب) جميع البلاد الأخرى	١٤٥٫٠٠

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IN THIS ISSUE Page

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In the name of Allah, the All Compassionate, the Most Merciful

HAQQ-UL-YAQEEN

(*ASSURED CERTAINTY*)

Praise be to Allah, the Cherisher and Sustainer of the Worlds. With this issue of Yaqeen International, we are stepping into the thirty-seventh year of its uninterrupted publication with the sole objective of presenting Islam in its pristine purity as taught by Al-Qur'an and Sunnah.

Our thought on this occasion naturally goes to its founder, Hazrat Maulana Tufail Ahmad Farooqi (*'alaihir rahmah*) The beginning that he made has since covered a long journey of thirty-six years in the service of God, exaltation of His Word, and projection of the life and deeds of His Last Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). May He, in his infinite mercy, give us the zeal to continue our modest efforts and accept our humble service in the cause of Islam. Amen! We look forward to continuing our mission, with the help of God, and to this end seek cooperation and support of our esteemed readers, writers and subscribers

On the cover of our Journal, at the top, you will always find printed the Qur'anic verse which, in translation, reads:

> "But verily it is the Truth of 'assured certainty" (69 51)

It refers to Al-Qur'an, the last and everlasting God's revealed Book The immediately preceding three verses are:

> "But verily this (Qur'an) is a Message for the God-fearing. And We certainly know that there are amongst you those who reject (it) But truly (Revelation) is a cause of sorrow for the unbelievers." (69:48-50).

HAQQ: This Arabic word stands for something that is certain, factual, real, right, just and true. Qualified by YAQEEN, it means undubitable truth or irrevocable reality.

Generally speaking, all truth is real in itself. However, a thing or phenomenon perceived or interpreted by man has only certain degrees of truth. It can possibly suffer from error of human judgment For instance, at some distance mirage appears to human eye as a stream of water which it really is not. Man so often suffers from sensory illusions and mental delusions resulting from faulty or erroneous appraisement of evidence. There are optical illusions like the distant meeting of the railway lines which, in fact, are parallel and do not actually meet. There is the phenomenon of parallelism There are whims, caprices, superstitions, and hallucinations at work in our mundane affairs. Even scientific theories which might be regarded gospel truth today are rejected and ridiculed by latter-day scientists or theorists Medicine and surgery too do not offer any all-time accuracy.

Such is, however, not the case with the Word of God and what it is indeed intended to convey. Men may come and go with their ideas but the Divine ideation goes on for ever, without any error or misjudgment The Glorious Qur'an is the Book of the absolute and ultimate Truth that neither changes, nor is it liable to refutation at any time or place.

DEGREES OF YAQEEN: When we see an object with our own eyes and our mind draws a picture of its shape and shades, it is what may be called *'ain-ul-yaqin*. It is a certainty surveyed by human inspection. Qur'an Majeed has so often spoken of the Hell and Fire in the context of the ultimate abode of the infidels and sinners. An ordinary human being can only mentally visualise it, short of reaching the stage where seeing is believing. But on the Day of Judgment, he will see it with his own eyes. The following Qur'anic verses bear the testimony:

> "Nay, were you to know with certainty of mind, you shall certainly see Hell-fire! Again, you shall see it with certainty of sight!" (102:5-7).

On the occasion of his Celestial Ascension (*Mi'raj*), Holy Prophet Muhammad (*Sallallhu 'alaihi wa sallam*) was given spectacle of Paradise and Hell in order to lead him from belief to reality so that people do not take the Qur'anic narrations of the shape of things to come in the Hereafter as mere Divine fiction, but as absolute truth, without possibility of any error of eye's judgment or of scientific aids like microscope etc. The absolute Truth spoken of in the Qur'anic verse cited in the beginning is what is called HAQQ-UL-YAQEEN.

HUMAN JOURNEY: Qur'an Majeed lays emphasis on the individuality and uniqueness of man. Man has been created by God "in the best of moulds" (95:4), he is His "vicegerent on earth" (2:30), "God's spirit is breathed into him" (15:29); yet "verily man is in loss" (103:2) and God "abases him to the lowest of the low" (95:5), except such as believe and do righteous deeds (95:6) and join together "in the mutual teaching of the Truth (HAQQ), and of patience" (103:3). Man in this world is a traveller in search of the Truth and to trace the ultimate source of the Truth. In this journey his *Nafs* (soul, spirit, or ego) comes into play.

NAFS: Human *nafs* is capable to mtake both good and bad. It has been given the faculty, or the limited free-will to pick and choose. Muslim scholastics, in the light of Qur'an Majeed, have classified *nafs* into the following three main categories depending on the state of its development:

(1) *'Ammaarah'* which is "prone to evil" (12:53). Unchecked and left out of control, it is bound to receive God's condemnation, wrath, and punishment.

(2) *'Lawwaamah'* which is "the self-reproaching spirit" (75: 2). It is capable of discriminating between good and evil. It resists evil. In the event of an error, it seeks God's grace and pardon It repents It makes conscious effort to make amends Thereby it hopes to attain salvation in the end.

(3) *'Mutmainnah'* which is "the soul in (complete) rest and satisfaction" (89:27). Of all, this is the sublimest stage of bliss.

Our second stage (*Lawwaamah*) may be compared somewhat to the Christian state of conscience, but conscience is only a faculty, not a state or station of spiritual uplift and development.

MALEK DINAR: In order to reach HAQQ-UL-YAQEEN and its spirit and object, man has to discipline his *nafs* (soul). Kill *Nafs-i-'Ammaarah;* bend *Nafs-i-Lawwaamah* to the side of righteousness and repent for any lapses: and strive to reach the stage and state of *Nafs-i-Mutmainnah.* Almighty God is sure to bless such a striving of His servant and help him reach the ultimate Truth and the absolute reality about which there is no uncertainty, that is HAQQ-UL-YAQEEN. This is the Right Path shown by God, treaded by all His Prophets, and illustrated and demonstrated by saints and mystics.

Remember the story of Malek ibn Dinar, as narrated by Farid al-Din Attar, may Allah bless them. A.J. Arberry has rendered it into English thus:

> "He was a very handsome man and fond of worldly things, and he possessed great wealth. He lived in Damascus, where Mo'awiya had built the cathedral mosque, endowing it liberally. Malek was very eager to be appointed in charge of the mosque. So he went and threw his prayer rug down in the corner of the mosque, and then for a whole year continued in devotion, hoping that whoever saw him would find him in prayer 'What a hypocrite for you!' he would say to himself A year passed in this way. By night he would leave the mosque and take his amusement One night he was enjoying music, and all his companions had fallen to sleep Suddenly a voice came from the lute he was playing: 'Malek what ails thee that thou repentest not?' Hearing these words, Malek dropped the instrument and ran to the mosque in great confusion. 'For a whole year I have worshipped God hypocritically', he communed with himself. 'Is it not better that I should worship God in sincerity? Yet I am ashamed What

(*Contd. on page* 3 *Col.* 1)

PINDI-ISLAMABAD CALAMITY
Shadow of Doomsday

Writing under Mysticism and Logic, Bertrand Russell has said, "Brief and powerless is Man's life; on him and all his race the slow, sure doom falls pitiless and dark" The twin cities of Rawalpindi and Islamabad went through such a doom when on April 10, at about 10 a.m., a virtual hell broke loose there. A deafening explosion of extra-high intensity was first heard and in its wake came intermittent blasts from flying rockets and missiles. The entire area of some 250 square miles rocked for full one hour. It was a downpour of lethal projectiles flying all over the open sky, raining death and misery all around. That day there was no safety or shelter at hand. It is said that an ammunition dump at the out-skirts of Rawalpindi and in the vicinity of Islamabad caught fire accidentally, causing the stockpile of rockets and missiles to go off, fly into the sky, and explode in the mid air. The untold havoc was the result of direct hits from the exploded empty shells that fell down upon people and buildings. On all estimates, the tragedy has taken a very heavy toll of human life and limbs, sparing neither men, women, nor innocent children.

There was going to be a three-day mouring and a high level inquiry. Be that as it may, the irreversible tragedy has occurred There were redeeming scenes of human sympathy and sacrifice, but the deep, moving pathos of the living for their dead was supreme in the two haunted cities The loss of material assets and valuable property is in addition. Then there is the problem of rehabilitation of the injured, maimed, crippled, and the displaced. These are, by and large, mundane aspects of the unfortunate tragedy and we have to leave them to the care of the authorities concerned.

Let us turn the search light within, to the inmost recesses of our heart and ask: Is it not the shadow of the coming Event which Almighty God refers as "the Day when the Trumpet will be sounded" (20:102) and in the context of which He asks:

> "Do they then feel secure from the coming against them of the covering veil of the wrath of God, or of the coming against them of the (Final) Hour all of a sudden while they perceive not?" (12:107).

Qur'an Majeed contains copious descriptions of the Day and gives stern warnings against its dire consequences. To quote:

> "O mankind! Fear your Lord, for the convulsion of the (Final) Hour will be a thing terrible. The Day you shall see it, every mother giving suck shall forget her suckling-babe, and every pregnant female shall drop her load (unformed). You shall see mankind as in a drinking riot, yet not drunk. But dreadful will be the wrath of God." (22:1-2).

Let us remember the Day that has yet to come surely and suddenly and soon, in the light of the circumstances spelled out in Qur'an Majeed.

> "When the sun (with its spacious light) is folded up; when the stars fall, losing their lustre; when the mountains vanish (like a mirage); when the she-camels, ten months with young, are left untended; when the wild beasts are herded together; when the oceans boil over with a swell; when the souls are sorted out, (being joined like with like); when the female (infant), buried alive, is questioned: For what crime she was killed; when the scrolls are laid open; when the World on High is unveiled; when the Blasting Fire is kindled to a fierce heat; and when the Garden is brought near; then shall each

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(*Contd. from page* 2 *Col.* 3)

am I to do. Even if they offer me this appointment, I will not accept it.' " (Muslim Saints and Mystics, p 27).

Thus did Malek Dinar eventually subdued his morbid self, made his benign self rise, and finally reached the complete spiritual satisfaction. He did submit his *Nafs* in toto before God and thereby found solace and satisfaction in His Word which is "HAQQ-UL-YAQEEN.

CONCLUSION: God's Message is even today calling mankind towards HAQQ-UL-YAQEEN, and it shall ever continue to do so till comes the Final Hour of our this-worldly existence. Let us heed therefore while there is still time and the going is good.

May Allah guide us. Amen!

EID GREETING.

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soul know what it has put forward." (81:1-14).

Let us ponder whether the Pindi-Islamabad calamity is not for us a reminder of the Final Day to come. Let us search our hearts to determine whether *we have not turned* rebels against the purpose of God, by indulging ourselves deep into sectarian controversies, ethnic disputes, linguistic differences, racial complexes, inter-Provincial rivalries, internecine wars, subtle chicanery, cajoling, self-seeking, and the like. Let us answer to ourselves, and to God as well, the question whether we have not made the single *ummah* created by God, and brought up by the last of His Prophets, as a house divided against itself? Our loyalties thus divided, we have fallen helpless victims to multiple prejudices So as not to provoke the Wrath of God, let us repent and reform ourselves and our society while there is yet time and the going is good. Be true, good, and honest, and you are safe This alone is the moral of the shadow of the Doomsday that befell Rawalpindi and Islamabad under the thick spring clouds, on April 10

We offer our heartfelt condolences to every victim of this collosal human tragedy. Our heart specially goes out in anguish to the affected infants and children May Almighty Allah bless the departed souls. May He, in His infinite mercy, give succour to the bereaved families to bear their great and irreparable losses. May He grant speedy recovery to the wounded May He rehabilitate, out of His bounty, the maimed, the crippled, the homeless, and the impecunious. May He help and protect one and all. Amen!

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Afghanistan Accords: Portends of Peace

At long last, on April 14, were signed in Geneva, under the auspices of the United Nations, four Accords which respectively provide for (i) Pakistan-Afghanistan undertakings to observe total non-interference and non-intervention into each others affairs; (ii) USA-USSR guarantees for non-intervention; (iii) voluntary return of Afghan refugees; and (iv) withdrawal of Soviet troops from Afghanistan in phases. A memorandum of understanding is annexed to the agreement providing for the appointment by the United Nations of a senior military officer in the area, as head of two separate units, one in Kabul and the other in Islamabad, to monitor the implementation of the accords.

The Geneva Accords, aimed at ending the Soviet intervention and aggression in Afghanistan, have come in the wake of more than eight years of gory conflicts and six years of tough and intricate negotiations, or the proximity talks, under the United Nations' mediation. It is a long span of time. Wayback in 1980, the late Sir Olaf Caroe wrote that "it is certain that the opposition in Afghanistan to Soviet rule is intense and will be prolonged. The Soviets are astute bargainers and excellent chess-players they have attacked the West at a weak point and created a grave international crisis." (The Pathans, 1983 Reprint, p 532).

Sir Olaf Caroe was right in his time estimate. The Geneva Accords contain only the intentions and pledges. We are tempted here to borrow a few short sentences from Winston Churchill which very snugly suit the occasion. "This is not the end. It is not even the beginning of the end. But it is, perhaps, the end of the beginning." All the contracting parties have now to brace themselves to their individual and collective obligations, in letter and spirit, to cash in on the portends of peace in a war-torn Afghanistan.

Multilateral agreements are seldom perfect instruments. They have to be carefully worked so as to attain the stipulated objectives. The Accords in question have to be viewed and worked accordingly To the fighting Afghan Mujahideen we have a word of advice to offer Qur'an Majeed says:

> "To those against whom war is made, permission is given (to fight), because they are wronged —" (22.39).
>
> "— when you meet the unbelievers (in fight), smite at their necks — " (47:4)
>
> "And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God altogether and everywhere, but if they cease, verily God does see all that they do If they refuse be sure that God is your Protector—the best to protect and the best to help" (8 39-40).
>
> "But if the enemy incline towards peace you (also) do incline towards peace, and trust in God: for He is the One Who hears and knows" (8:61).

Islam thus draws a clear distinction between conditions of war and peace. Do not therefore lose this opportunity of peace that has not come for any love for the Afghans but out of international political dictates and compulsions Deal with your internal differences in a

peaceful manner so that no foreign adventurists are tempted to come in to fish in your troubled waters For the time being, therefore, let bullets yield place to ballot and belligerency to a bold non-violent peace offensive. As Milton has said:

Peace hath her victories
No less renowned than war

Thanks are due to UN Secretary-General, Javier Perez de Cuellar, for the untiring pains he took to find a path of peace in Afghanistan. Praise is due to his representative, Diego Cordovez, for his prolonged, steadfast, and indefatigable shuttle-diplomacy in the face of discouragements and stalemates he so frequently came across, but frustration could never take the better of him. Last but not the least praise is due to the draftsman who was ever busy to give acceptable legal expressions to many otherwise conflicting and contradictory words and phrases Ahmed Rashid has written in the Dawn about him: "Raymond Sommereyns, a Belgian legal expert for the UN, has been handling all the difficult legal problems of the documents. A balding man with a round, smiling face he rarely meets the Press and only grunts when he is asked a question by probing journalists. Known as the angel because of his cherubic looks, he is so quiet it is difficult for him to ever say anything He is also a Muslim who says his prayers regularly and keeps all his *rozas* (fasting)."

Above all thanks are due to the world polity of nations represented in the UN for their unambiguous support to the Afghan cause of peace, and to the Soviet leader Mikhail Gorbachev who took the bold initiative first to throw the much needed peace feeler to all concerned.

The part played by Pakistan in hammering out these Accords is no less commendable and constructive in the last analysis.

AL-QURAN

LAILA-TUL-QADR

(The Night of Power)

By Syed Mahmood Akhtar

One of the nights of the month of Ramadhan is called *Laila-tul-Qadr* (the Night of Power), which contains many blessings and goodness in its fold. In Quran Majeed it has been attributed to as if it is better than one thousand months

> "The Night of Power is better than a thousand Months" (97.3).

A thousand months are equivalent to 83 years and 4 months Fortunate is the person who spends this night in prayer. The man or woman, who prays for the whole night during this Night, will deserve blessings and reward for the period as if he or she, had been praying for eighty three years and four months consecutively. Since the Night of Power is better than one thousand months no one can actually measure the extent as to how much better it is As a matter of fact for those who value it and want to make the best use of this Night by reciting Quran Majeed, offering Nawaafil (supererogatory prayers) and making sincere and preponderating penitences, it is a great favour from God Almighty.

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said:

> "Laila-tul-Qadr has been bestowed by God to my *Ummah* (People). It was not given to previous peoples" (Dur-re-Mansoor)

Different reasons showing the cause of granting favour of this Glorious Night to the people of Islam by God, have been offered. For instance, it is narrated in some books of Traditions (*Ahaadith*) that the Holy Prophet observed that ages of the preceding people were longer than those of his Ummah. They had, therefore, more time and opportunity of doing good deeds and offering more prayers as compared to his own followers whose ages were less. This qualitative as well as quantitative superiority of the former nations over his own hurt the feelings of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). To compensate for this disadvantage, God Almighty awarded Laila-tul-Qadr to the Muslims.

The Holy Prophet once told his followers about four Prophets of Bani Israel. They were Hazrat Ayub, Zakariya, Ezekiel and Joshua (*'alaihimus salaam*). They prayed at a stretch for eighty years without committing any lapses whatsoever during that period. The Companions (*Razi Allahu 'anhum*) were surprised as well as depressed to hear that from their spiritual Mentor. The very moment Gabriel appeared and revealed the Chapter of Laila-tul-Qadr as under·

In the Name of God, Most Gracious, Most Merciful.

1. "We have indeed revealed this (Message) in the Night of Power:
2. And what will explain to thee what the Night of Power is?

3. The Night of Power is better than a thousand Months.
4. Therein come down the angels and the Spirit (Gabriel), by God's permission, on every errand:
5. Peace. — This until the rise of Morn. (Al-Quran: 97).

The first verse of this chapter informs us that during the Night of Power Quran Majeed descended (in toto from the Tablet Preserved (*Lau-hi Mahfooz*) to the heaven of the lower world). This fact is sufficient to enhance the value of this Night that Quran Majeed was first revealed in it. It took the period of about twenty-three years for the entire Quran to further descend from the heaven of the lower world to the heart of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

The second verse incites one's curiosity about the Night of Power, whereas the third verse gives answer to that curiosity by stating that the Night of Power is better than a thousand months that is, the reward for praying during this Night of Power is much more than the reward for praying for one thousand months.

The fourth verse describes that angels and the Spirit (Gabriel) come down by God's permission. Allamah Raazi recalls the incident as described in Quran Majeed when God first Created man, the angels looked down upon him and remarked that he will cause riot and spill blood on earth. When, however, Adam's progeny spread on earth semen was used as the means of its production. The drop of semen is considered as the most unholy and detestable thing. If it falls upon a cloth it becomes imperative to wash it out thoroughly. But when God Almighty turns the shape of this drop into male (or female) child just imagine how intensely his parents love him. And when he grows up into manhood and stands up for offering prayers before his Creator during the Night of Power angels including the Archangel Gabriel descend and ask blessings of God for him. They do this for the whole night till the day breaks.

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said:

> "Whoever stands during the Night of Power with Faith and with the *Niyyet* (intention) of receiving reward all his previous sins will be forgiven." (Bukhari).

Another Hadith from the Holy Prophet runs thus:

> "Over you a month has come in which there is one night which is better than one thousand months. Whoever loses it he, as if, loses the entire goodness and none loses its goodness except the one who himself is actually lost" (Ibn Maajah).

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) once informed his companions:

> "During the Night of Power (*Laila-tul-Qadr*) the Archangel (Gabriel) along with the group of other angels descend and pray for him who stands or sits by night praying forgiveness for himself. On the day of 'Eid-ul-Fitr God Almighty takes pride before the angels on those who devotedly dedicated themselves in worshipping Him because the angels had once passed derogatory remarks against mankind. God asks the angels: O angels! how much compensation deserves a labourer who has done his duty fully. The angels will reply: O God! the reward of such labourer is that he should be given full compensation. Thereupon God will say: O angels! My servants (from amongst male and female) have done their duties. Then shoutingly in prayer did they converge out for 'Eid ground By My Honour and by My Glory, by My Benevolence and by My Majesty, certainly I will accept their prayers. Then He addresses His servants to the effect that I have forgiven your sins and turned your evil deeds into good ones. So they return (to their homes) in the way that their sins are forgiven." (Mishkaat).

Hazrat Abdul Qadir Jilani (*Rahmatullah 'alaihi*) has quoted Hazrat Ibn 'Abbas (*Razi Allahu 'anhu*) as saying:

> "The angels disperse all around the earth at the direction of Gabriel (*Hazrat Jibril 'alaihis salaam*). They visit every house, every field or forest and every barge and boat, and if there is any Believer therein they shake hands with him. They do not, however, enter those houses where they find a dog, a hog or pictures." (Al-Ghunyatut Taalibeen).

HOW TO FIND THE EXACT NIGHT OF POWER

As we told earlier the Holy Quran was first revealed on the Night of Power in the holy month of Ramadhan. But the question is which exactly was the night during the month of Ramadhan when it was revealed.

It is narrated by Hazrat 'Ibaadah that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) once stepped out of his house so as to inform his Companions of the exact Night of Power. But when he came out he saw that two Muslims were fighting with each other. Seeing the

scuffle, he forgot the exact date of the Night. He said that he had come out to inform them about the exact Night but because of their fight it slipped out of his memory. So was perhaps the Will of God and also for the betterment of the Muslims. Now seek the Night of Power on the 9th, 7th and 5th night. (Bukhari).

In the light of other Traditions it was gathered that the Holy Prophet laid emphasis to search the Night during odd nights of the last ten nights of Ramadhan, that is 21, 23, 25, 27 and 29.

PRAYERS ON THE NIGHT OF POWER

There are no special forms of prayer prescribed for this night. It is, however, better if one recites Quran Majeed, offers *Nawaafil* (supererogatory) prayers, utters penitenial words and asks forgiveness of his sins from God during this Night.

Hazrat 'Aayeshah (*Razi Allahu 'anhaa*) reports: I said:

> "O Messenger of Allah! Should I find myself the *Laila-tul-Qadr*, what shall I pray? The Holy Prophet (*Sallallahu 'alaihi wa sallam*) replied: 'Say, O Allah! You are the One Who grants pardon for sins. You love to pardon, so pardon me." (Agreed)

OIC'S Amman Moot Ends

The five-day ministerial meeting of the Organisation of the Islamic Conference (OIC), which ended in Amman on March 25, called for the creation of an independent Palestinian state under the leadership of the Palestine Liberation Organisation (PLO) and with Jerusalem as its capital

The conference criticised Washington's "refusal to recognise the inalienable rights of the Palestinian people and the PLO as its sole legitimate representative," according to the final resolutions

The OIC rejected "partial or unilateral solutions to the Arab-Israeli conflict," calling instead for a UN-sponsored international peace conference on the Middle East with the participation of the five permanent members of the Security Council and all the parties involved, including the PLO, on an equal footing.

Jordan's Foreign Minister Taher Al-Masri, the conference's spokesman, announced that the next OIC ministerial moot would be held in 1989 in Saudi Arabia.

By another resolution, voicing support for the "right of Saudi Arabia to protect the Holy Places," the conference supported Saudi moves to impose quotas for each Islamic country sending its nationals for Haj.

The quotas should be based on "an equation that takes into account the population of the States concerned and the number of Muslims worldwide," the resolution said

The OIC also calls in its final resolution on Iran and Iraq to withdraw immediately to recognised international borders, exchange prisoners of war and open peace negotiations.

Foreign Ministers of the Organisation concluded their 17th congress urging Iran to cease fire in the Gulf, welcoming Moscow's initiative to withdraw troops from Afghanistan, and pledging financial and political support to the Palestinian uprising in the Occupied Territories.

The OIC chairman, Jordan's Foreign Minister Taher Al-Masri, announced at a news conference that the meeting adopted 30 resolutions on issues concerning unity and harmony of the Islamic block

The ministers also voted to provide "normal, financial and political support" to the Palestinians. The conferences assigned 100 million dollars for the "Jerusalem Fund".

The conference also called on Iran to abide by the UN Security Council resolution 598 and petitioned Iran to end the war of the cities with Baghdad.

The OIC representatives support Saudi Arabia in enforcing measures to ensure the safety of the pilgrims to Makkah.

Al Masri said that the OIC welcomed the Soviet Union's initiative to withdraw from Afghanistan and called on the various Afghan factions to reconcile in order to form a government.

The conference strongly condemned the strategic alliance between Israel and the United States. The conference promised to follow the issue of closing down the PLO's information officers in New York through the legal channels of the United Nations.

Al Masri announced that the resolution concerning the Palestinian question recognised for the first time the Palestinian right to self-determination and establish an independent State in Palestine under the leadership of the P.L.O.

NEW S-G: The Organisation of Islamic Conference has unanimously chosen Niger's Prime Minister Hamid al-Gabid as its next Secretary General to succeed Pakistan's Syed Sharifuddin Pirzada.

AL-FIQH-UL-ISLAMI (Islamic Jurisprudence)

'ID-UL-FITR

Islam has no concept of festivals as occasions for mere merry-making for the sake of sensuous pleasure or body's rapture. Remembrance of God and seeking His pleasure is the sole aim of what might pass for festivities in Islam or among its adherents.

Among pre-Islamic 'Arabs, equinox of the spring and that of the autumn when the sun crosses the equator and the day and the night are of equal duration, were the two days of the year when festivals were held by them. When the Holy Prophet of Islam had emigrated to Madinah, he was told that the people of Madinah had two days which they would pass in frolics and pleasantries. He inquired, "Which are these two days?" They replied, "We used to make merry on such and such days in the Times of Ignorance." Upon this the Messenger of God said, "God has changed for you things better than these two; they are the Day of Sacrifice and the Day of Fitr" (Abu Daud)

The appearance of the new moon of Shawwal, the tenth month of the Islamic calendar, brings to close the month-long Ramadhan fasting and its concomitant prolonged nightly Taraveeh prayer. It heralds the celebration of 'Id-ul-Fitr on the following day.

A tradition of the Holy Prophet has it that a caravan came to him testifying that they had sighted the new moon in the evening. He ordered them to discontinue fasting and come back after the dawn to their places of prayer. (Abu Daud).

The first of Shawwal is, so to say, the thanksgiving day for Muslims on the completion of Ramadhan fasting and its other ancillary acts of worship. Special early forenoon congregational prayer of 'Id-ul-Fitr is offered on this day and charity is extended to the poor and the needy. It is a day of feast and rejoicing in the name of God and to seek His pleasure. It is by way of gratitude for His bestowing on the Faithful the month-long multifarious blessings of Ramadhan.

NIGHT OF REWARD

The night of 'Id-ul-Fitr is called the Night of Reward (Laila-tul-Jaza'). It is said that in the morning of this day, God sends down to earth His angels to take positions at street corners, calling out:

> "O Ummah of Muhammad (*Sallallahu 'alaihi wa sallam*)! Proceed towards the Bountiful Cherisher Who showers His blessings in the greatest measure, and forgives sins."

God asks His angels as to what ought to be the reward of the worker who has performed his duty well. The angels reply:

> "O our Lord and our Master! The return is that they be paid in full measure."

Upon this God declares:

> "O My angels! Bear witness with Me that I have bestowed upon them, in return for their Fasts and Taraveeh during the month of Ramadhan, My pleasure and forgiveness."

And to the believers, He says:

> "O My servants! Beg of Me. Upon My honour and might, in your present congregation today, whatever you would pray for the Hereafter, I shall bestow upon you; and whatever you would beg for your earthly life, I shall grant it if advisable; so long as you attend upon Me, I shall cover up your shortcomings; and I shall not put you to disgrace before sinful defaulters. Now go back (home), absolved and forgiven; you have pleased Me and I am pleased with you."

The angels become exceedingly jubilant and they rejoice at the rewards bestowed by God upon the Ummah of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) at the end of the holy month of Ramadhan.

PRAYER

'Id-ul-Fitr prayer comprises two congregational Waajib (essential) rakaa't The intent (Niyyat) is to be made accordingly before the Imam calls Takbeer-e-Tahreemah.

There is no Call (Azaan) or Iqamah to this prayer. The Tradition says: "There is neither Azaan on the day of Fitr when the Imam is coming out, or after he has come out, nor Iqamah, nor Call, nor anything. There is no Azaan and no Iqamah at that time" (Muslim)

The method of this prayer has only one departure from an ordinary two Rakaa't congregational prayer. It has six additional Takbeerat, three in each Raka't (For details, refer to a guide book on Prayer)

SERMONS

'Id prayer includes two sermons. Compared to Friday sermons (Khutbat), 'Id sermons have two differences. First, 'Id sermons are delivered after the prayer, whereas Friday sermons precede the prayer. Secondly, 'Id sermons are Sunnah, whereas Friday sermons are obligatory (Farz). The listening of 'Id sermons is regarded essential.

It is reported that Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was presented with a bow on 'Id day and then he delivered

the sermons leaning on the bow. (Abu Daud).

SUNNAH BEFORE PRAYER

After getting up early in the morning on the day of 'Id-ul Fitr, it is commendable to take bath, to use tooth stick (Miswaak) to cleanse the teeth, to put on new or the best dress that one may afford, to apply perfume, and to take breakfast before proceeding to offer 'Id-ul-Fitr Prayer.

TAKBEER RECITATION

The following Takbeer is to be recited in murmur on way to 'Id-ul-Fitr prayer and on the way back after the prayer:

الله اكبر الله اكبر لااله الا الله والله اكبر
الله اكبر ولله الحمد ٥

TRANSLITERATION

Al-laa-hu Ak-bar Al-laa-hu-Ak-bar Laa i-laa-ha il-lal-laa-hu wal-laa-hu Ak-bar Al-laa hu Ak-bar wa lil-laah-hil-hamd

TRANSLATION

Allah is Most-Great, Allah is Most-Great, there is no god save Allah, and Allah is Most-Great, Allah is Most-Great, and all praise is for Allah

CHANGE OF ROUTE

It is reported that the Holy Prophet used to go out for 'Id prayer by one route while he would return by a different route (Tirmizi) It is commendable to follow this practice of the Holy Prophet

SADAQA-TUL-FITR

'Id-ul-Fitr literally means "feast of alms or charity" It is an occasion for alms-giving. "Bring out your alms", said Ibn 'Abbas (*Razi Allahu 'anhu*), "for the Messenger of God has ordained this as a divine institution" (Mishkaat).

Sadaqa-tul-Fitr is the alms or charity that becomes due at pre-sunrise (Fajr) prayer on the day of 'Id-ul-Fitr. It is prefereable to discharge this charity before proceeding for 'Id-ul-Fitr prayer. Failing this, it can as well be disbursed afterwards to discharge the act of charity which is essential

UPON WHOM DUE

Sadaqa-tul-Fitr is due on a Muslim on whom Zakaat is due It is also payable by one from whom Zakaat might not have yet become due but who nevertheless possesses goods in excess of his needs that will, in course of time, be liable to Zakaat, whether full one year has passed on it or not.

Sadaqa-tul-Fitr is not due from one who himself is eligible to receive Zakaat or Sadaqa-tul-Fitr

If someone possesses property in excess of his needs but is at the same time indebted, then Sadaqa-tul-Fitr becomes due only if after offsetting the liability of debt, so much is left as will attract payment of Zakaat, otherwise not

If one pays Sadaqa-tul-Fitr during the month of Ramadhan, he is not required to pay it again on 'Id-ul-Fitr day.

Sadaqa-tul-Fitr is due for self as well as on behalf of each of one's minor children. However, if a minor child is himself in possession of property which attracts Sadaqa-tul-Fitr, it can be paid out of it Major children are required to pay on their own behalf

Sadaqa-tul-Fitr is essential even if one did not observe Ramadhan fasting for any reason

QUANTUM

Sadaqa-tul-Fitr may be given in cash or in kind. If wheat or its flour or ground parched wheat is given, its weight should be 1 67 kilo, or to be on the safe side 2 kilos. If barley or its flour is given, it should be double of what is prescribed for wheat

If it is proposed to give Sadaqa-tul-Fitr in cash, it should be equivalent of the value of the prescribed quantity of foodgrain converted at its ruling market price.

If any foodgrain other than wheat or barley is proposed to be given, its value should be equated to that of the quantity prescribed for wheat or barley.

DISTRIBUTION

Those entitled to receive Zakaat are eligible to take Sadaqa-tul-Fitr also Sadaqa-tul-Fitr from one payer can be given to any one eligible person or distributed among several such persons. Conversely, that from several persons can be given to a single eligible person.

These questions have been dealt with in the light of Hanafite Fiqh.

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YAQEEN INTERNATIONAL

The gift of good reading — the whole year through!

Al-Qur'an : a manual for human excellence

By Imam Sidney Rahim Sharif

In modern society, whenever a device such as a machine, radio, lawn mower, etc. is produced for public use, a manual of operations is normally supplied by the producer for the consumers' benefit. The manufacturer of consumables supplies manuals with the consumer goods for many reasons. One of the primary reasons is so that the consumer will understand how to use the product. The producer is also interested in the buyer really appreciating the wonders of his gadget. He wants the buyer to become a regular customer and he wants him to refer his product to others.

A manual also affords the consumer an opportunity to get the best use out of his purchase, be it a television set, automobile or bicycle. In this age of high technology, no self-respecting manufacturer would think of marketing a computer without an accompanying "easy to use" manual. He would go out of business within the first month if he attempted this.

In short, a manual or "how to use" instructions are readily available to the consumer for most items of convenience that he or she may purchase. And the more complex the device or machinery, the more detailed are the accompanying instructions or manuals. You can hardly purchase a suit, coat or a pair of socks without receiving instructions on how to wash or care for them.

The *Qur'an* is no less but certainly much more than a manual for the human being. Yes! Believe it or not! Almighty God supplied man with a manual of instructions on how to manage and live his life long before this modern age of industrialism and gadgetry came into being. Bear in mind that living the life of a human being is very complex. When man follows the detailed instructions of *Qur'an* he will find that following God's way is very simple. But the simplicity of God's instructions are not to be confused with the complexities of life.

The *Qur'an* is a manual that guides man safely through the complexities of life while greatly simplifying man's relationship to God and God's creation. This should give rise to some serious thought about man's need for guidance. Let us assume that a man has never seen an automobile in his life. Suddenly this man finds himself seated in a car during rush hour traffic in the middle of a six-lane expressway What are the odds of this man safely starting this vehicle and driving it to his destination? Thinking realistically, he would probably never make it without wrecking the car or killing someone in the event that he ever got it started. Imagine yourself in this position and you will begin to really appreciate the need for a "manual" (*the Qur'an*) that Allah has made available to man.

Since the human being is the most complex machine known to man, it stands to reason that a manual would certainly be needed (Note: The nature of the human being contains divine direction. *Al-Qur'an* is a healing for those who did or do not adhere to the *innate director* and become ill. by man in order for him to manage himself. God would have played a very cruel joke on man had He not given him a manual for guidance. There is an old saying that was made famous by a blues singer. He used to sing "Fools rush in where wise men fear to tread." In other words man should look before he leaps).

Just as you may fear a gun, an automobile, nuclear power, etc. because of ignorance, lack of knowledge, control, etc you should more so fear trying to manage your life without *Qur'anic* guidance. Because when you explode it may be worse than a hydrogen bomb. The explosion of a human being gone away can be far more destructive than a volcanic eruption

I pray that Allah will bless us all to study the *Qur'an* more and with a greater sense of urgency and gratefulness, because without it we can't survive and maintain our human form as God intends We can never become that excellent human being who is truly raised up for the good of all humanity without using Allah's Manual (Al-Islam).

AL-HADIS: Hazrat Omme Salamah (*Razi Allahu 'anha*) reported. When Abu Salamah (*Razi Allahu 'anhu*) died, I said A strange man and in a strange land! I must weep for him a weeping which will be talked of I was then preparing to weep for him when lo! a woman came intending to help me. Then the Messenger of Allah approached her and said twice: Do you wish to admit the devil in a house wherefrom Allah drove him out? So I refrained from weeping and did not weep.

— Muslim.

AL-HADIS: Hazrat Ayesha (*Razi Allahu 'anha*) reported that Hazrat Abu Bakr (*Razi Allahu 'anhu*) kissed the Prophet (*Sallallahu 'alaihi wa sallam*) while he was dead. (Tirmizi)

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WOMEN OF ISLAM

HAZRAT RAABI'AH AL-BASREE

(*Rahmatullah-i-'alaihaa*)

By Syed Mahmood Akhtar

Hazrat Raabi'a-tul-'Adawiyah was a pious, mystic lady settled in Basrah. She belonged to Al-'Ateeq clan of the tribe of Qais Bin 'Adee

She was born in a poor family in 99 A.H./717-718 C.E., and died in 185 A.H./801 C.E. She was buried in the locality of Jabl Qudus During her childhood someone stole and sold her as a slave. However, she got her release soon because of her intensely pious disposition. She stayed a celibate throughout her life and remained a recluse. Her high spiritual station is difficult to describe in words.

Hazrat Raabi'ah used to pray in standing posture for the whole night. It is reported that she offered one thousand Rak'at of Nawaafil daily besides the obligatory prayers.

Since Hazrat Raabi'ah (*Rahmatullah-i-'alaihaa*) passed her life in extreme indigence, someone asked her why did she not seek help from her friends and admirers. She replied: "I feel shy of asking worldly things even from the One Who is the Creator of this world. How, then, can I ask help from those who are not the owners thereof?"

In reply to another question she said: "Will God forget His poor ones because of their poverty? When He is aware of my condition what else shall I remind Him to? Whatever is His Will must be our volition."

Once a man came to Hazrat Raabi'ah. He saw her wearing torn and raggy clothes He said to her that she had so many servants to comply with her orders. They were ready to provide her with new clothes, if she wished. She replied that she did not like to ask for things from those whom God, the Real Owner, had given a purely temporary possession of His wealth.

She often used to say: "O God! whatever You have pre-destined for me may be distributed among my enemies. For You alone are sufficient for me."

When her last hour approached she was surrounded by pious persons and mystics. She told them to leave as the messengers of God were coming. All of them went out. They heard someone was reciting the following verse of Quran Majeed:

"— O (you) soul in (complete) rest and satisfaction! Come back you to the Lord, well-pleased (yourself) and well-pleasing unto Him! Enter you, then, among My Devotees! Yes, enter you My Heaven!" (89 27-30).

When they came in again they saw her dead. She died in 185 A H. Her grave is said to be in the locality of Jable Qudus

After the death of Hazrat Raabi'ah someone saw her vision in a dream. He asked her. "What reply did you give to the two angels, *Munkir* and *Nakeer*, when they visited you in the grave and asked you who was Your God?" To this she replied· "I told them to go back to their Lord and tell Him that since He did not forget an old and feeble woman like me among the millions of His creatures, how can I forget Him even for a single moment when I loved only Him"

When asked about the *Jannah* (Paradise) she replied· *Al-Jaaru summad Daru* (First the Neighbourer then the House). Explaining this Al-Ghazali (*Rahmatullah-i-'alaihi*) writes, "Raabi'ah thereby meant that the man, who does not recognise God in this world, shall be debarred from having His vision in the Hereafter." (Ihyaa 4:269).

IQBAL

Predestiny

(This is a rendition from Urdu of a dialogue between Iblis and God taken by 'Allama Iqbal from Mohiuddin ibn 'Arabi.)

IBLIS: O Master of the creation! I did bear no malice against Adam; alas, this captive of Space and Time. To utter a word of self-pride was not possible in Your audience; but my bowing to Adam was willed not by You.

GOD: When did this secret dawn upon you, before or after?

IBLIS: Afterward, O God! May Your light give perfection to the creation.

GOD: (*Looking towards the angels*) His vicious nature has tutored him this perverted plea Says he, "My bowing to Adam was willed not by You." To his own free-will he gives the name of Predestiny How cruel! The fellow calls his burning flame a smoke!

— M. M. ANSARI

The Dawn

(*Rendered from Urdu*)

This dawn!
Whis is now Today,
And now Tomorrow,
We know not from where is it born;
But the dawn that shakes —
Creation's night-mansion,
Is born for the Believer's call to prayer.

— M. M. ANSARI

OIC'S MINI SUMMIT

The OIC'S Mini-Islamic Summit has endorsed Pakistan's stand on Afghanistan issue and has expressed the hope that a comprehensive and political solution with a broadbased interim government would enable the Afghan refugees to return to their home in safety and honour, and that the people of Afghanistan will exercise their right to choose their own economic and political system free from outside intervention.

The final communique, of the two-day conference concluded in Kuwait on April 11, issued by the Mini-Summit, emphasised the necessity of the economic reconstruction, as suggested by Pakistan, after the withdrawal of forces, with the assistance of Islamic States and international financial institutions like Islamic Development Bank.

The Mini-Summit was originally scheduled as the meeting of the Bureau of fifth Islamic Summit Conference and the Chairmen of the OIC Standing Committees, but in fact it turned out to be a mini-summit and deliberated upon the political issues mainly, besides reviewing the performance of the Standing Committee on Science and Technology, and Economic, Education and Information Committees.

The communique expressed deep concern over the continuation of Iran-Iraq conflict and reaffirmed the need for an end to all military operations and implementation of other provision of UN resolution 598.

Referring to the Palestinian issue the summit saluted the heroic uprising of the Palestinian people against the Israeli campaign of murder, beating, mass detention and deportation, curfews and economic stranglehold. It demanded a total withdrawal of Israeli forces from all occupied Palestinian and Arab territories including the holy city of Al-Quds Sharif It reaffirmed that the PLO is the sole legitimate representative of the Palestinian people. The meeting also condemned illegal occupation of Syrian Golan Heights and the Lebanese territories by Zionist forces.

It appealed to the United States to rescined its decision to close PLO observers' mission at the United Nations in New York and PLO Office of Information in Washington.

The meeting condemned the recent Israeli threat against Saudi Kingdom and declared its full solidarity and unreserved support for Saudi Arabia in the face of Israel's aggressive threats

The summit reviewed the "saddening and distressing events" caused by Iranian pilgrims in the holy city of Mekkah during the last Haj season The meeting deplored those events and indicated its full understanding and support for the various steps taken by Saudi Arabia to ensure the sanctity of the holy city and of pilgrims

The summit invited the Secretary-General of the OIC to appoint as soon as possible a group of five eminent personalities for building up confidence and suggesting special measures in this connection among OIC member States as decided upon by the 17th Islamic Foreign Ministers' Conference.

The summit appealed to the members to monitor closely the fate of Muslim communities in non-Muslim countries.

On the economic issues, the meeting approved the progress and expressed satisfaction in particular at the progress achieved in the field of scientific and technological co-operation among Islamic countries under the auspices of the Standing Committee on Science and Technology.

The meeting welcomed the offer by Saudi Arabia to host the next meeting of the Islamic Information Ministers.

NISAB FOR ZAKAT RS. 3200

The Administrator-General, Zakat, has issued three notifications under the Zakat and Ushr Ordinance, 1980. Through Notification One the deducation date of Zakat, in respect of the assets mentioned in Serial No 1 of the First Schedule to the Zakat and Ushr Ordinance 1980, i e the savings bank accounts and similar accounts, has been fixed as the Ist Ramazanul Mubarak, 1408, viz April 18 or 19, 1988, depending on the appearance of the moon

According to Note Three under the First Schedule to the Ordinance, the said date will be a public holiday for banks only The banks, however, will remain open for their employees

In the Second Notification the Administrator-General, Zakat, has said that no reduction of Zakat shall be made in case the amount standing to the credit of an account in a savings bank account or a similar account does not exceed Rs. 3200/- (Rupees three thousand and two hundred).

In the Third Notification, the Administrator-General, Zakat has notified the value of Nisab for the Zakat year 1407-08 A H to be Rs 3200/- (Rupees three thousands and two hundred)

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows.

ث=ṡ	ح=ḥ	ز=z	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع='	ء=' (Jerk)	
Bold	Madd	آ=āā	ؤ=ōō	ئ=ēē	Fine	Madd	آ=aa	و=oo	ی=ee

Part 17 *Iq-ta-ra-ba lin-naas* — *Chapter* 21 *Al-Am-bi-yāā'* — ١٧-اقترب للناس ٢١-الانبياء

Revealed at Makkah
7 Sections, 122 Verses

Mak-kiee-yah
Ru-koo-'aa-tu-haa 7,
Aa-yaa-lu-haa 122

In the name of Allah, the All-Compassionate, the Most-Merciful

Bis-mil-laa-hir-rah-maa-nir-ra-heem

SECTION 1 — *RU-KOO'* 1 — رکوع ١

1 (The time of) their Reckoning has drawn near to mankind

1 *Iq-ta-ra-ba lin-naa-si ḥi-saa-bu-hum*

and they are heedlessly turning away (from it).

wa hum fee ghaf-la-tim-mu'-ri-ḍoon

2 Never does a new warning come to them from their Lord,

2. *Maa ya'-tee-him-min ẓik-rim-mir-rab-bi-him-muḥ-da-ṡin*

مَا يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم مُّحْدَثٍ

but they hear it in a sportive mood,

il-las-ta-ma-'oo-hu wa hum yal-'a-boo-na

إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ

3 Their hearts trifling.

3 *laa-hi-ya-tan qu-loo-bu-hum.*

لَاهِيَةً قُلُوبُهُمْ

And those who have done wrong confer in secrecy·

Wa a-sar-run-naj-wal-la-ẓee-na ẓa-la-moo.

وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا

Is he anything but a human being like yourselves?

Hal haa-ẓāa il-laa ba-sha-rum-miṡ-lu-kum.

هَلْ هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ

Will you then give in to sorcery, while you see (that)?

A-fa-ta'-too-nas-siḥ-ra wa an-tum tub-ṣi-roon

أَفَتَأْتُونَ السِّحْرَ وَأَنتُمْ تُبْصِرُونَ

English	Transliteration	Arabic
4. He said: My Lord knows every word (spoken) in the heaven and the earth,	4. *Qaa-la rab-bee ya'-la-mul-qau-la fis-sa-māā-i wal-ar-ḍi*	قٰلَ رَبِّيْ يَعْلَمُ الْقَوْلَ فِي السَّمَآءِ وَالْاَرْضِ
and He is All-Hearing, All-Knowing.	*wa hu-was-sa-mee-'ul-'a-leem.*	وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝
5 Not only that, but they (also) say: (These are) a medley of dreams,	5 *Bal qaa-lōo aḍ-ghaa-ṣu aḥ-laa-mim-*	بَلْ قَالُوْٓا اَضْغَاثُ اَحْلَامٍ
or no, he has invented it himself, or no, he is a poet	*ba-lif-ta-raa-hu bal hu-wa shaa-'ir*	بَلِ افْتَرٰىهُ بَلْ هُوَ شَاعِرٌ
Then let him come to us with a Sign	*Fal-ya'-ti-naa bi-aa-ya-tin*	فَلْيَاْتِنَا بِاٰيَةٍ
like that which the earlier Prophets were sent (with)	*ka-māa ur-si-lal-aw-wa-loon*	كَمَآ اُرْسِلَ الْاَوَّلُوْنَ ۝
6 None of the townships We destroyed before them, had believed.	6 *Māa aa-ma-nat qab-la-hum-min qar-ya-tin ah-lak-naa-haa*	مَآ اٰمَنَتْ قَبْلَهُمْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا
Will they now believe?	*a-fa-hum yu'-mi-noon*	اَفَهُمْ يُؤْمِنُوْنَ ۝
7 And We did not send (as Our Messengers) before you	7. *Wa māa ar-sal-naa qab-la-ka*	وَمَآ اَرْسَلْنَا قَبْلَكَ
other than men to whom We sent revelations	*il-laa ri-jaa-lan-noo-ḥee i-lai-him*	اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ
So ask the people of the Message, if you do not know.	*fas-a-lōo ah-laz-zik-ri in kun-tum laa ta'-la-moon*	فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ۝
8 And We did not make for them bodies that took no food,	8. *Wa maa ja-'al-naa-hum ja-sa-dal-laa ya'-ku loo-naṭ-ṭa-'aa-ma*	وَمَا جَعَلْنٰهُمْ جَسَدًا لَّا يَاْكُلُوْنَ الطَّعَامَ
nor were they immortal	*wa maa kaa-noo khaa-li-deen.*	وَمَا كَانُوْا خٰلِدِيْنَ ۝
9. Then We made good Our promise to them,	9 *Sum-ma ṣa-daq-naa-hu-mul-wa'-da*	ثُمَّ صَدَقْنٰهُمُ الْوَعْدَ
and We saved them and those whom We wished,	*fa-an-jai-naa-hum wa man-na-shāā-u*	فَاَنْجَيْنٰهُمْ وَمَنْ نَّشَآءُ

No.	English	No.	Transliteration	Arabic
	and destroyed the transgressors.		*wa ah-lak-nal-mus-ri-feen.*	وَأَهْلَكْنَا الْمُسْرِفِينَ
10.	We have indeed sent down to you a Book wherein is a reminder for you	10	*La-qad an-zal-nāa i-lai-kum ki-taa-ban fee-hi zik-ru-kum.*	لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ
	Do you not then understand?		*A-fa-laa ta'-qi-loon*	أَفَلَا تَعْقِلُونَ
	SECTION 2		*RU-KOO' 2*	رکوع ٢
11	And how many townships have We destroyed which were wrongdoers,	11	*Wa kam qa-ṣam-naa min qar-ya-tin kaa-nat ẓaa-li-ma-tanw-*	وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً
	and raised after them other people !		*wa an-sha'-naa ba'-da-haa qau-man aa-kha-reen*	وَأَنشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ
12	And when they felt Our punishment,	12	*Fa-lam-māa a-ḥas-soo ba'-sa-nāa*	فَلَمَّا أَحَسُّوا بَأْسَنَا
	then, behold, they began to flee headlong from there		*i-zaa hum min-haa yar-ku-ḍoon*	إِذَا هُم مِّنْهَا يَرْكُضُونَ
13	(They were told) Do not flee, but go back to where you lived in luxury	13	*Laa tar-ku-ḍoo war-ji-'ōo i-laa māa ut-rif-tum fee-hi*	لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ
	and to your homes, so that you may be questioned		*wa ma-saa-ki-ni-kum la-'al-la-kum tus-a-loon*	وَمَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ
14	They said Alas, woe to us!	14	*Qaa-loo yaa-wai-la-nāa*	قَالُوا يَا وَيْلَنَا
	We were indeed wrongdoers		*in-naa kun-naa ẓaa-li-meen*	إِنَّا كُنَّا ظَالِمِينَ
15	And this cry of theirs continued,	15	*Fa-maa ẓaa-lat-til-ka da'-waa-hum*	فَمَا زَالَت تِّلْكَ دَعْوَاهُمْ
	until We made them (like) corn mown down and extinct		*ḥat-taa ja-'al-naa-hum ḥa-ṣee-dan khaa-mi-deen*	حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ
16	And We created not the heaven and the earth	16	*Wa maa kha-laq-nas-sa-māā-a wal-ar-ḍa*	وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ

	English		Transliteration	Arabic
	and what is in between them by way of sport.		*wa maa bai-na-hu-maa laa-'i-been.*	وَمَا بَيْنَهُمَا لٰعِبِيْنَ ۝
17.	Had We wished to take a sport,	17.	*Lau a-rad-nãa an-nat-ta-khi-za lah-wal-*	لَوْ اَرَدْنَآ اَنْ نَّتَّخِذَ لَهْوًا
	We would have taken it from Our presence,		*lat-ta'khaz-naa-hu mil-la-dun-nãa*	لَّاتَّخَذْنٰهُ مِنْ لَّدُنَّآ ۖ
	If We were to do it		*in kun-naa faa-'i-leen.*	اِنْ كُنَّا فٰعِلِيْنَ ۝
18	No, but We hurl the truth at the falsehood,	18	*Bal naq-zi-fu bil-ḥaq-qi 'a-lal-baa-ṭi-li*	بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ
	and that crushes it (i e the falsehood) and then it vanishes.		*fa-yad-ma-ghu-hoo fa-i-zaa hu-wa zaa-hiq.*	فَيَدْمَغُهٗ فَاِذَا هُوَ زَاهِقٌ ۭ
	And woe to you for what you describe (about Us).		*Wa la-ku-mul-wai-lu mim-maa ta-ṣi-foon.*	وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُوْنَ ۝
19	And to Him belongs whoever is in the heavens and the earth	19.	*Wa la-hoo man fis-sa-maa-waa-ti wal-arḍ.*	وَلَهٗ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ
	And those who are near Him do not disdain		*Wa man 'in-da-hoo laa yas-tak-bi-roo-na*	وَمَنْ عِنْدَهٗ لَا يَسْتَكْبِرُوْنَ
	to worship Him and neither do they get tired (of it)		*'an 'i-baa-da-ti-hee wa laa yas-taḥ-si-roon*	عَنْ عِبَادَتِهٖ وَلَا يَسْتَحْسِرُوْنَ ۝
20	They celebrate His praise night and day and never slacken (in doing so)	20 o	*Yu-sab-bi-ḥoo-nal-lai-la wan-na-haa-ra laa yaf-tu-roon*	يُسَبِّحُوْنَ الَّيْلَ وَالنَّهَارَ لَا يَفْتُرُوْنَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

A EULOGY OF THE HOLY PROPHET

اَلصُّبحُ بَدا مِن طَلعَتِہٖ
The morning dawned from his (bright) countenance

وَاللَّیلُ دَجیٰ مِن وَفرَتِہٖ
And his (shining) locks bestowed light on the (dark) night

فَاقَ الرُّسُلا فَضلاً وَّعُلا
He surpassed all Messengers in sublimity and devotion

اَھدیَ السُّبُلا لِدَلالَتِہٖ
His right guidance showed (men) the right paths

کَنزُ الکَرَمِ مَولَی النِّعَمِ
He is the treasure of generosity and owner of blessings

ھَادِی الاُمَمِ لِشَرِیعَتِہٖ
A guide for nations in his Shari'ah (law)

زَکِیُّ النَّسَبِ اَعلَی الحَسَبِ
Of pure lineage, of dynasty exalted

کُلُّ العَرَبِ فِی خِدمَتِہٖ
The whole of Arabia is at his beck and call

سَعَتِ الشَّجَرُ نَطَقَ الحَجَرُ
Trees came running and the stone talked to him

شُقَّ القَمَرُ بِاِشَارَتِہٖ
The moon was split asunder at his beckoning

جِبرِیلُ اَتیٰ لَیلَۃَ اَسرٰی
Gabriel called on him on the Night of Ascension

وَالرَّبُّ دَعَا لِحَضرَتِہٖ
And the Lord invited him to His Presence

نَالَ الشَّرَفَا وَاللّٰہُ عَفَا
He attained high honour and Allah in His mercy forgave

عَن مَّا سَلَفَا مِن اُمَّتِہٖ
The sins of his Umma

فَمُحَمَّدُنَا ھُوَ سَیِّدُنَا
Our Muhammad is our leader and chief

فَالعِزُّ لَنَا لِاِجَابَتِہٖ
In his response lies our honour

حسان بن ثابت
رضی اللہ تعالیٰ عنہ

By Hassaan Bin Sabit
(*Razi Allahu 'anhu*)

yaqeen international

٢- يوجد فى سجلات التاريخ المسيحى مدونا ان ابواب مسجد ايليا (بيت المقدس) اغلقت كلها ليلة الاسراء غير باب واحد على الرغم من جميع المحاولات التى بذلت فى سبيل اغلاقه فقال بطريق ايليا لاصحابه ما حبس هذا الباب الليلة الا على نبى .

٣- يوجد ايضا سند مدون يقول ان تمثيلا لعيسى المسيح (عليه السلام) قائما فى كنيسة قسطنطنية سقط على الارض بعتة يوم ولادة محمد ﷺ من غير اى سبب ملحوظ .]

تعريب وتعليق : اقبال حسين انصارى

المحرر المساعد (الركن العربى)

الصيام جنة

عن أبى هريرة رضي الله عنه قال : قال رسول الله ﷺ : قال الله عزوجل : كل عمل ابن آدم له ، إلا الصوم فإنه لى ، وانا أجزى به ، والصيام جنة فإذا كان يوم صوم احدكم فلا يرفث ولايصخب ، فإن سابه احد ، اوقاتله فليقل: إنى صائم ، إنى صائم والذى نفس محمد بيده لخلوف فم الصائم اطيب عند الله من ريح المسك ، للصائم فرحتان يفرحهما : إذا افطر فرح بفطره ، وإذا لقى ربه فرح بصومه . رواه البخارى ، واللفظ له ، ومسلم .

اعطيت أمة محمد فى شهر رمضان خمسا

عن جابر بن عبد الله رضى الله عنهما أن رسول الله ﷺ قال : اعطيت امتى فى شهر رمضان خمساً لم يعطهن نبى قبلى أما واحدة فإنه إذا كان أول ليلة من شهر رمضان نظر الله عزوجل إليهم ، ومن نظر الله إليه لم يعذبه أبدا . وأما الثانية فإن خلوف أفواههم حين يمسون اطيب عند الله من ريح المسك . واما الثالثة فإن الملائكة تستغفر لهم فى كل يوم وليلة . واما الرابعة فإن الله عز وجل يامر جنته فيقول لها استعدى وتزينى لعبادى أوشك أن يستريحوا من تعب الدنيا إلى دارى وكرامتى . واما الخامسة فإنه اذا كان آخر ليلة غفر الله لهم جميعا ، فقال رجل من القوم : اهى ليلة القدر ؟ فقال : لا ، الم تر الى العمال يعملون فإذا فرغوا من اعمالهم وفوا اجورهم . رواه البيهقى ، وإسناده مقارب اصلح مما قبلــه .

رمضان يكفرها قبله

عن أبى سعيد الخدرى رضي الله عنه عن النبى ﷺ قال : من صام رمضان وعرف حدوده ، وتحفظ مما ينبغى له أن يتحفظ كفر ما قبله : رواه ابن حبان فى صحيحه والبيهقى .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

له اتباعه واصدقاؤه من اى تقدير واحترام بوجه غير عادي . وان اراد الوصول الى سيطرة عالمية فى اى وقت كانت هى سيطرة الدين ، فحسب . اما الامارة العلمانية التى نشأت على يديه فاستخدمها من غير اى تفاخر ولم يتخذ اية خطوات لادامتها فى اسرته .

ان الاموال والثروات التى انهالت عليه فى كيات كبيرة من الخراج والغنائم تم انفاقها على ترقية انتصارات الدين وعلى اغاثة المساكين من المومنين واتباعه وذلك الى حد ان اصبحت احيانا خزينته فارغة عن آخردرهم .

يقول عمربن الحارث ان محمدا ﷺ لم يترك عند وفاته دينارا ذهبيا ولادرهما فضيا ، لا رقيقا ولا امة ولاشيأ آخر الا بغله المسلمى دلدل ، سلاحه وقطعة ارضية له وهبها لارواجه المطهرات رضى الله عنهن و اولاده والمساكين ، ان انكار الذات التام هذا المرافق لتقواه القلبية السارية تماما خلال شتى اطوار سعادته هو الذى يجبرالمرء فى محاولة الوصول الى تقدير عادل لسيرة محمد ﷺ .

على انه اظهر تفاهة متاع الدنيا بعد ما وقع بيده زمام السلطة الدنيوية وعاوده طموحات روحه باستمرار قبل ان تتمثل امامه الاشياء الدنيوية .

كانت الصلاة عمله الدائب — الصلاة التى هى احد الاركان الخمسة لدين الاسلام ومن عوامل التطهير الناجع الروح . ان التوكل على الله كان وسيلة راحته الوحيدة ودعمه الخاص فى اوقات الابتلاء واليأس . قيل لنا انه وضع على رحمة الله آماله كلها فى السعادة الاخروية العظمى . .

وهناك رواية عن عائشة رضي الله عنها قالت قال النبى ﷺ ... وابشروا فانه لا يدخل احداً عمله الجنة . قالت ولا انت يارسول الله ؟ قال ولا انا الا ان يتغمدنى الله بمغفرة ورحمة . . (او كما قال) .

عندما كان ينحنى على سرير طفله الصغير المحتضر ابراهيم كانت امارات الخضوع لمرضات الله واضحة من حركاته وذلك فى وطأة اشد المصائب وكان سلوته الوحيدة أمله فى لحاقه بطفله المتوفى فى الجنة . اذا كان يشيع جنازة طفله الى القبر دعا روح المتوفى بالتمسك الوثيق بأسس الدين ، توحيد الله ورسالته ﷺ كنبى فى خلال تعرضها للمحاسبة الهائلة فى القبر .

وحتى فى ساعة حياته الاخيرة ، اذ لم يبق هناك اى دافع دنياوى للخداع ، ما زال يعبر عن نفس الايمان ونفس الاخلاق الدينى تجاه رسالة نبوته .

والكلمات الاخيرة التى ارتجفت على شفتيه ابدت ثقة كاملة فى الدخول فى الرفق الا على مع انبياء الذين كان قد سبقوه الى دار الآخرة .

بشكر مجلة استريت باته

[اتفق منذ ٤٠ عاما مضت اننى طالعت هذا الكتاب الممتع للمؤلف الشهير الامريكى واشنطن ارفينغ وكان الكتاب فى مجلدين ضخمين . وفى السنوات الماضية القريبة طالعت بعض طبعات مؤجزة للكتاب الاصلى ولاحظت انه حذف من الطبعات اللاحقة عدة فقرات مفيدة ومنيرة حول الرسول الكريم ﷺ .

يبدو ان كاتب المقال المقدم اعلاه وضع أساس مقاله على احدى الطبعات الاخيرة للكتاب الاصلى .

الحص هنا بالفاظى الخاصة لاطلاع قرائنا بعض ملاحظات المؤلف حول الرسول الكريم ﷺ التى مازالت عالقة بـذاكـرتى وهى :

١- بعد ما قمت باستعراض تام لسيرة واعمال محمد ﷺ لم اعثر على كلمة واحدة او عمل واحد ان اقول على اساس ذلك انه لم يكن نبيا مرسلا من الله .

لندن) ـ قام الأديب باستعراض مستفيض ودقيق لحياة النبي ﷺ بهدف اكتشاف دوافعه الحقيقية لدعواه انه نبي مرسل من الله تعالى . لذلك فان الأديب الأمريكي طرح بضعة أسألة ، ثم اجاب عليها هوبنفسه .

هل كان للدافع الثروات ؟ ان زواجه من السيدة خديجة (رض) جعله ثريا قبل تلقى ايحاءاته بسنوات عديدة ولم يبد محمد ﷺ اى امنية للزيادة فى املاكـــه .

هل كان الدافع العزوالجاه ؟ كان له ﷺ مكانة عالية بين اهالى قبيلته كصاحب ذكاء وامانة . انحدر من قبيلة قريش الشهيرة البارزة ، ثم من اعز فرع لتلك القبيلـــة .

هل كان الدافع السلطة ؟ ان وصاية الكعبة مع الامارة على مكة المكرمة كانت تحت إمرة اسرته القريبة منذ اجيال بعيدة ، وبحكم موقفه الخاص واوصاعه المتميزة كان له الحق على التطلع بكل ثقة الى الوصول الى تلك الامانة الرفيعة الرتبة .

وفى محاولة تحطيم العقيدة الباطلة التى تمت تربيته تحت ظلها القى جانبا كل هذه المزايا ولم يقم لها اى وزن على الاطلاق ، مع ان أمارة وكرامـة وعطمة أسرته كانت مبنية على تلك العقيدة الباطلة وكان فى معارضتها ومهاجمتها خطر عظيم من جميع اهل وطنه الذين كانوا يعبدون الكعبة .

هل كان فى حياته كنبى اى شئ رائع وخلاب يعوضه عن هذه الضحايا ويغريه الى مستقبل مزدهر باهر ؟ . على عكس ذلك كله اقبل على هذا العمل الجديد فى حالة ريب وسرية ولسنوات عديدة لم يحالفه نجاح ماموس . وبنسبة ما قام باعلان عقائده الجديدة وايحاءاته ، بنفس النسبة عرضه اهل مكة لسخرية وبغضاء وطعن و فى آخر المطاف لاضطهاد . وكل ذلك أدى الى ضياع ثرواته وثروات اقربائه واصدقائه وارغموا بعض افراد اسرته واتباعه على اللجوء الى بلد خارجى واضطروه على الاختفاء فى مسقط رأسه عن اعين الناس وطردوه هاربا لان يبحث عن ملجأ عير مأمون فى مكان آخر .

ما حمله على الاصرار لاعوام عديدة على سلوك مسلك " دجال و كذاب " ـ الامر الذى تسبب فى خسران جميع موارده الدنيوية وذلك فى مرحلة حياته التى لم يكن ممكنا فيها اعادة بناء وجمع تلك الموارد من جديد .

كان (ﷺ) قد بلغ اربعين عامامن عمره عند ما اعلن عقائده للمرة الاولى وتعرض لمعانات بالغة الشدة عاما تلو عام فى تبليغ دينه فى خفاء قبل ان بدأ اشاعته حارج اسرته واذا هاجر مكة ، مسقط رأسه ، كان ذلك عقب انقضاء ثلاثة عشر عاما منذ اعلان رسالته ، حينما كان قد تحول من تاجر مؤسر الى لاجئ معوز . وعندما دخل المدينة لم يكن لديه اى تصور للسلطة الدنيوية التى كانت فى انتظاره . وكان حينئذ شغله الشاغل انشاء مسجد متواضع ليتمكن فيه من اداء الصلاة وتبليغ دينه

وكان أمله الوحيد ان يتفرغ لعمل التبليغ من غيراية معارضة ومقاومة ومعاقبة .

وما اثارت انتصاراته العسكرية فيه مشاعر اى تفاخر ولا اى خيلاء كما كان الحال لوكانت تلك الانتصارات لاغراض شخصية . وفى وقت اذ كان محمد ﷺ فى ذروة سلطته ونفوذه احتفظ بعاداته ومظهره بنفس البساطة التى تمسك بها فى اوقات مصائبه وشدائده . بعيدا عن اظهار شأن ملكى عند دخوله عرفة كان يغضب اذا ابدى

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

تستقبل اليقين

عامها الجديد — السابع والثلاثين

الحمد لله رب العالمين والصلاة والسلام على رسوله الكريم خاتم النبيين الذى لا نبى بعده ولا امة بعد امته وبعد .

يسرنا جدا انا ندخل بهذا العدد فى العام السابع والثلاثين لنشر مجلة اليقين انتريشنل غير المنقطع ولم يكن الغرض المنشود من هذا العمل الا تقديم الاسلام للعالم فى نقاوتـه الاصلية كما علمه الله عزوجل من خلال كتابـه المنزل القرآن الكريم وفسره الرسول الكريم ﷺ من خلال سنته المطهرة .

وبهذه المناسبة تعود افكارنا تلقائيا الى بانى المجلة فضيلة الشيخ طفيل احمد الهاوروقى رحمه الله تعالى واكرم مثواه ، لان المسيرة التى بدأ بها الشيخ المغفور له عمله المبارك التبليغى قد قطعت الى الآن شوطا بعيدا استغرق ستة وثلاثين عاما وكل عام ، كل شهر ، اسبوع ، يوم ، بل كل ساعة ولحظة مكرسة للخدمة فى سبيل الله ، اى الاسلام ، اعلاء كلمة الله وابراز سنة رسوله الخاتم الاخير محمد ﷺ .

وآخر دعوانا ان اعطانا الله بعظيم رحمته ووسيع كرمه همة لانفتر وحماسا لايخمد فى مواصلة جهودنا المتواضعة لان تستمر الشمعة التى اشعلها فضيلة الشيخ مشتعلة مرسلة اشعتها فى ارجاء العالم حتى يعم نور الاسلام ويزول ظلام الكفر والالحاد وبهذا تستقر على البسيطة قواعد الصلاح والفلاح والعدل والخيرات والحسنات .

هذا ونتوسل الى قرائنا الكرام ان يواصلوا معاونتهم وتعاونهم معنا فى توسيع وتحسين مجال ومستوى المجلة لتزاد نفعا وأثرا وقبولا .

وما علينا الا البلاغ

التحرير

———:-o-:———

النبى محمد ﷺ

دواقعه الحقيقية فى اعلان نبوته

السر واشنطن ارفينغ ، الأديب الشهير الأمريكى له مؤلف معنون بـ حياة محمد ﷺ (شركة بيل ودالدى ،

بسم الله الرحمن الرحيم

عن ابى هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم سبعة يظلهم الله فى ظله يوم لا ظل الا ظله ، امام عادل ، وشاب نشأ فى عبادة الله ورجل قلبه معلق بالمسجد اذا خرج حتى يعود اليه ، ورجلان تحابا فى الله اجتمعا عليه وتفرقا عليه ، ورجل ذكر الله خاليا ففاضت عيناه ورجل دعته امرأة ذات حسب وجمال فقال انى اخاف الله ، ورجل تصدق بصدقة فاخفاها حتى لاتعلم شماله ما تنفق يمينه .

(متفق عليه)

ويظلل الله الكريم يوم القيامة المسئولين من الرجال والنساء على حساب اعمالهم طاعة الرحمة العامة الشاملة التى تعمد الذين جاءوا بتلك الاعمال والاخلاق الفاضلة والحب والاخلاص لله .

أسعار الإشتراك السنوى فى اليقين إنترنيشنل

بعد مراجعتها فى ضوء أجور البريد الباكستانى المعلنة من قبل مكتب البريد الباكستانى ،

إعتباراً من ١ / ٧ / ١٩٨٦ م

داخل باكستان. -/ ٧ روبية باكستانية بإضافة -/٥ روبيات فى حالة التسديد بشيك مصرفى بكراتشى

	العملة الباكستانية أو ما يعادلها من دولار أمريكى
بالبريد الجوى	روبية بعد المراجعة
● البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سنغافورة ...	٢١٠٫٠٠
● أستراليا ، كندا ، جزائر فيجى ، نيوزيلنده و الولايات المتحدة الأمريكية	٢٥٫
● الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، سورية وتركية .. أفغانستان ، أبوظبى ، البحرين ، لوما ، الدوحة ، دبي ، الهند ، الكويت	١٣٫
● سرى لانكا ، الشارقة و المملكة العربية السعودية .. .	١٩٫٠
● اندونيسيا	٢٠٫٠
● بنامة ، أمريكا الجنوبية وجزائر الهند الغربية	٢٧٥٫٠٠
بالبريد البحرى	
(أ) الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية .	٩٤٫٠٠
(ب) جميع البلاد الأخرى	١٤٥٫٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)

داخل باكستان. ٣٫٥٠ روبيات خارج باكستان بالبريد الجوى ١٫٠٠ دولار امريكى

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة ، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٣ كل منها مقابل ١٢٥ روبية والعدد ٣٤ مقابل ١ روبية ، و ذلك ماعدا أجرة البريد

رسم العضوية فى المجلة مدى الحياة .

لساكنى باكستان. ١٠٠٠ روبية ولغير ساكنى باكستان ٢٥٠٫٠ دولارا أمريكيا .

لا حظر

على نقل المواد المنشورة فى مجلة اليقين إنترنيشنل إقتباسا أو ترجمة أو بأية طريقة أخرى ، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا بنسخة منها ، إلا أننا لا نسمح بنقل ترجمة القرآن الكريم الإنجليزية أو الكتابة الصوتية بالحروف الرومانية التى تنشر على صفحات اليقين قرين النص العربى على التوالى فى كل عدد من المجلة.

جميع المراسلات

باسم مدير اليقين إنترنيشنل

مكتب البريد: دار التصنيف ،

مجاهد آباد ، حب ريور رود ،

كراتشى - باكستان .

هواتف :

المكتب الرئيسى: ٢٢٦٥٩٧-٩٨

المكتب الفرعى: ٥٢٤٣٢٥

التسديد مقدما

والله ولي التوفيق ه

المجلد ٣٧ ٢٠ رمضان ، ١٤٠٨هـ الموافق ٧ مايو ١٩٨٨م العدد ١

تستقبل اليقين عامها الجديد السابع والثلاثين

— ليس العرض المنشود من المجلة الا تقديم الاسلام للعالم فى نقاوته الاصيلة .

النبى محمد ﷺ - دوافعه الحقيقية فى اعلان نبوته .

— تعرض محمد ﷺ لمعادات بالغة الشدة فى تبليغ دينه

— ان اراد الوصول الى سيطرة عالمية فى اى وقت كانت هى سيطرة الدين فحسب .

— ان محمدا ﷺ لم يترك عند وفاته دينارا ذهبيا ولا درهما فضيا ...

— كانت الصلاة عمله الدائب .

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تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لفائدة قرائنا، فناشدكم ان تؤمنوا حرمتها . من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة . وشكرا .